

Of Sinners.

Are not they miserable, who, if they had their will, could not be happy? They that will not hear Christ say, *Come unto me*, in a day of grace, shall hear him say, *Depart from me*, in a day of judgment. If we are graceless here, we shall be speechless hereafter.

Sinners are first driven, then drawn to God.

The conversion of a sinner is a greater wonder than the creation of the world.

If a sinner's thoughts be not changed by grace, they will be changed hereafter by experience.

Sinners, if you are least serious, have the greatest reason to be so; their condition is awful, and therefore their disposition ought to be so.

Hatred is due to sin, compassion to the sinner.

Sinners, if you will not hear God call to-day, you will harden your hearts to-day. And if you harden them to-day, God may harden them to-morrow. If you will not set about repentance to-day, God may justly deny you his assistance to-morrow.

If you will not do that which God hath enabled you to do, how can you look that he should do that for you which, of yourselves, you cannot do?

Do not think to begin to live, when thou art nearly dead.

If you would not go to hell, you must know that you have deserved it.

Let not your hearts flatter you; nor the world comfort you, when God threatens you.

God tells you, if you repent, you shall find mercy; and will you not believe him? Because thou hast been a sinner, wilt thou make God a liar?

Sinners, you must be changed; if your hearts be not changed for the better, your condition will be changed for the worse.

The worst of the ways of God are better than the best of the ways of sin.—*Select Remains of Rev. J. Mason.*

May there soon be a shout heard from mountain to hill.

From center to shore may it ring,

Proclaimed from each river and murmuring rill

That Jesus our Emmanuel is King!

Little River, N. S.

A Real Occurrence in a Circle of Friends.

Which is the lagging of death to die?

Or that angel-chair 'at night I close,

Long at the gates of bliss would I be,

And best my spirit ere it fly.

With bright exultant views.

Mine were a lingering death with pain.

A death which all might love to see,

And mark how bright and sweet should be

The victory I should gain.

Fan would I cut a hyacinth root

From the angel-chair which ring above;

And in my parting breath

Quered and expired in death—

So that those on earth might hear

The last note of another sphere.

Not the frame which mortal taints and dies,

What strings of heavenly life arise,

And gather, from the death they view,

A ray of hope to lighten them through.

When they should be departing too.

So would I die!

All bliss without a pang to cloud it!

All joy without a pain to shroud it!

Not that I might, but that I were,

To meet my Saviour in the air!

So would I die!

Oh how bright

Were the realms of light

Burning a race upon the sight

When I was there!

These parting hours, how sad and slow!

His face grew faint, and fixed was his eye,

As if gazing on visions of glory;

The hue of his cheek and lips decayed,

Around his mouth a sweet smile played;

They looked—he was dead.

His spirit had fled!

Painful and sweet as his own desire,

From her mortal vest,

Had stepped in her car of heavenly fire

And proved low bright

Were the realms of light

Burning a race upon the sight!

Southern Providence.

To-Morrow.

Who ever saw to-morrow? They to whom the midnight cry brought no alarm, because they were sleeping. They who could meet suddenness with readiness.—They whom, when the bridegroom gave time for no more than instant following, found that time enough, and went in with him to the marriage feast, who, at the cry, "Go ye forth to meet him," had nothing to do but to go forth; whose lamps burned clear when their companions had gone out; who lacked no oil when there was no longer time to go and buy; who were "entering in" when others were hastening in terror to begin their first work; who were shut out by the King by the same door which, but that they were ready, would have shut them out; who were singing salvations' songs when the foolish were crying without, "Lord! Lord! open unto us," and receiving their answer, "Depart, I never know you!" They who needed no "to-morrow," having rightly used to-day, and could, therefore, with joy, and not with grief, prove "to-morrow" and eternity to be the same. Who ever received mercy "to-morrow"? No one. Who ever saw "to-morrow"? No one. When God says "Now," he means "now."

Who ever died on "to-morrow"? No one.

Missionary Valetudinary Service.

AT THE CENTENARY HALL.

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There was a very large and attentive assembly.

The proceedings commenced with the singing of the 78th Hymn—"Lord, if at thy command," &c.; after which, the Rev. John Scott engaged in prayer.

The Rev. Dr. Bunting then took the Chair, and was very cordially greeted. He said—Blessed, Christian friends,—blessed are your eyes tonight; for they see a spectacle which is not often to be seen.

They see a number of the servants of Christ in this country, who, at the call of God, as they think, and at the call of his church, and meet the pressing cry from certain modern Macedonians, who say "Come over and help us," are prepared to leave their homes and country, and all the advantages of this Christian land, and all that their hearts are united, in order to preach the Gospel, and to promote the interests of true religion in foreign lands.

This is no ordinary sight. Had you lived in any century but this, you would have said that you would not have seen such a sight;—had you lived here even at a comparatively recent period, you would not have seen it. We greatly rejoice in the fact. Christianity is not dead. We are in danger of being too much alarmed by the noisy boisterous predictions of modern infidels. They make a great show of opposition, and we are, and ought to be, and take proper measures to counteract the results apprehended,—that they exert injurious influences upon some members of the community; but if infidelity be awake and alive and has shown recently more than ordinary signs of energy, so also has Christianity,—so also has our Gospel,—and so also has our Master, who fields that Gospel as the great instrument for accomplishing the purposes of his own redeeming love. Christianity is not dead. There are no signs of the prediction which was uttered,—that we are about to expire,—being speedily accomplished,—while such a number of these are prepared to go forth on the best of all errands, or whilst our people and friends at home and the Christiana public generally are willing to support such enterprises to such an extent, and with such a degree of unanimity, that we have received, we "thank God and take courage," the Rev. John Richards, 2nd, who, after his return, will in the first place, be left to say anything more, be pleased to read the list of names of those who are about to depart on their Christian errand.

The Rev. Dr. Hoole requested that the Missionaries would stand up whilst their names were being called over. He would premise, however, that in the first class, there was one Minister, who was about to proceed to Western Africa, as a Deputation, having kindly acceded to the earnest request of the Missionary Committee, to undertake this important duty. The second class comprised a valetudinary service, in connection with the departure of his beloved brother Thomas to the Friendly Islands; who, after he had been out there and done, with God's blessing, good service, had come back in health, and was about to be re-appointed to the same duty. The third class was formed by those Ministers, who, having travelled some years in this country and gained considerable experience, were now for the first time going abroad. The last class consisted of several young men, who now for the first time were accepted as Probationers for the Christian Ministry.

Dr. Hoole then read the following list, each Minister rising on the mention of his name, and expressing his thanks to the Rev. and West, about to go to Cape Coast as a Deputation, for the purpose of visiting the Mission Stations included in a range of 1,000 miles in that country, and of reporting to the Committee, on his return, the state, progress, and prospects of the same.

The Rev. John Weatherstone, for ten years a Minister in Australia and Van Diemen's Land, who, having returned to this country for satisfactory reasons, was about to take the General Superintendency of the Missions in the Sierra Leone Colonies.

The Rev. John Richards, 2nd, who, after eight years' service in South Africa, was now prepared to return to that part of the world—to be located at Grahamstown.

The Rev. Wm. Ingram, who returned to England from the West Indies, and who, after five years' service in those islands, and who now offered himself for the work in the Australian Colonies. The Rev. Alexander John Gurney, appointed to the Gambian, West Africa. The Revs. Wm. Hoole, Edward King, George Long, Theophilus Healey, James Wm. Dowson, Charles Dabour, Wm. Fidler, (son of the Rev. W. Fidler, late of the West Indies), Charles Lane, Thomas Lloyd, and Wm. Thomas Mayne, (the last seven of whom were from London), who had also offered themselves for the Missionary work in connection with the Australian Colonies.

The Chairman again rose, and said—You ought to be told, for your satisfaction, and joy, and hope, that there are other brethren, who have been sent to India; one left only yesterday morning for the West Indies; and I may add to these, Mr. W. West, to whom it is not convenient to present with us to-night; and those others who shall very shortly go out to supply distant stations,—all of us are great reason to be thankful to God,—thankful to Him who still opens our way before us in various parts of the world,—thankful to Him who still raises up men who are fit instruments for the work to be done,—and thankful to God that our zeal and liberality, and those of our brethren in various parts of the kingdom, exhibit no declension, while those brethren are at the same time quite willing to undertake the toils, and privations, and risks of the service in which they are about to be engaged.

For His name's sake, these brethren are about to go forth. I rejoice that some of them, after having for a short time recruited their health and strength in this country, are about to go forth, either to their former scenes of labor, or to others which are in greater want of them, and judged to be more appropriate for them. I feel a great interest in the name of the first belonging to the Home Work, and all of them to many of you he has sustained with admirable excellency and success the ministerial and pastoral relation. I am sure your prayers will attend him. My God will bless him, and will prosper his work, and will give him grace to do all that he shall have accomplished the object of his special mission. As to the other brethren, there are some, whose names are well known to all who have taken any interest in the Mission work. They have been engaged in the Home Work, and all of them are entitled to our prayers, as is also the work committed to their trust. We promise them our prayers; we pledge them that we will not forget them when they are far away, and that we will continue to be their faithful and loving friends, and that we will be ready to do all that we can to assist them in their work. We will be ready to do all that we can to assist them in their work. We will be ready to do all that we can to assist them in their work.

Let me Pray First.

An intelligent little girl was passing quietly through the streets of a certain town a short time since, when she came to a spot where several little boys were amusing themselves by the very dangerous practice of throwing stones. Not observing her, one of the boys, by accident, threw a stone towards her, and struck her a cruel blow in the eye.

The surgeon was sent for, and a very painful operation was declared necessary. When the time came, and the surgeon had taken out his instruments, she lay in her father's arms, and he asked her if she was ready.

"No father; not yet," she replied.

"What do you wish us to wait for, my child?"

"I want to kneel in your lap, and pray to Jesus first," she answered. And then kneeling, she prayed a few minutes, and afterwards submitted to the operation with the patience of a woman.

How beautiful this little girl appears under these trying circumstances! Surely Jesus heard the prayer made in that hour; and he will love every child that calls upon his name. Let every boy and girl learn how to pray; and let little boys be careful how they throw stones.

Indian Summer of Life.

In the life of the good man there is an Indian summer more beautiful than that of the season; richer, sunnier, and more sublime than the most glorious Indian summer the world ever knew—it is the Indian summer of the soul. When the glow of youth has departed, when the warmth of middle age is gone, and the buds and blossoms of spring are changing to the sore and yellow leaf, then the mind of the good man, still ripe and vigorous, relaxes its labors, and the memorials of a well-spent life rush forth from their secret fountains, enriching, rejoicing and fortifying; then the tranquil resignation of the Christiana sheds around a sweet and holy warmth, and the soul, assuming a heavenly lustre, is no longer restricted to the narrow confines of business, but soars far beyond the winter of hoary age, and dwells peacefully and happily upon that bright spring and summer which wait him within the gates of Paradise evermore. Let us strive for and look trustfully forward to an Indian summer like this.

FRANKEL SIGNS.—To be insensible under pain, to be hardened by instruction, to be devoted to the appetites, to rest in our own righteousness, to glory in our shame, to oppose the conversion of men to God, to slander the Scriptures, to revive goodness, and to hinder the just, are nine things mentioned in the Bible as probable signs of fatal and total ruin.

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Sinners, if you will not hear God call to-day, you will harden your hearts to-day. And if you harden them to-day, God may harden them to-morrow. If you will not set about repentance to-day, God may justly deny you his assistance to-morrow.

If you will not do that which God hath enabled you to do, how can you look that he should do that for you which, of yourselves, you cannot do?

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