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Beligious Miscellany.

AN ADVENT MEDITATION. Then look up, and lift up your heads , for edemption draweth nigh .-- Luke xxi. 28. When Winter, in his grasps of cold, Doth prostrate Nature captive hold. When DEATH is on the blackened field, And silver springs are " fountains sealed ." Beneath the snow, like Etna's fire. Burns in the Earth the strong desire, When the stern months are past and gone To put her fair spring emeralds on.

So we, when in such weary time Of languid work and lusty crime, When FAITH her prophet gaze has lost, And LOVE lies bound in prisoning frost, And Hors-lone watcher ou the hills, Seant sustenance of dew distils ; Raise from the depths our troubled eye, To feel-" Redemption draweth nigh."

When in the night some peril waits, A mute-all silent at the gates. Herald of darker vision near, While loved ones toss on beds of fea Or rouse from feverish sleep appalled, As if some ghostly summons called ; How the wild heart, with anguish torn Heeds not of rest, but prays for morn !

So we, round whom the shadows roll In deeper midnight of the soul, Oppressed, like slaves, with wrong and care Hardly redeemed from long despair ; For days without or sun or star Long for the morn's first streak afar And, while it yet is darkness cry Rejoice, " Redemption draweth nigh."

When sailors, on the wintry main Have steered the sunward course in vain And the fierce winds and angry clouds, Do bastle through the wailing shrouds, They long for calm, but long the most Through the dim haze to sight the coast. Eager to rasp the shallows o'er. And anchor by the golden shore.

So on the stormful sea, our bark Is launched, and labours through the dark Through weary years, in calm or gale We ply the oar, or spread the sail, Still pressing toward the shining strand-Still listening for the cry of " Land," Upheld, as through the foam we fly, By this, " Redemption draweth nigh."

Jesus ! to Thee our hearts we bring ; Thou art our shore-our morn-our spring Our home in Thy strong love we find ; With Thee no night our souls can blind

We also know. from the writings of those internal, external and collateral evidence. Ex- they can be of as much use in business as in are twenty to one; yes, one hundred to one that these hundreds of anxious souls might find another which tells of Dr. Guthrie's love for who were never blest with the light of revela-tion, that neither nature nor reason could im-and prophecy; internal evidences are deduced tust for having such ideas but where did they your soul will be lost? Youth is the special NEVER TO BE FOR part unto them any true and certain knowledge from the doctrines taught, as being consistent get such such ideas but from the general tone day of God's mercy. Multitudes put off the that the body, which was deprived of life and with the nature and character of God, and tend- and conduct of the religious society in which day of salvation through he example of others. hastening to corruption, would ever be reanimated and invigorated with life and power; or and collateral evidences arise from various cir- that all that is possessed is held for the glory wait till fifteen. When fifteen years, you will that living principle in man, by which he cumstances, which furnish additional evidence, of God, while all but a mere pittance is kept wait till twenty. When twenty, you will wait thinks, wills, reasons and acts, could possibly to prove the Bible to be of divine authority. for self and selfish purposes? A great outcry till twenty-five, and after that the chances are survive the dissolution of the body. They Miracles, which are the signal acts of the Di- is often made about clergymen being always one hundred to one against you! might look at nature, and behold leaves of the vine Being, display his almighty power; and anxious to move to a better place and to a larger Multitudes of souls are influenced by their memoirs has made its appearance. It is chief- calls out, as I was that day dux. 'Tom Guthtrees tall to the earth, and vegetation sicken prophecies, or the actual predicting of future stipend; while the very persons that are the companions. They say when so and so attend by made up of an autobiography which the doc rie's class.' "Not ready, Sir." was-no unand die; and again behold them, at the proper events, attest the omniscient wisdom of God. readiest to blame, will be found, in a grea to religion I will. But will your companions tor began in 1868, and which he brought down usual thing, and usually securing another half season, appear, with all their luxuriousness, beauty and vigor. This process in nature to regan in 1805, and which he orougut down to the year 1840. As might easily be supposed, the autobiography is interesting, though very put him into a savage humour. So, without beauty and vigor. This process in nature would not of itself suggest the resurrection of the human body. They might also reflect on the powers, capabilities, passions and affections numerous, but exceedingly valuable in the in- have no wish to move.

the powers, capabilities, passions and affections of the soul, but could they from these attain any definite information respecting its nature and eternal existence? Certainly not. It may, then, with undubitable certainty be said, "The by way of eminence and distinction, are un-is notoricus that among Protestants unmarried the passengers perished. Was it any consola-In one of Dr. Guthrie's discussions on Vol-whereby I would have come off little the worse. The light of nature and reason placed them Tion, or a discovery made by God to man of posed in them as have their Benedictine brethin no better position with regard to their prac-himself or his will, in addition to that afforded ren, and that they are ever and anon getting him?

tices. St. Paul, who was doubtless as competent to give a correct description of the practices of those who have never been instructed testation of the truth of revealed religion, to the introduction of that much talked of and by revelation as any man that ever lived, has, the numerous prophecies, which predicted fu- much criticised official-the pastor's wite. It man nature appears to have been sunk as low, High. A revelation which exhibits such evi- so that their " dear people" shall not be asor steeped as deeply in infamy and crime, as it dences may justly be said to contain indubitable hamed of them. The standard thus set up may possibly could be; and if we refer to modern seals of God himself. heathens, we shall find them equally depraved.

If we concentrate the light of nature and reason, and add to it the LIGHT OF TRADITION, as our infallible guide. "To the law and the the flock" in the way of liberality of every still we shall find man, without the Bible, in testimony." To the old and new covenants,- kind. He must give to all Church enterprises; darkness that may be felt. religion and morals, adverted to by heathen of God, there is no certain light in us. Thus plish all this? In most cases, precious little.

transmitted by tradition. They never preten- authority. He has, we know, given unto us three years, told us they were expected to keep ded to have discovered them. They were "a sure word of prophecy, whereunto" we do wite and children in some measure of decency, spoken of as previously known, and familiar to well to "take heed, as unto a light, a lamp," and meet all the outlay necessary to a city minmankind

they were obscured and rendered inoperative. light bringer, " arise in our hearts." Traditionary truths were marred, mangled, That we may have correct conceptions of that "these clerical gentlemen have always a vitiated, and destroyed; and what ought to man's spiritual state, or the great change which keen eye to money."

have been a blessing actually became a curse. must be wrought in him by the agency of the Is all this very encouraging to the thoughtful, you may be saved. So tar from discovering truth by the light of Holy Spirit, in order that he may become a ingenuous youth, who may be talented and

In treating on man's spiritual state, we shall it is settled, and Mrs. Grundy is inexorable. invariably take the Old and New Testaments The pastor is, besides, to be an "ensample to

the Law and the Gospel! For it we speak not must, in every case, say "Come," not "Go." The origin of some of the leading truths of in accordance with these inspired revelations What has he got to work on in order to accomwriters, or assumed in their systems, ware SAITH THE LORD ! shall be to us of the highest Clergymen in Toronto have, within the last

that shineth in a dark place." And if we take ister's position, on five or six hundred dollars a The light, however, derived from tradition the word of God as the sufficient guide of both year. A good many others have not more than could not but be weak and insufficient. The our taith and practice, it will be a light to our eight or ten hundred; and yet, it these men heathens attained from it only an imperfect feet, and a lamp to our paths. We shall be marry those who have private means, sufficient knowledge of the truths to which it referred : conducted to the true Light, to Jesus the Light to keep them at least from being paupers in the and the further they were removed from the of the world. The day will dawn, darkness dis- event of their husband's death, they are spoken origin and source of these truths, the more appear, "and the day star," phosphorus, the harshly of as fortune-hunters, with the wellworn general principle hugged in as a tit-bit,

dogs :---NEVER TO BE FORGOTTEN. body. We were reading Ovid's account of DR. GUTHRIE.

Phæton's attempt to drive the chariot of the sun, and my teacher's attempt that day to drive me, was also like to end in a catastrophe. The first volume of the late Dr. Gathrie's Before we had time to master our lesson, be

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toid in the course of the narrative, among with tory in his face, as he struck the table which the following may interest many of our with clenched hand -- ' I'll make you ready ! Some years ago the Henry Clay steamer readers to whom Dr. Guthrie's name has long Well, no doubt, like the reeds by a loch side.

equivocally demonstrated a Divine Reveration of the same confidence re-clerics have often not the same confidence re-tion for a perishing man to know, that on this untaryism with Dr. John Ritchie, of Edinburgh, But my blood got up, and I retused to read one

accused the Ministers of the Established Church on an iron pillar. My class-tellows stood by the light of nature, reason or tradition. broad hints to complete their domestic estab- Others are afraid they will net hold out. of being sybarites clothed in soft raiment, and trembling. The attention of the school was The miracles which were performed, in at-lishment, and the Church's circle of workers, by They say, if I should start I should get dis-looking atter the fleece far more than the flock. wholly turned on the struggle. Transported couraged, and I therefore hold back. You do Mr. Guthrie, in the course of his speech, held with rage at the prospect of being baffled by a in the first chapter of his Epistle to the Ro-ture events, have, independent of every other is equally notorious that the pastor and his wife start tor Cincinnatti on a journey, and I should country boots, and his trowsers bespattered me black and blue with it on the head. He mans, presented us with a most fearful and important consideration, fully proved the Scrip-are expected to keep up a certain social posi-say to you, you had better not go for fear you with mud, saying at the same time, "Dr. Ritdegrading picture of their abominations. Hu-tures to be the inspired records of the Most tion, and in dress, house, &c., to have things may be wrecked crossing the North River, you chie calls us a set of dandies. Do you call that break my resolution, and at length gave it up. the foot of a dandy?" On another occasion Dr. If I was wrong, he was much more to blame; would call me extremely foolish. But you say in starting for heaven I cannot Ritchie's party was accused of showing the since instead of beating me so savagely, be be a correct one, or it may be the reverse, but take risks. If I cannot go straight and sure to "cloven foot." The socier, who plumed should have turned me, for my insubordination heaven, I will not start at all. If you saw a hinself on his fine physical frame, and was al- out of the school. Seeing me return next day chance in business to make a thousand dollars, ways clad in silk stockings and knee breeches, with a brow and face all marred and swollen, with little risk, and almost a certainty of mak- in order to pay Mr. Guthrie back his joke, he regretted, I believe, his violence, and waa ing nine hundred dollars, or one hundred dol- held out in the same way his foot, and asked very gracious. I had no choice but to return. ars even, would you not take the chances? if it were "cloven," when a mechanic in the My parents were wiser than my teacher, my But can you take no chances in seeking heaven? gallery called out, "Take aff yer shoe, Sir, mother telling me, when I said I would not re-When you can escape from eternal bank- and we'll see." turn, but tell my father how I had been used. ruptcy, will you not try to escape, fearing you

would not hold out? Some of you cannot bear the laugh of worldly

THE FINGER OF CONTEMPT,

o hear your companions ask you if you pray. more bitter and humiliating. " The Lord will fear cometh."

A THOUSAND TIMES.

Shake off torever all other companionships

When Dr. Guthrie was presented to Grey. You had better not; he will lick you next? friars, he was so completely a stranger to the We were brought up hardier louns than the congregation, that on his first appearance in present generation, and did not get on any the the pulpit as minister, almost nobody knew worse in life for that."

" DE. GUTHRIE'S DOG ' BOB. him. The result is narrated as follows :---

" On the Sabbath morning when Mr. Guth-" Though but a dumb companion and friend, it you are pious, if you are going to heaven? rie preached his first sermon in Greyfriars, he 1 must devote a lew lines to the memory, and There is something harder than that to bear, was so completely a stranger to his own con- affection, and sense of my dog ' Bob,' who, lygregation that he passed the very elders at the ing often at the head of the pulpit stairs, oclaugh at your calamity, will mock when your church 'plate' without their knowing who he cupied a place on Sundays nearly as conspicuwas. His old landlady was thus one out of the ous as myself. He was a magnificent Scotch very few among the audience who recognized dog of great size; brave as or rather braver till you find the brotherhood of Jesus! You him. Besides her, however, there was ano-than, a lion. He expressed his respect for deare certain to die H-you stay away; it you start ther, in whose case the recognition arose out cent and well-conditioned visitors, by rushing to

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With Thee we tread upon the flowers Of endless springs through endless hours. Our all in all ! Content we lie Till THOU shalt bying redemption nigh. W. M. PUNSHON

mankind in both precepts and duties.

THE NEW MAN : OR MAN'S SPIRITUAL STATE BY GRACE. BY REV. GEORGE JOHNSON.

CHAPTER I.

The use and limitation of human reason, and the necessity of a divine revelation in order to Man's New Creation. (CONCLUDED)

Take, for instance, the being of one only a fearful and irresistible torrent, down the SOUL! living and true God. Did the light of nature stream of time, to the gulph of endless destruction, could only be counteracted and ex. CLERGYMEN AND THEIR INCOMES. convey to the ancients more correct conceppelled, and its hapless dupes, enshrouded in than they had derived from mere reason? In spiritual darkness and death, enlightened and We hear from almost every country of Christhe writings of some of their most celebrated saved by a DIVINE REVELATION ! This revela-

which apparently indicate the most exalted clouds of ignorance, error and sin, in which Christian Ministry is every year becoming fections; yet their ideas, respecting the Divine Being, were dark, contused, imperfect and ab- fellow men.

surd. Some of them asserted the being of a God, while others publicly denied it. Others embraced, or pretended to embrace, the notion of a multiplicity of gods, celestial, terrestrial, and internal. Some materialized the Deity, or considered him a corporeal being, necessarily united to matter. Others that he was perfectly abstracted, or void of consciousness, and

prevailed.

Did the light of nature impart to them any capable of knowledge, is not able instantly to the bar, which may be given to the support of these cler-more knowledge, or any more correct informa-convey knowledge to them; and that He who men turn their steps to the pulpit. The bar, which may be given to the support of these cler-sung, and Mr. Talmage urged the new con-his coattails. Half way up the stairs, the good more knowledge, or any more correct informa-tion, than they had discovered by unassisted discovered by unassisted doctor felt a tug, whereupon he turned round kept winking and looking up in my face with tion, than they had discovered by unassisted nas given them power to communicate ideas to interacte, pointer, business, totaling, were vouchaged in chart-reason, relative to the origin of man? The each other, should have no means of communi-colonies, are all preferred—in short, anything to be, as the liquida-word or offering prayer, saying that those who to the old woman, whose was the guilty hand, a most pititul, and penitent, and pleading exreason, relative to the origin of man? The each other, should have no means of community and pression in his own. language of their own philosophers shall an-cating with them immediately from beaven. rather than the clerical profession. So much to the origin of bear the cross and speak to say, with great gentleness and simplicity, pression in his own. language of their own philosophers shall an-swer this important question. Anaximander tells us "that the first men and all animals were tells us " that the nrst men and all animals were check, to declate that it of the branch and all animals were check, to declate that it of the branch and all animals were check, to declate that it of the branch and all animals were check, to declate that it of the branch and all animals were check, to declate that it of the branch and all animals were check, to declate that it of the branch and all animals were check, to declate that it of the branch and all animals were check, to declate that it of the branch and all animals were check, to declate that it of the branch and all animals were check, to declate that it of the branch and all animals were check, to declate that the branch and all animals were check, to declate that the branch and all animals were check, to declate that the branch and all animals were check, to declate that the branch and all animals were check, to declate that the branch and all animals were check, to declate that the branch and all animals were check, to declate that the branch and all animals were check, to declate that the branch and all animals were check, to declate that the branch and all animals were check and all animals were check and the branch and pred in warm moisture, enclosed in crustaceous to main be that he does so, which is a most absurd and well-worn principle of "lucus a non lucendo." year to \$600. But if children lack education, unreasonable limitation of the Divine power Ia other words they are called literates because and can with difficulty get bread and clothing, dom of Christ. In other families only one is rather whimsical character is given :--

they arrived at a proper age, their shelly unreasonable limitation of the Divine power in other words duey are caned the dis occase and can with dimentity get bread and clothing, prisons growing dry, broke, and made way for their liberty." Empedocles asserts " that From the known character of God we may our mother earth at first brought forth vast conclude that what was so essential to the duty men is equally pressing. On this side of the petent and sought-for minister will go, and numbers of legs and arms, and heads, &c., and happiness of mankind might rationally be Atlantic it is the same thing, both in the States quite right too. - Toronto Globe.

which, approaching each other, arranging expected. His goodness to the human family and in this country. Why is this? themselves properly, and being cemented toge-has been evidently and explicitly manifested. It may be said that wherever there is any ther, started up at once full grown men." This appears from the subserviency of the in- adequate measures of religious life in a Church, These are some of the absurdities embraced by ferior creation to the human race, the contin- there will always be a sufficient number of cansertain of the ancient philysophers, fully prov- ued preservation of mankind, and the constant didates for its Ministry, so that the falling off ing the inefficiency of either reason or the light provision made for their accommodation. All of such supply is but a symptom of the decay of sature, as a true and intallible guide. Others these evince their interest in God's fatherly of strong religious conviction and teeling in the might be referred to who were equally as igno-rant of man's proper origin, and who have pub-lished sentiments no less absurd. In fact, on could not be regardless of their sternal con-lished sentiments no less absurd. In fact, on could not be regardless of their sternal con-lished sentiments no less absurd. In fact, on could not be regardless of their sternal con-lished sentiments no less absurd. In fact, on could not be regardless of their sternal con-lished sentiments no less absurd. In fact, on could not be regardless of their sternal con-lished sentiments no less absurd. In fact, on could not be regardless of their sternal con-lished sentiments no less absurd. In fact, on could not be regardless of their sternal conlisbed sentiments no less absurd. In fact, on this subject, the whole of them were in dark-ness and uncertainty. And what information did either the light of nature or reason impart unto them, respecting

And what information did either the light of nature or reason impart unto them, respecting the *fall* of man, or the *redemption* of the world by a *Divine deliverer*? The more judicious seven, and others; and to prepare us for life, by a *Divine deliverer*? The more judicious seven a divergent with what can in other ways a bill direction. It is compared to mater by the shilled and industriant. It is compared to mater by the shilled and industriant. It is compared to mater by the shilled and industriant. It is compared to mater by the shilled and industriant. It is compared to mater by the shilled and industriant. It is compared to mater by the shilled and industriant. It is compared to mater by the shilled and industriant.

by a Disine deterer? The more judiciput a mong the beattens are and acknowledged and this grant factor of the sale of the sale

from nature, reason or Providence, was altoge-ther insufficient to coavey to them correct in-formation on these important topics.

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accumulated, as they receded from the source primitive state, the fall and its consequences, of true tradition, until they were involved in bis redemption by Christ Jesus, and the divine progress in civilization and morality than the inextricable blindness-blindness dark, deep, agency of the Spirit in his salvation. On these decay or disappearance of a well-educated, extricable blindness—blindness—blindness—blindness dark, deep, agency of the Spirit in his savation. On these decay of disappearance of a wont obtained in the savation of a wont obtained in the savation of a wont obtained in the savation. On these decay of disappearance of a wont obtained in the savation of a wont obtained in the savation. On these decay of disappearance of a wont obtained in the savation of a wont obtained in the savation. On these decay of disappearance of a wont obtained in the savation of a wont obtained in the savation. On these decay of disappearance of a wont obtained in the savation of a wont obtained in the savation. On these decay of disappearance of a wont obtained in the savation of a wont obtained in the savation. On these decay of disappearance of a wont obtained in the savation of a wont obtained in the savation. On these decay of disappearance of a wont obtained in the savation of a wont obtained in the savation of a wont obtained in the savation. On these decay of disappearance of a wont obtained in the savation of a wont obtained in the savation. On the savation of the savation of the savation of the savet of the savet obtained in the savet of the savet obtained in the savet of the savet obtained in the savet of the savet obtained in the savet of the savet obtained in the savet obtained earful, irremovable, and destructive ! necessary to expel this darkness, and to instruct In a treatise of this description they are essen- are ready to acknowledge this-that the exclu-

Darkness so thick, so degrading, so diaboli- was, how deeply he has fallen, and have Scrip- hardening, barbarizing influence on a commu- have beard of Jesus cal and destructive, accumulating with more tural views of the magnitude of the change, and nity, and that Christianity has done and is

than geometrical progression, as they receded of the means appointed for his restoration and doing more to quicken intellectual activity and

the case, that it is notorious that just in pre-

tendom, and especially of Protestant Christencountry, both those within and without the which apparently indicate the most exalted mankind were involved, and to instruct them smaller. Professor Charteris, of Edinburgh, Church, -How is that power to be maintained bour.

almighty (and who will presume to question Chalmers calculated that to meet the home de- them, pay them well. While other and higher day of grace, he would have been lost. So skine, the leader of the Evangelicals in Dr. a' the cats in the parish.' this), it extends to whatever does not imply a mand for vacant parishes an average of 200 considerations should, no doubt, have force in with you. Once passed away it will never re- Robertson's days :---

Some, that their Gods governed all taings; God could not only mannest number to man, studying to practice self-denial, or to maying the mannest number to man, studying to practice self-denial, or to maying the maxing the while others maintained that every thing was by an extraordinary revelation, but also give paring to the handkerchief, and could tell so little isred, and had returned without leave, and was good to be when they and their wives are patronized eyes all their life long to religion, at the last how or where it was lost, that Mrs. Erskine at liable to be hanged, drowned, shot, or othergoverned by chance. Some, that they were those, to whom this revelation was originally larger, out notating inter interine long to reington, at the last how or where it was lost, that Mrs. Erskine at many larger, out notating inter interine long to reington, at the last how or where it was lost, that Mrs. Erskine at many will. I went up to him, and instant they were guilty of the most and immediately given, a full and certain evi- while ago. The same thing is true of England, by tradesmen and their better halves, or by moment wake up to find that all is lost. I bemoral; ethers that they were guilty of the most degrading wickedness. From these discordant sentiments the grossest polytheism and idolatry gree, to deny that He, who gave men minds Bishops and other friends of the Church, that riors, if even their equals, except in the mere now. The Lord help you to come !

daughter.

(Reported for the Sunday School Times) A REVIVAL TALK.

BY REV. T. DE WITT TALMAGE.

of the tollowing incident of Mr. the gate, as if he were bent on devou So far from discovering truth by the light of nature, reason or tradition, they were even unable to retain it. Their darkness continually is to directly refer to the creation of man, his worth a rush is ready to acknowledge that it has a beaven and it has the to grant the to retain it. Their darkness continually is to directly refer to the creation of man, his worth a rush is ready to acknowledge that it has the to retain it. Their darkness continually is to directly refer to the creation of man, his worth a rush is ready to acknowledge that it has the to retain it. Their darkness continually it to directly refer to the creation of man, his is ready to acknowledge that it has the to retain it. Their darkness continually it to directly refer to the creation of man, his is ready to acknowledge that it has the to retain it. Their darkness continually it to directly refer to the creation of man, his is ready to acknowledge that it has the rush is ready to acknowledge that it has the rush is ready to acknowledge that it has the rush is ready to acknowledge that it has the rush is ready to acknowledge that it has the rush is ready to acknowledge that it has the rush is ready to acknowledge that it has the rush is ready to acknowledge that it has the rush is ready to acknowledge that it has the rush is ready to acknowledge that it has the rush is ready to acknowledge that it has the rush is ready to acknowledge that it has the rush is ready to acknowledge that it has the rush is ready to acknowledge that it has the rush is rush it has the rush is rush it has the rush it has thas the rush it has thas the rush it has the rush it has thas the r tian religion. In my last hours I expect God themselves on those occasions of the 'Elders' beautiful set of teeth, and occasionally using will be merciful and kind to me. The dying Pew '-a raised platform in front of the pulpit them; only, nowever, to warn the gangrets

In a treatise of this description they are essen-tially necessary. We must know what man is we pursuit of mere material interests has a For a moment, they were nonplussed, routed longing to a neighbour, and the catastrophe apparently; the main body was commencing a raised a formidable commotion. I saw that I from the source whence their knowledge had eternal salvation, before we can duly estimate humanize and purify social life, wherever it has so often, that you have now no longer any in- retreat down the aisle, when, to the amaze- must part with Bob or impair my usefulness; been derived, carrying its helplers victims, as THE SPIRITUAL LIFE OF GOD IN THE HUMAN been generally diffused, than any other inflaence that could be mentioned. So much is this use the argument of the dying thief. The dy- youth much taller than the rest, and whose fea- fifteon miles off.

ing thief is the only instance recorded where a tures were strongly marked, with one spring "There, early on the following Sunday portion as this religious system loses its power, dying man has found mercy in Christ. There vaulted over the locked door, and was speed morning, Bob was observed with head and tail there the tone of morality, and even general are two instances recorded where men have ily followed in the same uncermonious fashion erect, and a resolute purpose in every look and culture, sensibly and rapidly falls. If this is been translated to heaven without death. There by his companions. Thomas Guthrie was the movement, taking his way from my brother's so, then the question arises—a question of inthe writings of some of their most celebrated the bouse. My brother's wile, struck with his air, being translated to heaven without death as worthy elders, who had locked their pew said to one of her daughters, who laughed at there are of your being saved at the dying against him, dream that he was to take posses" the idea, 'There is Bob, and I'll wager he is sion of the pulpit itself by and by ! Our infor- off to Arbirlot !' Whether be had kept the

in their duties to God, themselves, and their in his opening lecture at the commencement of and extended? It is not, perheps, the part Because the gospel thief found mercy, is no mant never forgot that student's appearance; road, or gone by some mysterious path across God of infinite wisdom, power and knowledge about one-fifth more pulpits to be filled than allowed us to say, at any rate, that it is bad is almost certain, it 12, I may say, peculiarly Mr. Paton's astonishment, as he whispered to o'clock, I was met by the beadle, with his old could, if he were disposed, communicate to man a revelation of himself and of his will, in an extraordinary or miraculous manner. For the none-fifth the number of theological stu-the world, when they wish to have their work an extraordinary or miraculous manner. For the none-fifth the number of theological stu-the world, when they wish to have their work the world, when they wish to have their work the world, when they wish to have their work the world, when they wish to have their work the world, when they wish to have their work the world, when they wish to have their work the world, when they wish to have their work the world, when they wish to have their work the world, when they wish to have their work it must be admitted, if the power of God be halt a century ago. So far back as 1824, Dr. well done, and to keep the workmen that please yours now. If your father had neglected his cessors we have the following of Dr. John Er-

"On-going to the manse I found Bob out fectly abstracted, or void of consciousness, and consequently neither the object of their hope or fear, and subject to an immutable fate. Some, that their Gods governed all things; " Dr. Erskine was remarkable for his simpli- side the gate, as flat, prostrate, and motionless baulk and detect the calprit, she sewed a cor. in any limb; but there he lay, as if he had been prevailed. Did the light of nature impart to them any Did the calprit, she sewed a cor-Did the light of nature impart to them any control to the calprit, she sewed a cor-Did the light of nature impart to them any control to the calprit, she sewed a cor-the calprit, she sewed a cor-with any important of the really brilliant University matter of money a very microscopic portion of the handkerchief to one of the pockets of the calprit, she sewed a cor-with any important of the really brilliant University matter of money a very microscopic portion of the handkerchief to one of the pockets of the calprit, she sewed a cor-with any important of the really brilliant University matter of money a very microscopic portion of the pockets of the calprit of the

> Among other incidents in the course of the cats in the parish, there was no resisting the Whole families are coming in to the King- Non-Intrusion Controversy, the following of a dumb but eloquent appeal. 1 gave way, and exclaimed in cheerful tones, 'Is this you, Bob?' dom of Christ. In other families only one is rather whimsical character is given :--left out, the husband or the wife, the son or the "Amid much that was serious, and the sub- and restored, he rose at one might bound into ject of earnest prayer to Him to whose gui-the air, circling round and round me, and ever dance, as Head of the Church, we look, and and anon, in the power and fulness of his joy,

> kingdom. I know the loneliness of being left outside the household of Christ. There is a things occasionally occurred to relieve the gra-dafe not say, but he certainly had a sense of shame, and apparently also of guilt. Once, a part of the literature of the Christian Church, "I remember, for example, what happened tor example—and the only occasion on which of which this is the sentiment: If parted on at a meeting of our council, which Dr. -- we ever knew him to steal-Mrs. Guthrie came earth by religious choice, we will be parted had been invited to attend. This worthy man unexpectedly on Bob sneaking out of the and accomplished scholar, who had for many kitchen with a sheep's head between his teeth. years been a faithful preacher of the Gospel, His gaol-like and timorous look betrayed con-

forever.

'Oh, there will be mourning, mourning, mourn-

I WAS THE LAST ONE from my father's household who came in to the tor whose right to rule in His own House we leaping nearly over my head. hymn of my boybood days that still remains as vity of our situation.

was not often called to these meetings, not be- scious guilt, and still more, before she had ing, as we thought, eminently fitted to guide time to speak a word, what he did. The mothe Church through the storm and tempest. ment he saw her, as it struck with paralysis, he As the oldest minister present on the occasion drops the sheep's head on the fleor, and with



