

Volume V. No. 29.

HALIFAX, N. S., THURSDAY, JULY 21, 1853.

The Time for Prayer.

. When is the time for prayer ?---With the first beams that light the morning sky. Ere for the toils of day, thou dost prepare. Lift up thy thoughts on high ;

Morn is the time for prayer. And in the noontide hour,

If worn by toil or by sad cares opprest Then unto God thy spirit's sorrow pour, And he will give thee rest ; Thy voice shall reach him through the field of

Noon is the time for prayer.

When the bright sun hath set .----Whilst yet eve's glowing colors deck the sky. When with the loved, at home, again thon'st sacrifice; the munificence of individuals in

Then let thy prayer arise For those who in thy joys and sorrows share :----Eve is the time for prayer.

And when the stars come forth,---When to the trusting heart sweet hopes are

And the deep stillness of the hour gives birth

bear :---

Night is the time for prayer !

When is the time for prayer ? In every hour, while life is spared to thee____

In crowds or solitude-in joy or care-Thy thoughts should heavenward fiee. At home-at morn and eve-with loved ones

there,

Bend thou the knee in prayer.

The Obligations of Educated Men.

ET THE REV. JOHN ALLISON. . (Concluded.)

Man is formed for society; or in the language of philosophy he is a social being. ved. Amid savage tribes, the safety of the should not forget that a consistent character horde subsists in the acknowledgment of cannot be formed independent of religious this principle ; and the motto of a more en- principles ; neither can we obtain a contract lightened age is found equally applicable to idea of moral obligation spart from a dur-all stages of civilization, "United we stand, consideration of our relationship to God II-

thers.

The relation of an associate with our contem-Thus it should be. The ambassador of and meek, like the Saviour. Then poraries; of a beneficiary of our ancestors; Christ standeth in His stend, and is bound to will their words find access to the and of a guardian of those who in the order of providence are to succeed us." That tions, and denunciations. What though he under their influence; they may exact teacher of ethics, Wayland, says-" As possess the eloquence of a Cicero, or powers live to be numbered among the we ourselves owe cur intellectual happiness of reasoning like a Paul, so that the audience real benefactors of mankind.-Zito the benevolence, either near or remote, of others, it would seem that an obligation was down to us in the likeness of men," let such imposed upon us to manifest our gratitude an one remember that he standeth on a peri- A Faithful Sabbath-School by extending the blessings which we enjoy to those who are destitute of them. We fre-self upon the altar of his God, a sacrifice-

quently cannot requite our actual benefac- yea, a whole burnt offering if need be, that tors, but we may always benefit others, less Christ may be all in all. happy than ourselves; and thus, in a more Ah, Christian minister, depend upon it, valuable manner, promote the welfare of the never is our holy religion so gloriously magnified as when its representatives are lost Institutions of learning have been erected and hidden behind the cross of Christ .- Cor. and furnished at considerable expense and Herald and Journal.

> Usefulness Impossible to a Cynical Spirit.

sacrifices have been made to establish seminaries or schools, the want of which these worthy persons have themselves deplored. Many a youth is maintained during his Academic or Collegiate course, by means careful. on mankind is more desirable than the most itself they content themselves with ly hoarded from a small income. While the splendid gifts of unsanctified genius.

ther plys the busy wheel, and the sister dutifully performs the office of housemaid, to hus- weighty question with every Christian man they had hardly looked at it. They to know how, with his talents and in his make no effort, by simple figures band the necessary expenses of his education. Would it, we ask, be consistent in us to reap sphere, he may accomplish the greatest pos- and stories, to give the members of sible amount of good. The love he bears to their classes an understanding of the benefit of their sacrifices and labours, without endeavouring to render back to so- Christ and to humanity; the obligations to the word of God. And such being ciety the debt of gratitude we owe to the God which he acknowledges ;- the united their teachings in the Sabbathmemory of its founders by monuments and pillars, surely the educated of our own day, times lies in the way of being useful-to committed to their trust. They animated by a purer and nobler gratitude, times lies in the w should, by lives of usefulness, honour the wit, a cynical spirit. converse with them seldom, if ever,

memory and benevolence of their predeces-fests itself in a morose habit of unsparingly do not "enter into their closets," A cynical spirit in a religious man mani- upon the subject of religion. They

Some of you are probably entering the censuring the faults, foibles and sins of with the burden of those souls upon nently favourable to the culture of this priarena of active life. In a short time you will others, on almost all occasions. A cynic has them. They would think it a great mary requirement. For his own sake, it will find some stern principles, stout prejuact for yourselves, your own judgment may possibly be to you the ultimate source of apguage of philosophy he is a social being. This law of our nature is founded upon our nutual dependence, and thus the well-being of society is promoted in proportion as the obligations and duties of the social being of society is promoted in proportion as the obligations and duties of the social being of society is promoted in proportion as the obligation to do good has abligations and duties of this law are obser- and perhaps an unjust imputation; yet we thinked, or poorly delivered, or ill digested. ers. They both hold responsible would not have power in the pulpit. For Is the character of a fellow disciple spoken places. If Bible-class thachers the sake of others, even more than for in his presence? He pounces on his would take more interest in the own, let him be jealous of himself. He with an eagerness such as that with spiritual wants of those under their should be like the cherubim in Ezekiel's vithe hawk seizes upon the dove; he instruction; if they would remem- sion-" full of eyes within," as well as fre dy expresses doubts concerning his piety, ber them at a throne of grace ; if "full of eyes without ;" the whole surface divided we fall." Nor is the happiness of is the Author, and He should be d.e. E. d. and pours unmerciful torrents of deprecia-man less dependent upon the social state, our being. The most glorious consecrations tion on his talents and conduct. Does he their head" without praying for fibres, shrinking from every touch, recoiling

A Lost Day. BY MRS. L. H. SIGOURNEY. Lost ! Lost ! Lost ! A gem of countless price,

Provincial Mezlevan.

Cut from the living rock, And graved in Paradise Set round with three times eight Large diamonds clear and bright, And eight with sixty smaller All changeful as the light

Lost ! where the thoughtless throng, In fashion's mazes wind, Where thrilleth folly's song, Leaving a sting behind ; Yet to my hand 'twas given A golden harp to buy, Such as the white-robed choir To deathless minstrelsy

Lost ! Lost ! Lost ! I feel all search in vain ; That gem of countless cost Can ne'er be mine again I offer no reward, For till these heart-strings sever I know that heaven-entrusted gift Is reft away forever.

But when the sea and land, Like burning scroll have fled, I'll see it in his hand Who judgeth quick and dead And when of scathe and loss That man can ne'er repair, The dread inquiry meets my soul, What shall it answer there ?

How is Pulpit Power to be Acquired ?

Let the preacher aim at growing holines by constant devoutness. His position is emiself-control to beneficial tests. Therefore, he must be a man himself, in his thoughts his he is surrounded .--- Na

"On Duty,"

their hearts with all diligence, and walked office for ' the loaves and fishes,' rather than in the light of heaven. There is no age in the public good, you did wrong. And if, which such preachers would not have power. having obtained the office, you consult your Men may gaze on their effigies as though own ease rather than the public weal, he they were of an order different from them- whose 'minister' you are, will conden selves. Noble, truly, was the mould in as a slothful servant, in the great day of final which their Maker cast them ; but the mould reckoning.

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is not broken. Rare, indeed, were the stores Are you a parent, you are on duty from that filled these golden vessels; but the the moment you became one. It is as if mines whence they were digged are not work- God had addressed you by an audible voice mould. Let him delve in those rocks. Let i for me.' He holds you responsible for all him be no man's copy. Let him be himself original—not in oddity or extravagance— the least requires, for its support, for its educathe least original of all absurd impertinences tion, and in one sense for its everlasting -but in simplicity, and independence, and well being. You are required to bring up aturalness. Finally, let him who would have power of the Lord.' And the promise is "Train naturaln

in preaching turn all his *réading* and obser-vation to account in the study of men. His reading is of small use if it help him not here. By a sort of intellectual chemistry he If you let down your watch, if you neglect can analyze and apply the properties of any writer, on any subject in history, biography, in controversies of every kind, in voyages, you do not carry them daily in your arms travels, science; in them all he sees, as in a to the throne of grace, you take yourselves ohantasmagoria, the movements of life open. off from duty. You do this just as often ing to the glance of genius; while in the Bible-his Book of Books-man is revealed which God has appointed for governing and in his secret thoughts, by the unfailing light bringing up families. How many parents are utterly at fault in these respects. How His observation need not travel over a wide few do their whole duty.

surface. In the quietudes of rural life, and in the busy hives of industry, the human heart has only coverings of gauze to him where due to the human of the due to the due to the human of the due to whose eyes are opened. Let him strike always at the posts which he has assigned into the pith of that humanity, which is es-sentially alike in all, and catch the # pres-sure" which the way in which they live, has action, for doing good, for working 'while

It is not easy to judge how much our the day lasts.' There will be time enough preachers have of this element of pulpit power; but we would respectfully advise resch of them to "the them to "the bar to "th each of them to "covet" it "earnestly" as heaven, that he may have nothing to do one of the "best gifts." Among the com- there? Who believes that the redeemed mon working people, the modern preacher in glory, are less active than the most eardices, pithy sayings, large capacities of acti- be to be always on duty in that better world, when we shall have got finally rid of " this on, some fine specimens of muscular Chrisbody of sin and death.'- Evangelist. tianity, and now and then, a bold bad man, who will put his knowledge, ingenuity, and

Rules for a Profitable Sabbath.

In the first place, watch and pray, as you in his life, in his mode of thinking, and in value your souls, against a spirit of careless-ness and indifference in religion. Rememhis way of saying what he thinks. He who has might of the genuine ber that the life of a Christian is a life of and who preaches " with his might," will be and who preaches " with his might, will be a living illustration of "the theory of an evangelical ministry," and his pulpit will be tare; its exercises are described by wrest-ling, strying, watching, and the like. And -a THRONE OF POWER. Happy he who ling, striving, watching, and the like. fills that throne, and happy they by whom of all the drones in the world, drones in God's hive are the least deserving the approbation of the church, and the most under the from

of heaven. The Scriptures probably conta no expression of displeasure more impressi

Teacher. Not a day goes over my head but that I pray for you," So said a Sabbath-school teacher to certain members of his class who were present at a prayer-meeting. "Come to the Saviour," said hay: "O that I could see you come ! Not a day

goes over my head but that I pray for you." Here is Christian faithfulness. This is doing the work of a Sabbath-school teacher. We

That life is the longest which is the most or fault-finding; but the truth is, useful. The most valuable man in society there are too many Sablasth-school is he who does the greatest amount of good. teachers that are wanting in faith-Hence, the power to confer large benefits fulness. In the Sabbath-school a cold, dry repetition of the lesson

The troth of these remarks being admitted to be recited. They do not interest son is sitting at the feet of Gamaliel, the mo--and who can doubt them ?-it becomes a themselves in the lesson; perhaps

memory and acts of our benevolent forefa- claims of love and duty-bind him to seek school, we might expect a corres-If a rising colony perpetuates the its solution. We are sure, therefore, of the ponding neglect out of it. So it is.

man less dependent upon the social state, consequently a due recognition of its obliga-tions becomes an imperative duty. The educated man who launches forth into life mest plastic and guiding influences of religion, his own claims, and to gratify his own sel-fishness, is but little more than a polished will shrivel, and your hearts will deprave ; and when you have spent your brief day on same principle, every man's hand would turned against his brother. The glory of a heathen State was, that Sparta was one tamily. The present genes, and a worthless example. To expect to be merely good without the Sparta was one tamily. The present genes, and some the Bible is to hone for the Bible is to hone for the Bible is to hone for the end without participation to sparta was one tamily. The present genes of the Bible is to hone for the Bible is to hone for the Bible is to hone for the end without participation to a sparta was one tamily. The present genes of the sparta was one tamily of the Bible is to hone for the end without the development of his spirit, and

The glory of a heathen State was, that 'Sparta was one family.' The present gene-ration should be very jealous, lest the frater-nal and social habits of a remote and comparatively rude'republic, rebuke our selfish indifference. The most cursory observer beholds sufficient around him to arouse his pity; ignorance throws its heavy pall over the large molecular units of a remote and com-paratively rude'republic, rebuke our selfish indifference. The most cursory observer beholds sufficient around him to arouse his pity; ignorance throws its heavy pall over the large molecular units of a remote and com-beholds sufficient around him to arouse his pity; ignorance throws its heavy pall over the large molecular units of a remote and com-beholds sufficient around him to arouse his tons of our youthful hopes, have vanished the large molecular units of the same pit with bimself. Now This, however, stumble into the same pit with himself. Nor the large majority, and its attendant miseries like the morning cloud. the large majority, and its attendant miseries are experienced to an extent sufficient to draw out the sympathies of those who have the means of relieving them. The artizan plods in the dark for want of the light an high is offered to every sincere well-doer; good, stirred to act by a profound hatred of educated man could easily supply. The and although life has its trials, and nothing sin, they have failed to distinguish between mechanic blunders over his clumsy work good or great is accomplished without effort the sin and the sinner; and have allowed mechanic blunders over his clumsy work good of great is accomplished without enorthing their proper indignation against the sin to don't think such a sermon as mine husbandman ignorant of the wondrous forces umphs will surely follow; if they consist not be transferred to the sinner himself. This which surround him, and the elements of in the applause of the multitude, they will at was a snare of Satan; but they did not perproductiveness with which the air and the least be realized in the abiding assurance of ceive it. Hence, it wrought out its legitiproductiveness with which the air and the least be realized in the abiding assurance of mate fruitage of uncharitableness, of ungen-earth teem, which wait only the bid of entleness, of spiritual pride, of surly tempers, process. lightened culture to make the meadows than millions of gold and silver.

whole race to which we belong."

some cases, and in others the gift and offer-

ings of the many, have furnished succeeding generations with the means of obtaining a li-

beral education. In many instances great

lightened culture to make the measure. Solution and the air redolent—for the want of a little knowledge is not unfrequently found a little knowledge is not unfrequently found of intelligence far and wide. Prove to the world that your education has not only irra-solution and the air redolent—for the want of a little knowledge is not unfrequently found of intelligence far and wide. Prove to the world that your education has not only irra-solution and the air redolent—for the want of a little knowledge is not unfrequently found of intelligence far and wide. Prove to the world that your education has not only irra-solution and the air redolent—for the want of mercy. Scatter the beams of the cynic, there can be but one opinion concerning his usefulness—he cannot be driven to the driven to be driven among the working classes, every depart- panded your hearts. The world-the wide among the working classes, every depart- panded your nearest and your endeavours more than by whips and scourges. Unspar- the house of God. Better wait a rapid progress to perfection, and new arts, -your fellow men the objects of your soliciand inventions hitherto unknown, would be tude. Your primary consideration, your and inventions intervolucies intervolucies intervolucies of a more glorious end—a higher vocation to domestic society, and to embellish the face of a more glorious end—a higher vocation to the heart. He who would reform men must are in danger of provoking short of nature. Almost every new discovery in do good, to bless the world ! is by seizing on these discoveries, and employing them in subserviency to his designs. Uncle Jotham, or Where is the lities. If he find it necessary to act on their disturbed by their sluggishness.

ploying them in subserviency to his designs. Minister. hat steam, galvanism, the atmospheric pres-

that steam, gavanish, the atmosphere and other natural sure, oxygen, hydrogen and other natural agents, formerly unnoticed or unknown, have agents, formerly unnoticed or unknown, have agents, formerly unnoticed or unknown, have and seven years. The quiet fancies of must be tempered with that sweet, winning must be tempered with that sweet, winning must be tempered with the aposte exhorts believers for mechanism or outy.-mind. His memory was impaired, and his to "PUT ON," as though he would have them strength could never have accomplished.- mental, as well as his natural vision, obscu- garmented in it. According to Paul, the strength could never have accomplished.— And who shall dare to set boundaries to the range of scientific discoveries, or to say that interval velocity, for they, too, were grey-haired interval velocity, the boundaries to the red, with age. His own sons he called brothers, for they, too, were grey-haired interval velocity, the boundaries to the red, with age. His own sons he called brothers, for they, too, were grey-haired interval velocity, the boundaries to the red with age. His own sons he called brothers, for they, too, were grey-haired interval velocity to fall. And even principles and powers of a still more won-

covered in the natural world calculated to ones for whom he had toiled in their help- are also to be instructed " in meckness," not mariners who steered their course the gatherings of free citizens, and in the perform achievements still more striking and less infancy. But faith's unclouded vision with the thunders of harsh and pitiless con- for a particular port, trusting to debates of Parliament. The power of a beinguificent. Much has of late been per-berned by the application of the combined was to him, an ever abiding reality, undimed And is not the life of our divine exemplar To their great surprise and dismay quires the preacher's acquaintance with the they arrived at an enemy's part. tormed by the application of the combined mechanical and chemical powers, but much and unobstructed by the time worn, and and Saviour a living and burning rebuke of they arrived at an enemy's port, truths of the gospel to be intimate, as they

more we may confidently expect will be acmore we may connucting capter and on a shattered barque which was bearing mut to complished in generations yet to come, when its shores, the physical universe shall be more exten-the physical universe of the temple "How did you like the minister, to-day, he loved them. The impression made by the "How did you like the minister, to-day, sively explored and the gates of the temple of knowledge thrown open to all. Future Watt's, Davy's, Arkwright's, and Ericcson's will doubless arise, with minds still more will doubless arise, with an arise will and the attractions of benevo-still doubless arise, with an arise are attractions of the attractions o

brilliantly illumined by science, and the was he ?" splendid inventions of the present age be far surpassed in the future miracles of mechanic power. But in order to this wished for con-ing on things which "are not seen," and I summation it is requisite that the mass of markind be aroused from their slumbers, that knewledge be universally diffused, and the transform of his staff, and standing erect. The rebukes of Christ-and he did utter some terrible sayings-were discrimi-that knewledge be universally diffused, and the transform of his staff, and standing erect. that knowledge be universally diffused, and the light of education shed its influence on men of every nation, profession and rank.— Here was the great white throne, and the top of his staff, and standing erect, men of every nation, profession and rank.— Here was the great white throne, and the top of his staff, and standing erect, men of every nation, profession and rank.— Here was the great white throne, and the top of his staff, and standing erect, men of every nation, profession and rank.— Here was the great white throne, and the top of his staff, and standing erect, men of every nation, profession and rank.— Here was the great white throne, and the top of his staff, and standing erect, mining, and generally directed at classes the rebukes of the cynic are indiscri-tionated, and generally directed at classes But if through apathy or avarice, or indul- Him that sat thereon-and then there was of persons who are really striving amid ence? Are we to disregard its all right, but because he knows this tor him-

ed self to God. most emphatically to have men call to read their exchanges, and sermon. Can't you squeeze out some of the superfluities, and by

business men and ministers of the

that debt. Make the creditor's eyes ever clothed in the majesty of a silent gospel christ by sternness and denunciations, any ing censure from the lips of a fellow sinner there than be waited for. People only awakens opposition and dislike: it cre-who are lengthy in the matter of

fears by uttering terrible truths, he must do it with tears in his eyes, and with love burndragging out a comparatively use-

lertul and energetic nature shall not be dis-fathers' names, he supposed the same hittle those who "oppose themselves" to the truth, Foster relates a story of certain science, in the jury-box, on the hustings, at was he i'' lence; the cynic is like the thistle, armed and sin those who implicitly follow *est make least show of strength.* Faith is a like the thistle, armed its dictates. What the concealed tranquil power, What we venture to re-

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BY REV. DR. HUMPHREY.

of God.

stamped on each.

Spirit to the developement of his own spirit 1. In your calls of courtesy on in the spontaneous yielding of his harmoniz-

tors have work to do, and they hate as the habitual consciousness, is, before all things, what the preacher should be sure of ; 3. Look out, too, about that long ermon. Can't you squeeze out golden grain of Sabbath ; every thought, incense ; every word, worship ; every deed condensation give as much matter sacrifice. Such a life is on the verge of heaven. There is in it a simplicity which cancan be so used." Well, then, add not be put in words; a transput ency through which the heart is seen as in a crystal vase not be put in words; a transparency through more precious thoughts, and make —a magnetism that touches the springs of two of it. Your own good opinion of it will be elongated by such a -a magnetism that fouries the springs of action, at one moment, in a thousand souls -a power, compared with which all other 4. Don't be long about paying human energies are weakness. Ine prease er who thus walks humbly with his God human energies are weakness. The preach-

and when he speaks, it is as natural as the law that shapes the dew and forks the lightning, that his word should be with power. 5. Don't be so long in getting to by self-discipline, the true askesis. He has become a witness for the gospel, and its champion. His call to propagate it is imperative. It is the seat of his strengththe glory of his life. Looking at the preach approach them with the tenderness of true affection. He must appeal to their sensibi-disturbed by their subgrished by their s 6. Do not be long about any hing requiring promutness and demental belief with freedom of expansive thought; who can utter the ancient saying" of the gospel in the speech of our day, rather than in that of half a century ago, acting in this respect like Jesus and the apostles, and the old prophets before them :

than that which is addre ans on this very subject : " So then because This is a military phrase. A soldier on thou art lukewarm, and neither cold nor hot

This is a military phrase. A soldier on guard is a soldier on duty. The phrases are synonymous. And it is a post of great responsibility, requiring constant vigilance, from the moment he mounts guard, till the is relieved, he is on duty. It is a duty which he owes to his country, to his com-mander, and to his companions in arms, to be constantly on the distance of the world, and, above all, the corruption of the world, and, above all, the corruption of the soft of produce this awful indifference. And few Gospel. 2. Especially regard this cau-tion in the office of an editor. Edi-tion in the office of an editor. Edi-feel that this is true, not in sudden starts, but ever stealthy, approach. The nights may sanctuary, or carelessly trifling with the be long, the skies may be inclement, he may 'morning of a Lord's day.

be worn down with fatigue and watching, but he may not retire from his post, till re-of the Sabbath, and your attendance upon of the Sabbath, and your attendance upon the worskip of God in the morning of it, lieved by the officer of the guard. Every army has a Commander-in-Chief, whose orders must be implicitly obeyed.— So in the militant state of the church, Jesus lieved by the officer of the guard. Christ is "the Captain of salvation," and all his true followers are soldiers, chosen by professor, who can satisfy himself with conhim, enlisted under his banner, and subject suming the best part of the morning in bed, to his orders. Like the soldiers of an army is but ill-prepared for the service with this difference, that they can never be off, without disloyalty to their King. The on, without distoyalty to their King. The enlisted soldiers of an earthly prince are not expected to be engaged in actual service every day, or every week of the year.— There are times when they are permitted to lay aside their arms and rest from their toils. the devil to sleep. The conduct of the wick-Sometimes they go into winter quarters, and ed, who can rise at any time to unite in a have very little to do for months together.— Much less are they required to be always who are waiting the rising of the sun, in oron guard, even during the most active cam- der to pay the earliest adorations to him as paign. It is enough that they are always ready for duty when called to guard the camp, or march against the foe. But the soldiers, the followers of our comforts and souls of men, is a sufficient re-

great Captain, are required to be always on duty. There are no inglorious winter Thirdly. Endeavour Thirdly. Endeavour to enjoy a good Saquarters, no armistices, no months or weeks of dreary inaction for them. They are ex-pected and commanded to be on duty every day, summer and winter, in cold and heat. A Christian can never be off guard for a three in the afternoon began the preparation day, without imminent exposure to the open God grant us that anxiety for the enjoyment day, without imminent exposure to the open or covert attacks of his wily spiritual ene-tion for it as far as we are able; and a good or covert attacks of his will spiritual ene-mies. There is no safety but in constant vigilance, trusting in Christ for strength to resist and power to conquer. And then, every follower of Christ is bound to be always on daty for the good of others, as well as for his own safety. The Constitution of the Sadoath which will lead to a prepara-tion for it as far as we are able; and a good frame of mind on a Saturday evening will seldom lull a person to sleep, or make him indifferent about the worship of God on a Salbath morning. Fourthly and lastly. Think of the rapid

Captain of salvation wants no drones in the ranks of his followers. He assigns to every vourselves the views and feelings you will one just as many duties as he can perform- then have of what you have been, and what one just as many duties as he can perform— enough to fill up the time — leaving none to be wasted in sloth or other self-indulgence. Are you a minister of the gospel, you are on duty to guard the fold, to feed Christ's sheep, to feed his lambs, to preach the truth, the whole truth, to watch for souls as one who must give account, to be instant in sea-con out of compare to feed up to the the truth of the son, out of season, to ' endure hardness as a are doing this more effectually than the care-good soldier,' to be faithful unto death, that less and the slothful. "Ah," says one on a you may secure a crown of life. Toilsome death-bed, "that I had been more actively and exhausting as it is to be always on duty, you must cheerfully work on from month to month and year to year, as God shall give you strength, and wait for the rest till our different person would I be ! O, the sins I glorious Leader gives you a final discharge. have committed, the duties I have neglected, Are you a magistrate, you are 'God's the Sabbaths I have murdered !" But it is

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