Provincial Meslevan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume VIII. No. 43.

ROOM

HALIFAX, N. S., THURSDAY, OCTOBER 23, 1856.

Whole No. 380.

The Christlike Mind.

BY MRS. SIGOURNEY. We have the mind of Christ."-St. Paul " The mind of Christ"-the lowly thought-The care, the lost to save; The love for childhood's trusting smile. The zeal for truth, the scorn for guile, The tear at friendship's grave

Pity and pardon for the frail, For pain, the healing care The silent lip to wrath and spite. " Va vobis" for the hypocrite, For enmity, the prayer.

O pilgrim! look upon thy life, Where'er its course may glide And see if His example sway Thine inward soul, thine outward way, A pattern and a guide;

And see if through its daily change, Where woe or sickness pined . Where burdening toils the hours employ, Or in the plenitude of joy There beams the Christlike mind Ladies Repository

From Lamartine's Celebrated Characters The Youth and Early Manhood of Fenelon.

Who is Fenelon? Shall be not be called the Pythagoras or Piato of France? Let us now trace this life, one of the most beautiful of the latter ages.

Fenelon was a descendant of a noble military family of Perigord, who lived sometimes in the camp, sometimes in the retirement of their native province, and, surroundwhom he had several children. A widower and somewhat advanced in life, he entered into an alliance with Louise de Saint-Abre, a daughter of a noble house in the same province. This union was the cause of much annoyance to his children, who murmured against the conduct of their father.

It might have been said that this uncle.

The son of an old father and a youthful mosion like a late and delicate fruit till the age of twelve years, he was brought up beneath the eyes of his parents. As he grew to masweet tenderness of his mother were impressed upon his mind, his conduct and his writ-Cahors. The fame of his brilliant qualities, reached the ears of Antoine de Fenelon, the resounding from the precincts of his school, same uncle who had proved so true an augur where he was to enter on his novitiate.

only possessed a daughter, whom he bestowed in marriage upon the Marques de Montmorency-Laval, of the illustrious house bear- next essayed prose, which he found a less let down from heaven to earth.—Exchange ing the same name. The loss of his only laborious, less perfect, but a more complaid Paper. son attached Antoine de Fenelon still more sant alembic of his thoughts, and still constrongly to his nephew. Good and pious tinued to be the greatest poetical genius of himself, he desired for the young neophyte his age.

birth gained the necessary votes.

the Piraus, where Socrates formed the plan therto he had breathed only peace, retireed only by rustics, were untainted by the of his republic. I shall not forget thee, O ment, and happiness! air of courts. His father, Pons de Salig blessed Patmos, isle consecrated by the vinac, comte de Fencion, retired from the sions of the beloved disciple! There will I army, and married Isabella d'Esparbes, by kiss that earth which bore the traces of St. John's feet; and, like him, perchance I shall see heaven opened, and behold the East mental hymn. It is not a mere impulse. the light of day."

Fenelon, recalled to Paris by the arch may have been in battle, and one verse complaints, wrote to his nephews, rebuking bishop M. de Harlay, was nominated, de-shall express the fruit only at the end of spite his youth, Superior to the new converts | many years, and as the ripening of a hunto Catholicism, whose number had rapidly dred experiences. As there be flowers that "Learn," said he, "to bow with reverence and respect to the wishes of your father; Providence has ever its secret intentions, unfathomable to the eyes of men. Often of this habits, the intensity of his faith the of his habits the intensity of his faith, the bloom so is it with some of the noblest the fortune and exaltation of a house proceed from causes opposed to the desires of hort of his mind already battered until blossoms of the soul. The bolt that prosbent of his mind, already bestowed upon trated Saul gave him the exceeding brighthim the dignity of age. Living in the Ab- ness of Christ; and so hymns could never gitted with prophesy, foresaw in the child bey of Saint-Germain des Pres (the home have been written but for a heart-stroke that gined with prophesy, foresaw in the child of his uncie, the Marquis Antoine de Fe-well-nigh crushed out the light. It is cleft nelon, who had retired to the shades of in two by bereavement, and out of the rift Francis Fenelon, archbishop of Cambray. the cloister, aided by the superior of St. comes forth, as by resurrection, the form Sulpice, Mr. Trenson; encouraged by Bos- and voice that shall never die out of the ther, he was endowed by nature with the suet, his rival and friend; holding inter-world. Angels sat at the grave's mouth; mer, ne was endowed by nature with the mature wisdom of the one and the graces of course with the rigid Duke de Beauvilliers, and so hymns are the angels that rise up the other. Cherished in the paternal man-Fourteenth; his society sought by the archbishop of Paris, who beheld in this young ministers which God sends to those who are ecclesiastic an ornament to his diocese, Fen- to be heirs of salvation. It enters into the turity, the clear sense of his father and the elon governed the order committed to him tender imagination of childhood, and casts with permanent and consummated wisdom. Will permanent and consummated wisdom. Will permanent and consummated wisdom. It was the chambers of its thought a for our deficiencies. His strength is sufficient arms. I wasked up to them and said, "Will piety, although he may give much to pro-Beneath the auspices of M. de Harlay, he holy radiance which shall never quite desed upon his mind, his conduct and his writings. Under a domestic preceptor, the first

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ings. Under a domestic preceptor, the first preceptor in the gives his grace, that they may tread the preceptor in the gives his grace, that they may tread the preceptor in the gives his grace to the give hi food offered to his imagination was the study of sacred literature, with the Greek and the then sterile friendship of Bossuet, the Latin classics. His heart and reason, thus pursuits of science, and the acquirement of trouble, settling fast, is shutting up every Latin classics. His heart and reason, thus modelled upon all that was good and beautiful in antiquity, naturally took a noble form the olding the favor of M. de Harlay, he became light like a torch. It abides by our side in and coloring. It may be said that, though and coloring. It may be said that, though this child was born in France during the se- yound preferment. M. de Harlay became syllable that joy. venteenth century, his genius was conceived jealous of Bossuet, and resented this negliat Athens in the age of Pericles. His eduafter complaining of the little desire exhi- which grew in our hearts. Born of the ex-

before the infant's birth. This relative have distribution of all church preferment, and We sang this one on that Sabbath evening first and great commandment," said also, ing now attained a high rank in the army, his uncle, the Bishop of Sarlat, was compel- when, after ten years the family were once invited his nephew to join him in Paris.— led, in order to support his nephew in Paris, more all together. There be hymns that love thy neighbour as thyself." The youth was destined to the priesthood, to bestow upon him the small living of Ca- were sung while the mother lay a-dying; being looked upon as a burden to the family, renac, which belonged to his own diocese. - that were sung when the child just convertwhich they were desirous of transferring to the church. His philosophical and theolo-ficed for the necessities of an ascetic life, gical studies were pursued with increased constituted the sole income possessed by a heart. And, thus sprung from a wondrous every one, "Work out your own salvation;" world hear the weeping and wail of the lost, success in the schools of Paris. His natural Fenelon until he reached the age of forty-life, they lead a life yet more wonderful. and versatile genius developed itself more two. He passed some weeks in this rural When they first come to us they are like brilliantly there than at Cahors, while his priory, and distributed to the surrounding the single strokes of a bell ringing down to talents and graceful accomplishments gained poor all that he could retrench from his own us from above; but, at length a single hymn the attachment of many eminent friends.— moderate expenses. He there composed becomes a whole chime of bells, mingling thread of life is so fragile, and so often fight, and calling a sleeping world from their The lustre of glory and admiration by which verses which prove that the contemplation and discoursing to us the harmonies of a young Fenelon was surrounded excited the of nature increased his veneration for that life's Christian experience. apprehensions of his venerable uncle, who Creator whose presence filled his solitude. In our own time, and in the familiar exhastened to withdraw his nephew from the Like many great spirits of all ages-Solon, perience of daily life, how are hymns mossseductions of friendship and society, by send- Cæsar, Cicero, Montesquieu, J. J. Rousseau, ed over and vine-clad with domestic associaing him to the seminary of St. Sulpice, Chateaubriand—he sang before he thought. | tions! In man, the music of numbers is the fore- One hymn hath opened the morning in While Fenelon pursued his sacred stu- runner of eloquence, as the emotions of the ten thousand families, and dear children dies, his uncle, desirous of teaching his own heart ever precede the exercise of the rea- with sweet voices have charmed the evening son the rudiments of war, conducted him to soning faculties. Fenelon's verses all have in a thousand places with the utterance of the seige of Candia against the Turks. The the tenderness and grace of youth, but do another. Nor do I know of any steps now young man fell in the first assault, struck by a bell, and expired in his father's arms.— at the first step, surmounting all the difficul-The old warrior returned to Paris, bringing ties of metrical composition, creates sential a hymn and notes of a tune. And if the with him the body of his son. He now ments, words and verses. He felt this him-

no ecclesiastical honors, but only the reward Fenelon once more returned to Paris, and piety and virtue.

The ardent imagination of the young resumed for ten years the direction of the ardent imagination of the young resumed for ten years the direction of the wind—that seems almost as much against would have it, they repine because their Priest carried him to the point of enthusi- his care, nourishing and ripening in the her as with her; and the reason, they say, asm in his profession. He formed the re- shade talents and virtues which were soon is, because a full wind fills but some of her solution of leaving the cloister to enroll to be unveiled. He prepared himself by sails, which keeps it from the rest, that they himself among the missionaries who were speaking and writing upon sacred subjects, and composed for the Duchess of Beauvil-sails and sets her speedily forward. Which-sails and sets her speedily forward. anity, and of consecrating his life like the preachers of the Gospel, to the rescue of preachers of the Gospel, to the rescue of the Gospel, to the rescue of the Gospel, to the rescue of the heavy thunder-clouds burst upon their or unity, and consecrating his life like the liers, the mother of a young and numeincreases in humility.

Beware of and soul to His
over way we go in this world, our affections are our sails; and according as they are
increases in humility.

Beware of any unesting to convert Canada to Christian and the perishable. They expect to find again the over increases in humility.

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Beware of any unesting to the o World. He was irresistibly attracted by the resemblance which the devotion and the resemblance which the devotion and self-denial of those modern Thebaids bore to the apostles of old. His ardent imaginaself-denial of those modern Thebaids bore and reasonable mode of education, suited to the apostles of old. His ardent imagina- the epoch at which Fenelon wrote. We some of our sails—some of our sails—some of our affections— and vapours which arise from the deluded of terror is like the scream of the mother. We some of our sails—some o to the apostles of old. His ardent imagination from early youth, and throughout his see at once that the author writes not for joy, delight, and the like. But when he earth; while trees and buildings lightning bird when the hawk is in the sky. She seat once that the author writes not for joy, delight, and the like. But when he have is in the sky. She seat once that the author writes not for joy, delight, and the like. But when he have is in the sky. She seat once that the author writes not for joy, delight, and the like. But when he have is in the sky. She learn the deluded of terror is like the scream of the mother tell you a secret worth knowing and remembers the like. But when he have is in the sky. She learn the deluded of terror is like the scream of the mother tell you a secret worth knowing and remembers the learn that the author writes not for joy, delight, and the like. But when he have is in the sky. She learn the scream of the mother tell you a secret worth knowing and remembers the learn that the author writes not for joy, delight, and the like. But when he have is in the sky. She learn the scream of the mother tell you a secret worth knowing and remembers the learn that the author writes in the vineyard; linger-tell your ascret worth knowing and remembers the learn that the author writes in the vineyard; linger-tell your ascret worth knowing and remembers the learn that the author writes in the vineyard; linger-tell your ascret worth knowing and remembers the learn that the author writes are the scream of the mother tell you as screet worth knowing and remembers. The elevation I have met with a side-wind the like the writer and the scream of the whole the scream of the worth the worth the worth the scream of the worth the w

entire existence, mingled itself with all his fame, but for the benefit of his fellow-beings. comes with a side-wind—a dispensation that scathed, show where the storm has passed.

the resolution taken by his young pupil.— the young Abbe de Langelon, whose memory is well worthy of being associated with nephew upon this mistaken vocation, which that of Fenelon. Bossuet was more than a elon was obstinate; his family insisted, and endowed with the authority which had insent him to the house of another uncle, the creased for years, possessed at Germigny, ing the children of the poor. His uncle, to him their own essays, and enriched their degrees, until, in the gloom of the overthe Bishop of Sarlet, summoned him to his minds with familiar intercourse with that hanging juniper and cypress trees, it stops diocese from these humble avocations, to of- exalted spirit, who was more sublime in pri- at the door of death, the portal of the grave. fer himself as representative of the clergy vate than in the pulpit, simply because he of his province at the General Assembly.— was more natural. The association of such lotted to man in this world, has never been Fenction, while at Sarlat, revived his ear- flowed through ancient Rome, so had a flood time, and then vanisheth away " unknown God." But the profane follows thunderbolt was soon to burst on him from and have our being. the sacred, and I disdain not to descend to this cherished banqueting hall, where hi-

Hymns.

No other composition is like an experiand West, so long divided, once more united, and Asia, after her long night, awake to ed upon words. It is the voice of experience speaking from the soul a few words This letter, written to the then young that condense and often represent a whole Bossuet (his friend in the beginning of life, life. It is the life, too, of the natural They feared that the probable increase of but antagonist at the end,) contained a dream feeling, inspired by God to a heavenly desnever destined to realization. The Bishop tiny, and making its way through troubles each as to cause their decline from the high of Sarlat appeared to consent, but turned and hinderances, through joys and victories, rank they had hitherto held in the country.

Antoine de Fenelon, the uncle of these nel by indirect means.

Of Sariat appeared to consent, out the thoughts of his nephew to another chandral dark or light, sad or serene, yet always struggling forward. Forty years the heart the same one werener to consent, out the same of the same

Thus born, a hymn is one of those silent

Monsieur l'Abbe," said he to him one day, own life. It is garlanded with flowers bited by Fenelon to please him, "you wish perience of one mind, it becomes the uncon-In truth Fenelon was passed over in the perhaps the morning that our child died .-

Side Winds. fame, but for the benefit of his reliow-beings.

The labors and duties of his profession were

The labors and duties of his profession were labors.

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The la

The Purposes of Life.

would extinguish in the forests of America friend—he was a preceptor also; but a mas- of time by the ocean of eternity, a vessel the Styx. Just so, it is better to be strength- pit, for I have found a ransom.' a flame lighted by the Almighty to shed radiance upon an accomplished age.

This great man, then in his full vigor, and

bubble, the grains of sand in an hour glass

buttle of life, while the heart is fresh and been no Savior; nor of hell had there been

ces; as prayers, sacraments, public worship, and bubble, the grains of sand in an hour glass

buttle of life, while the heart is fresh and been no Savior; nor of hell had there been ces; as prayers, sacraments, public worship, along was obsticated his family is outward,—consisting in outward observants buttle of life, while the heart is fresh and been no Savior; nor of hell had there been ces; as prayers, sacraments, public worship, and consisting in outward,—consisting in outward,—consisting in outward,—consisting in outward,—consisting in outward,—consisting in outward observants buttle of life, while the heart is fresh and been no Savior; nor of hell had there been ces; as prayers, sacraments, public worship, and consisting in outward,—consisting in outward,—consi man obeyed, hecame a priest, and remained ted to the retreat of Bossuet. They there mossy, there rugged and thorny—on either expanding bud. in Paris, where for three years he employed shared his severe leisure, listened in confi- side trees, plants, and flowers; some fair and himself on Sundays and holidays in the ves- dence to his sermons, his funeral orations, good, others deceitful and poisonous-nar- the Quaker poet :try of the church of St. Sulpice by instruct- and his polemic discourses. They submitted row at its commencement, and widening by

The youth of Fenelon defeated his uncle's intellects ripened the ideas, enlarged the more accurately pictured than in the words ambition, and another ecclesiastic of high views, polished the style, and cemented the of St. James: "What is your life? It is affections. As the river of knowledge had even a vapour, that appeareth for a little nest desire of becoming an errant apostle of genius, philosophy, and piety rolled into Germigny, with this difference, that the latthus: "I meditate a great voyage. Greece ter was superior both in its men and its ob. so entirely beyond our control, why at our

opens to my footsteps; Mohammedanism re- jects. Thus passed the happiest years of birth we should receive, and at our death coils before them; the Peloponnesus be- Fenelon, in the enjoyment of friendship and resign it voluntarily, is incomprehensible. comes again free; the church of Corinth retirement. In this retreat, his fame no We can neither fathom its mystery, nor flourishes once more, and the voice of the longer attracted the applause or envy of the grasp its reality. This only is it given us Apostle is heard within her walls. I behold myself transported to those glorious reputation of Bossuet, and his personal amman of the dust of the earth, after the hearman of the dust of the earth of lands where, amid sacred ruins, I raise to- bition in the friendship of these illustrious venly image, " breathed into him the breath gether the monuments and the spirit of the men; his genius became the sweeter to him. of life, and man became a living soul;" and past. I visit the Areopagus where St. Paul self from being displayed only in private. that while this Divine essence animates our announced to the sages of the world "the How little did Fenelon imagine that the mortal frame, so long we live, and move,

> But not alone that we should enjoy for a time this state of consciousness, and then return to the earth whence we were taken, was this first gift bestowed on us; else were | " our existence aimless, and by reason only mile or so from the city. Thence a fine should we be superior to the beasts that view of the city is obtained, with its towerperish. Life is an unfinished state; it is a ing cathedral steeple, and the ambergris period of longing, yearning, seeking for a coloured Aar, winding around it, so as almost something in the future to supply the want to insulate it completely from the main land. of which every one is conscious in the pre- I had sevted myself, taken a cup of coffee

duty; and years of uninterrupted service these are mountains?

Little less important is that we owe our at the energy of the died neighbour; which enjoins kindly thoughts rity of the question, and then with a bow mind; unless the grace of humility adorns his character, he does not adorn the docated." "Glory to God in the highest" was as well as honest actions. That which is answered: "Mountains, sir, to your service." his character, he does not adorn the docate motive, the rule, and exponent of every scious record of many minds. We sang it Father. He who said, "Thou shalt love the Lord thy God with all thine heart, is the " and the second is like unto it-Thou shalt Dr. Guthrie make the following remarks

> To ourselves too, much is due. Each of ing the condition of the ungodly: us possesses that which is of incalculably There are terrors enough in the Bible t graater value than the wealth of worldsan immortal soul. The injunction is to were God but for one moment to let this an end, eternity is FOR EVER.

broken before "three score years and ten" They would not listen when God called that the hopes of youth are false and the joys of life are fleeting-when the friends they loved have forsaken them, and the staff to which they looked for support is proved to be a broken reed, piercing the hand that leaned on it-now, in bitterness of spirit they turn from the world's cold, treacherous smile, to seek religion's balm; and with a broken, though, perchance, not always contrite heart, they go to the great Physician. I have heard that a full wind behind the asking that their sufferings should be cured

youth is not renewed; because they cannot "mount up with wings like eagles," free and fetterless, and no longer remembering past

nerable to the shafts of his enemies by dip- the horrible gulf unless for the voice that A delicate shell, thrown upon the banks ping him in the death-preventing waters of cries 'deliver me from going down to the

-such are a few of the similies often used as warm, than to wait till the mind is warped no heaven. 'Sufficient for the day is the and a sanctimonious air. descriptive of man's life on earth. And by and the feelings hardened by contact with evil thereof; and never had Bible light been may have, and yet be destitute of true good Bishop of Sarlet, who solemnly forbade his near Paris, a country house, where he en. one, who, endowed with the poet's purest, the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon embarking upon this perilous enterprise, and commanded him to return to St. Sulpice, complete his novitiate, and take the poet's harp, life is beaupice, complete his novitiate, and take the final years of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and doubt and mistrust take the flashed before the eyes of the sleeping felon in the world, and commanded him to return to St. Sulphane in the world in the final vows of his sacred order. The young church and of sacred literature were admit- with sunshine and shadow; here soft and but sweeter, purer, is the fragrance of the ger, Behold, I have set before thee an open eschewed or despised; nay, more; it cannot Beautiful are the lines of Bernard Barton, The trees of the Lord are full of sap, and the imminent peril of the utter loss of his

"Now in thy youth, beseech of Him Who giveth, upbraiding not. That his light in thy heart become not dim,

And his love be unforgot;
And thy God, in the darkest of days, will be
Greenness, and beauty, and strength to thee." The meteor-lights of worldly pleasure, will no longer dazzle or lead astray, but will serve us as warnings of the shoals and quicksands beneath. The ties of domestic affection and social sympathy will be riveted more pear as the inevitable afflictions to which mankind is subject, but will be recognised

holy presence of its God. Earth will forsake—O' happy to have given
Th' unbreken heart's first fragrance unto heaven

designed to purify the soul, and fit it for the

The Alps. The following passage is from a letter i

the Providence Journal, written by a traveller in Switzerland:-My first view of the Alps was at Berne. had taken a walk toward evening to the pilgrim's feet and the New Jerusalem, and satisfied with the form? And is it not to Engischo Promenade," as it is called, a conducts safely to the land where, sent: it is a time of restlessness and unsa. and bread and honey, was observing the that ought to appear as a more distinguish. observe the sacrament of the Lord's supper

and thus to many their existence becomes a the purely sublime. I listened to the music for half an hour, sauntered around under But the will and the spirit of Christ, that because is proportionably greater than the pleasure; and thus to many their existence becomes a for half an hour, sauntered around under But the will and the spirit of Christ, that his Holy Name and his Word, and to serve and sinking through my whole frame. Is it as by what he says—and by what he is— Him truly all the days of our life." Diffi. possible that these clouds in heaven, so white, by his habitual temper, spirit and demeanor.

of the law substituted his perfect obedience time—their coats and scythes under their the impression that he is a man of deep of Him that sent me, and to finish His work. ent for us; and to those who ask in faith you tell me if those clouds there are really mote the cause of Christ, and be very ear—that one object be pursued with unflinch-Little less important is that we owe our at the energy of the action or the singula-

inconsistent with Christian Charity, is a sin against the law of kindness and of love the high Alps—like the imperishable white man of an humble spirit—one who looks the motive, the rule, and exponent of every man of an humble spirit—one who looks

Language of the Bible.

on the strong language of the Bible, touch- remarked that "his walk was almost a ser-

make a man's hair stand on end. Surely, and towards this result every effort, every that sound, more terrible than Egypt's midaction of our life should tend. Time has night cry, would rouse the student at his books, arrest the foot of the dancer in the And because time is so short, because our hall, stop armies in the very fury of the beds, would bend the most stubborn knees have taught the falsity of earthly things, is and extort from all the one loud cry, "Lord, the precept given, "Remember now thy save me, or I perish!" Still it is not terror Creator in the days of thy youth." They which is the mighty power of God. The who wait till every other source of happiness Gospel, like most medicines of the body, is is closed against them; who are driven, as it were, by their utter desolation to the shelter of the Rock of Ages, often fail to receive a full assurance of peace and hope. to heaven; he must be drawn to it; and I wish to draw you. The Gospel has terror them in loving accents, "Seek ye my face;"
but now when, by sad experience, they know
but now when, by sad experience, they know
phere—occasionally riven by the thunder, and illuminated by the fatal flash-it is, at times, the path of the stealthy pestilencecharged with elements of destruction, and impregnated with the seeds of disease, but how much more is it not a great magazine of health, filled with the most harmonious sounds, fragrant with the sweetest odors hung with golden drapery, the pathway of sunbeams, the womb of showers, the feeder of flowing streams, full of God's goodness and the fountain of all Earth's life! And just as in that atmosphere, which God has wrapped around this world, there is much than famine, much more love than terror.

more health than sickness, much more food of hell, but it is to persuade us to go to hea-attainments, does not become proud, but

Beware of any thing that would interfere

they who are Christians are blossoming forever with the fruits of the Holy Spirit. outward forms of religion, we should not Religion is good for us living, good for us rest in that which is outward. The form is dying. The soldier, with the cannon beating its roar in his ear, can, if he have God The form of religion is no more religion it in his heart sink into death's embrace with self, than the artist's easel, brush, paint and the same case and heavenly rapture as the pallet, are the finished portrait, or elegant child sinks on the soft pillow into its nightly landscape which he has chalked out on the slumber. Yes, religion is good for you, my canvass. A man may regularly attend the friend-my widowed sister, my orphan boy public worship of God; may receive water strongly, and the trials of life will lose half body. The lightning which shivers the their bitterness: for they will no longer apAlps can gather itself into the width of a conduct for mily prayers; and withal, may be perfectly and problems of the strongly and the strongly an or girl-good in any place-good for any golden wire, and true religion is an element orthodox in his faith, and yet have nothing as subtle and strong-it animates the springs more than the form of religion. And with as the chastening of a loving Father's hand, of humble daily duty, as well as inspires the all his outward semblance of piety he may joyful hope of the martyr bleeding on the even be a bad man: "proud, covetous, a rack or burning at the stake. Love-the love that burns in the renovated heartwhat is it? an earthly fire, a taper of the refer the reader to the opening of the third worlds lighting, a star set in the firmament?

A star's a cold thing to the human heart. And love is better than its radiance."

The love of Christ in the heart is a flame that nothing earthly can quench. Its radience spans the Jordan rolling between the

A Distinguishing Virtue.

If there is any one of the Christian graces tisfied desire. Each of us has some object people and the scenery, and occasionally ing trait in the Christian character than and are outwardly religious, as a general in view, towards the attainment of which casting my eyes in the direction of some another, it is humility. No other has a thing. But where is the power—the in every effort is directed; and whether it be huge white clouds, which seemed to hang greater tendency to commend the truth and ward, experimental consciousnesss of godliambition of weath, fame, or power, or whee heavily upon the eastern horizon. The spirit of the gospel, for it enters as a vital ness, that gives energy, and tone, and effither it be but the wish for ease and quiet- thought occurred to me if those clouds were influence into every duty and office peculiar ciency to that which is outward? It is ness, on its acquisition we place all our hopes but mountains, how magnificent would they to Christians, rendering them more like all right and proper that we should have of happiness. Seldom is the object gained; be—they would be beyond all conception or Him who was "meek and lowly in heart." neat and tasteful church edifices; the archiand if it do occasionally become our own, all description; they would satisfy the most To put on Christ as the apostle enjoins, there tecture may be addressed to the most cultianticipation has so exaggerated the gratificintense yearnings of the imagination; they must be the endeavor to imitate Him; not vated taste, and even command the admiracation of possession, that the disappointment | would fill forever that great desire of the | in acts and words, which were peculiarly his | tion of the beholder. We may have scient s proportionably greater than the pleasure; mind to feel, if only once, an impression of as the infinite Redeemer. This we cannot tific singing; and the whole of the public

Not thus would it be if life were spent in the trees, and then strayed along the pro- which prompted and governed Him in his admissible; but what does it all amount to the fulfilment of its duties. These duties are manifold. The first is that we are required to pay to God, our Almighty Creator Preserver and Benefactor. Thus briefly and emphatically it has been summed up, Our duty towards God, is to believe in ever seen; and the impression gradually but the honor and glory of God. And he which is given unto us?" Him, to fear Him, and to love Him, with all grew upon me that there was something who has made this the purpose of his life, its outward services, may be as brilliant, our heart, with all our mind, with all our unnaturally hard and angular in their out- is not a proud or a selfish man, but is known and as attractive as an iceburg in the mornsoul, with all our strength; to worship Him, line. Can these, then, be mountains? I as a man of humility—a man of meekness. ing sunlight, and yet be as cold.—Richto give Him thanks, to put all our whole confess this thought, as it first darted into The world judges of a man's piety, not so mond Christian Advocate. trust in Him, to call upon Him, to honour my mind, occasioned a kind of trembling much by what he does on special occasions, cult, most difficult, is the rendering of this so ethereal, so high above other clouds, that If he is proud and conceited, or shows a vain opinion of his talents—of his wealth business? would not pay it, had not the great Fulfiller Two peasants were coming along at the or position in the world, he does not make

> with some astonishment for an instant, either see him, it is not his acts of benevolence, or say. "It is finished." his course on earth, of whom it was often mon." There was so much true simplicity, measure this life-motto of the sinless Son of meekness, and absence of the thought of God is written on your home and heart, reworld, that he became, as it were, a mirror quickening your hopes, giving energy and

and none were more highly esteemed and say, somewhat in the spirit of His brightest rit. It has its growth in the renewed heart, talents, riches, influence, distinctions-valu where the Spirit has taken up his abode. able, only so far as they contribute to pro-The Scriptures speak of it especially, as a mote the glory of Him who is "first and grace which we should cultivate. "Be last, and all in all?" Seek to feel that your clothed with humility." "The Lord forget-heavenly Father's is not only a business, but teth not the cry of the humble." "Put on the business of life. "Whose I am, and whom therefore, bowels of mercies, kindness, humbleness of mind, meekness, and long-suffer-written on your thoughts and deeds, your ing." It is by humility that the strength of employments and enjoyments, your sleeping the Christian is perfected. "God resisteth the proud, but giveth grace unto the humble." It is sometimes thought that to possess this Christian virtue, implies a want of the sun and center of all happiness and joy. manliness and disregard of one's rights. But it is not so. The humility taught us in some little niche in the spiritual temple to the Scriptures, is consistent with the highest occupy. Yours may be no splendid services. degree of manliness. These are both emi- no flaming or brilliant actions to blaze and neutly seen in the character of Christ. Paul dazzle in the eye of man. It may be the was a man of towering intellect-he was quiet unobstrusive inner work, the secret noble, magnanimous, and regardful of his prayer, the mortified sin, the forgiving inrights, but was also a very humble man. jury, the trifling act of self-sacrifice Humility has nothing in common with im- God's glory and the good of others, of which becility, or want of decision of purpose, no eye but the Eye which seeth in secret is These are not seen in the character of the cognizant. It matters not how small. Re Apostle. It always secures esteem and ho- member, with Him, motive dignifies action. nour for its possessor. The world loves an It is not what we do, but how we do it.humble man. It is combined with true He can be glorified in little things as well The terror is not only subordinate to love, greatness. And a man with this, no matter as great things, and by nothing more than but subservient to it. God, indeed, tells us how highly he may be honored, or what his the daily walk, the daily life. dreams, and even with his virtues.

Thus one destined to improve courts and to instruct monarchs desired only to civilize savages in the solitude of a desert. The governor of St. Sulpice, a wise and prudent governor of St. Sulpice, a wise and prudent man, informed M. Antoine de Fenelon of the self-with this virtues.

The labors and duties of his profession were dreams, and even with his virtues.

The labors and duties of his profession were dreams, and the believe seems almost as much against us as for us abilities, but to my not having set myself up that God had left that mother dumb unless above others, and to a uniform endeavour to above others, and to a uniform endeavour to above others, and to a uniform endeavour to apass through life, is not owing to any superior merit or the labors and duties of his profession were seems almost as much against us as for us abilities, but to my not having set myself up that God had left that mother dumb unless above others, and to a uniform endeavour to affections, making his works wide and broad enough to entertain them every one—then he fills our sails—takes up all our abilities, but to my not having set myself up that God had left that mother dumb unless would be; deeds tell what you should be; deeds to meet of Olympus was used as a balsam of pass through life, is not owing to any superior merit or would be inhabitants.

The labors and duties of his profession were deathers; and I believe that God had left that mother dumb unless above others, and to a uniform endeavour to appear that God had left that mother dumb unless above others, and to an uniform endeavour to appear that God had left that mother dumb unless above others, and to an uniform endeavour to appear the feathers; and I believe that God had left that mother dumb unless above others, and to an uniform endeavour to appear the feathers.

The labors and duties of his profession were deathers; and I believe that God had left that mother dumb unless are deathers.

The labors and duties of his profession were de

power, but rendered her warrior son invul-ture's pain, had never turned our eyes to The Form and Power of Religion.

Religion has a form, and it has a pow

liness or vital religion. While a man may be dispensed with by a christian without baptism, and partake of the Lord's supper blasphemer, fierce," and even a despiser of those that are good." In proof of this, we chapter of second Timothy. With all the form of religion a man may be so far from vital, experimental godliness as, actually, to deny its existence. This class of church members, we are glad to believe, is very limited. But, is there not a very large class in the church of Christ, who are too well be feared that this state of things is rapidly growing in our own church? We cannot complain so much of the want of a decent observance of that which is outward in reli gion. Our members attend the public ser vices in the church. They listen respect fully to the preaching of the gospel; they

Devotedness to God. "Wist ye not that I must be about my Father's

which is binding on every individual of the great human family. And not only is the incrusted with a pure marble of snow, and open injury denounced, but the hidden sel- faintly tinged with a ruby light, as if it were interests—he reflects the beauty and simplipressions, trembling at times away from its fishness which leads to the preference of our the smile of the Almighty. I had seen city of the gospel wherever he goes. "His great attraction-point. His never knew one own interest before that of our neighbour, is forbidden in the Word of our universal of the works of God."

It has become the "temple of the Holy Ghost," and he tremulous wavering from its all-glorious the "temple of the Holy Ghost," and he flows, no fits and starts. He could say, in manifests himself in the disposition, the appearance and movements of the man. We remember one who some years ago finished speaks so pre-eminently of Himself, "I have set the Lord always before me!"

Reader! do vou feel that in some feeble measure this life-motto of the sinless Son of self mingling in his intercourse with the gulating your actions, chastening your joys. reflecting the teaching of Christ. There direction to your whole being, subordinating was no singularity of manner, no austerity all the affections of your nature to their high -nothing that would repulse even a child. destiny? With pure and analloyed motives. As a man of talent, he was among the first; with a single eye, and a single aim, can you follower, "This one thing I do"? Are you Humility is one of the fruits of the Spi- ready to regard all you have—rank, name. "Be last, and all in all?" Seek to feel that your shine of conscious nearness to Him who is

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