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that strong, stubborn-hearted man to think, when even the preached word of God had made no impression upon him. Finally he repented, and sought and found peace in following Christ. We believe he is now making such tracks through life that at some day that son may be proud to say, "Father, I step in all your tracks."

INFIDELITY.—Infidelity is negation. It has nothing positive. It is paralysis to the mind, and feebleness to the affectionate nature. Without an active faith in God there can be no deep or permanent love. If there be no high and glad future, incentives to exertion are of the lowest sort. A speaker said the other day before the Free Religion Association in Boston, "I am proud to be your lecturer, but your doctrine will not work. Tested by history, tested by philosophy, tested by human nature, you will find that it will not work." It has not and cannot work except for evil, and the havoc it has wrought proves it to be powerless for good.

—Dr. Williamson was equal to any emergency, physical or otherwise. While engaged in visiting the poor, he came one day to the door of an Irish Roman Catholic, who was determined that the Doctor should not enter his house. "You cannot come in here," said he; "you're not needed nor wanted." "My friend," said the Doctor, "I am going around my parish to become acquainted with the people, and have called on you only as a parishioner." "It don't matter," said Paddy, "you shan't come in here;" and lifting the poker he said: "if yer come in here I'll knock yer down."

Most men would have retired or tried to reason; the Doctor did neither, but drawing himself up to his full height, and looking the Irishman in the face, said: "Come, now, that's too bad. Would you strike a man unarmed? Hand me the tongs, and then we shall be on equal terms."

The man looked at him in great amazement, and then said: "Och, sure you're a quare man for a minister! Come inside." And, feeling rather ashamed of his conduct, he laid down the poker. "The Doctor entered, and talked in a way so entertaining and instructive as to win the man. Pat, when he arose to go, shook his hand warmly and said: "Be sure, sir, don't pass my door without giving me a call."

—"The character of a Christian man bears testimony to the certainty of the promises and the deep inward peace and joy which are the inheritance of the children of God. Who has ever heard a Christian man say that he was disappointed in Christ, or did not find Him the precious and perfect Saviour he had believed Him to be? Ask whether he has found the promises fulfilled, and there will come from his heart and lips the adoring confession of the Apostle: 'He is faithful that promised,' and 'all the promises of God in Him are yea, and in Him, Amen.' Ask the man of the world if he has found happiness in excitement, in wealth, in honor and ambition, and he will frankly tell you, with a sigh, 'Vanity of vanities, all is vanity.' The confession is like a moan out of the abyss compared to the song of praise, 'Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints.'"

VILLAGE CONVERSATIONS ON THE LITURGY.

(Continued from page 455.)

When the afternoon came the conversation was renewed.

William. Well, Thomas, I am come according to promise; and I have brought my wife with me.

Thomas. So much the better. My wife and I are glad to see you both. Come, sit down; and we can have a little more discourse on what we were talking about this morning.

Mrs. Brown. Ay, pray do, neighbours; for I shall be glad of an opportunity of hearing a little about these things myself. My husband seemed to be pleased with what you said to him this morning. William: he tells me he is going to Church with you this afternoon. I wish I could

go too: for, somehow, I cannot feel half as I should do, if I stay away from Church. However, there is no such thing as leaving home where there are little children to take care of.

Mrs. Walker. Why, no, neighbour; they cannot be left alone, to be sure. I remember, when I had little ones myself, I sometimes used to take it hard to be kept at home so much. However, if we have a family, it is our duty to look after it, and we must not repine. Besides, it becomes us to be diligent about our home duties, as well as our Church duties.

Mrs. B. Why, this is certainly true. But then many people make an excuse of that sort for neglecting their church, and being wonderfully busy about their matters at home: they talk a great deal about their duty, and their industry and so on; whilst all the time, they are wholly neglecting the worship of God. Now, neighbour Walker, I cannot think that these people are right.

Mrs. W. No, nor I either: I often think of what our blessed Lord said to those who were for this half-and-half kind of service: "These things ought ye to have done, and not to have left the other undone." Besides, neighbour, I know this very well, that if we keep away long together from a place of worship, we are apt to grow careless and indifferent about good things; and so I have always tried to get to church if possible. When I had a baby, I sometimes used to carry it with me, if I thought it would be still, and not interrupt other people. But then I used to sit as near to the church door as I could; and if the child would not be so quiet as one could wish, I could easily get out without making much disturbance. And then I had another way of managing sometimes. We had three or four kind sort of neighbours about us, who had little children as well as myself; and so we took it by turns to stay at home: I used to take care of all the children one day, while the rest of the neighbours went to church; and another neighbour used to take care of them all another day:—and so amongst us we managed pretty well.

T. Well, wife, I think that was a very good way; and I guess you will not be long before you get hold of some of your neighbours to make that agreement.—But now I shall be glad, William, if you would go on to tell me a little more about the Prayer-Book, as you promised. And first, I should like to know when the Prayer-Book was made and who made it?

W. Why I wonder what that can signify! If the prayers are good, and suitable to your case and mine, what is it to either of us when the prayers were made, and who made them?

T. Very true:—but yet, as I do not know much about these matters myself, I should like to be taught by them that do. Now if these prayers were put together in times of great darkness and ignorance, or if they were put together by men who did not know much about the matter themselves, I should not feel as if I could depend on their being right.

W. Why, no, that is true enough. And by the times of darkness and ignorance, I suppose you mean those times when there was nothing but the Popish religion in England; when there were no Bibles, nor Prayer-Books, in our own language; but everything was done in Latin.

T. Yes, those are the times I was thinking of; and they must have been times of wonderful ignorance: for, if the books were all in a foreign language, how could such poor people as you and I ever understand a word about them? Why we might just as well have had no books at all. To be sure, great and learned men might know what they were about, and I dare say there might be many a good man even in such times as those.

W. To be sure. The learned understood the meaning of what they were doing; and without a doubt, there were many good Christian men among them; and such sort of men were always wishing the people to be instructed as well as themselves; but they could not bring it about. At length, however, it pleased the Lord to let the light of the Gospel shine upon this kingdom; for, at the time of the Reformation, the Bible was put into the English language, so that every body might then have an opportunity of knowing what religion was.

T. Pray, William, what do you mean by the Reformation?

W. Why, I mean the time when all these things were reformed and set to rights; when the errors of Popery were laid aside. This must now be nearly three hundred years ago; this great change began in the time when Henry the Eighth was King of England. It was a great blessing that there were then so many holy, scriptural men, and so learned too, that they could take the Bible, and turn it out of those foreign languages into our own:—and then they were so fond of the work too! They seemed so desirous that all the people should have the Scriptures among them! And then, after Henry died, his son, Edward the Sixth, came to the throne:—an excellent young king!—He encouraged every body to read the Scriptures, and bid all the holy and learned men to explain them to the people. It was a sad day for the godly people in England when this good king died: he was king, I think, only about seven years;—but he got a better crown in heaven. Then, after he was gone, came bloody Queen Mary; and she was always trying to keep the people from the way of instruction; and to bring back the old days of ignorance again: but those godly men that the good young king had encouraged would not allow it; they would never flinch from the true religion, and they were willing to be burnt to death rather than that the people should be kept in darkness.

T. Yes, I have read about them in the Book of Martyrs. Latimer, and Cranmer, and Ridley, and many such holy men, were burnt to death, for the sake of the true religion of Christ.

W. Yes, and there would have been a great many more, I dare say, if it had not pleased God to take away this cruel queen in a few years and send us a better—Queen Elizabeth. Then these good men, who had been so anxious to give the people the Bible, were likewise anxious that they should have a book of Prayers according to the Bible; and they knew well what the Bible was; and this is the reason why the Prayer-Book has so much of the Bible in it, and that is, as I may say, all over Scripture. The Prayer-Book directs, that, every time we go to church, we shall hear two chapters of the Bible read; one out of the Old Testament; and one out of the New: besides the Epistle, and the Gospel, both commonly out of the New Testament; and then we have two or three chapters out of the book of Psalms, besides a great deal more out of the Bible; so, that, even though a person cannot read, he may get to know a great deal about Scripture if he goes constantly to Church.

T. Well, I do not wonder, at all, that there is so much of Scripture in the Prayer-Book, since you say that it was put together by such truly scriptural men. What a useful thing it was, to be sure, for the people to have a book of prayers in their own language, instead of going on with a book that they could not understand! But I should guess, that every body was not pleased with all these amendments; I dare say that some of them would have rather kept to their old customs, and gone on in their ignorance.

W. O yes; many, to be sure, were offended at these great improvements, and did not know what to think of them at first. But the wise and pious Reformers proceeded in their work by degrees. When first the young King Edward ordered a Prayer Book to be made, it was not just as it is now. But, in a few years afterwards, when the people got to think less of their old customs, and to see from the Bible, what was the right way of praying, then the rest of the old Popish ways were left off, and some more prayers were put into the book. Many of the prayers were indeed used by the first Christians; I mean those godly believers that lived in the time when our blessed Saviour was in this world, or soon afterwards. These we may be sure would be kept. It is of great value to us to have the prayers which were used in those glorious times when the Gospel was first preached to the world, and before the ignorance, or craftiness, of men had tempted them to corrupt the truth.

T. Well, I thank you, William, for telling me these things. I see the value of the book now. To be sure what a little benefit have I ever got from it! However, I see now where the fault

The first book of King Edward VI. was published in 1548; the second in 1552.