

he stomach. Bowels. centre which influence system ; abused or de tion, offensive breath

the natural consequen is the source of head ruous complaints, and iver becomes affected e by Costiveness, Diarr

incipal action of these the liver, lungs, bowin their recuperative



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

Volume XX. No. 46

A Nearer View.

I long for a nearer view to-day,

A nearer and clearer view.

Of the pearly gates and the jasper walls.

And the glory that shineth through.

Controlling absorbing things !-

That crieth aloud for wings.

I long to fly-for a while at least-

And follow me everywhere,

Afar from the thoughts of care,-

Those beautiful heights of blies,

Would darken the bue of this.

And everything smells of clay,

No power to think or pray; Sut if, on the forehead, a holy touch

Anoints with the holy chrism,

The wand'ring soul to its place returns

In the strength of a new baptism.

The forms and the tints of flesh.

I know that my spirit is overcome

And needs to be stayed afresh,

And dream that its rest is sure,

'Twill drift away on the ebbing tide

If the anchor be not secure.

I long for a nearer view-O God !

Yes, a nearer view to-day?

That render my sight so dim,

For I should be nearer Him.

A promise and hope afford.

" Thy daily work and thy daily cares

For the services rendered unto man

Are rendered unto the Lord.

That I long for a nearer view of Christ-

I know I should walk with a firmer step,

If but from mine eyes these scales would fall

Is it sinful in me to say

And thus when I weary of earthly things,

Though close into shore the ship may ride,

down.

Those eagle-talons that seize my hopes,

Though I fain would sever the yeil that

I fear that a glimpse of a brighter world

For, oh ! there are times when the heart goe

When the soul has no power to lift the hands,

This earthly house, and these earthly cares -

Have fettered the body, and hindered the soul

# HALIFAX, N. S., WEDNESDAY, NOVEMBER 18, 1868.

Late in Church.

#### Religions Miscellany. salt Rheum n it in To these the BY MRS. JOSEPHINE POLLARD.

nistic ; its ' modus on vemon and then com

res and Ulcers ting, that have pertinaauy other anenedy or-accumbed to a ew ap uent.

the skin, the blood or chronie a clear and transparer torative action of this ny of the cosmetics and ower to dispel rashes

mplaints. old, matried or single od, or the turn of life, ay so decided an influ ement is soon percepti-atient Being a purely re a safe and reliable re-

ales in every condition Fistula.

of these prevalent and ared locally and entirent; warm fomentation ion. Its healing qual ugh and invariable. Ils should be used i cases : kin Diseases, welled Glands, welled Glands, ore Legs, ore Breasts, ore Heads, ore Throats. ores of all kinds,

off Joints, enereal Sores, ounds of all kinds.

uine unless the words London" are discern-ery leaf of the book of box; the same may he leaf to the light. A ven to any one render-lead to the detection terleiting the medicines ag tham to be spurious, ctory of Professor Hole w York, and by all re Dealers in Medicine

ble [saving by taking guidance of patients in

each pot and box.3

wn medicines can have , sent FREE OF EX-Holloway, 80 Maiden

Thy way to thy Father's house above, To thy beavenly home pursue, And at many a station along the road He'll grant thee a nearer view."

> Partial Obedience THE ARCHBISHOP OF DUBLIN.

gave to E ijab, 'Hast thou found me, O mine oved us as to live for us and to die for us, to slight to effect so great a result, yet it does so traveller, whatever may be his character, could enemy ?' but he heard him gladly, found a cer- live our life, and die our death-and that having inevitably. It shuts off the communication with have the hardihood to put on record what he wittain pleasure and complacency in falling in with by Himself purged our sins, He now sits on the the source of all glad tidings. It isolates the nessed in that region of the shadow of death." various demands on his obedience, which God's right hand of the Majesty on high-and now man, and forbids the approach of blessing. aervant made upon him. Might we not be cares for us from heaven with exactly the same That conductor is faith. In itself it is nothing, through missionary labors during the 34 years, When are almost tempted to say, considering all this, that tender love and care which He once manifested but in its connection everything. It restores in may be seen from the following extract from a the things which accompany salvation, namely ; upon earth. God's love to us is in Christ, this a moment the broken communication, and this speech of Rev. W. T. Radcliffe, delivered at the obedience and amendment of life, were to be received and believed in the heart as the glad is not from any virtue in itself, but simply as late anniversary of the Wesleyan Missionary Soseen in him ? and, if not in, that yet he was not message of life, this is the fountain stars of our the conducting link between the soul and the ciety :-

tar from, the kingdom of heaven? love to Him, which is but the reflection and re- Fountain of all blessings above .- H Bonar. Alas I brethren, he had never been farther percussion of His love to us. For the method from it than he was now. He did many things, and order of our salvation, I need hardly say, is but he did not do the one thing which would have testified his sincerity. He did not put away his brother Philip's wife. Here was the offending right eye which he would not pluck out. This done, everything would have followed; this left undone, nothing was done. No doubt it would have needed a desperate effort to do it—his pride, his sepretite, it may be his worldly interests, all fought against it. Per-haps. like another of his own race, he may have but he did not do the one thing which would as follows : He loves us, loves us freely, loves haps, like another of his own race, he may have wilfully, nor presumptuously, nor of a set pur-They arrive a few minutes after the services are beautiful crystallization, if I might so speak, beautiful crystallization, if I might so speak, haps, like another of his own race, he may have been almost persuaded to it—but he, was not quite. He would have sacrificed many things, but this bosom sin, this darling lust, he would not renounce it; and therefore, even if he had given everything else to God, he would in fact have given nothing; this fatal flaw in his ob-edience would have left it in God's sight as no chedience at all for, in the words of the Apostle

ing of one we may show the same contempt of our hearts are set at liberty, that we shall walk, believe that vanity will lead anybody into such Him as in the breaking of a hundred, or in the yea run in the way of God's commandments, and a violation of good manners as this, although we words of the Apostle, ' For He that said, Do find our pleasure, our delight in them all.

not commit adultery, said also, Do not kill Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.' And mark the righteous yet terrible judg-

Autumnal Musings. ment of God. It was the evil thing which There are three autumns of which we may Herod kept back, which he would not renounce, think and speak, each having its appropriate it was this which entangled him in that deeper lesson for the human race. The autumn of damnation that overtook him at the last. She the year,-of human life,-and of the present whom he would not put away was the temptress age, or dispensation.

to that darker crime, the guilt of a prophet's The autumn of 1868, with its treasures of blood, which he presently drew down upon his vegetation,-drooping flowers, falling leaves, chilsoul. When he was retaining her he was re- iy blasts, and other unmistakable premonitions a season of public worship which he attended Kirk of Scot. (1866) taining his ruin ; and this, not merely in the of coming winter, has nearly passed away. We with a congregation of converted Chinese. sinful relation wherein he stood toward her, but look and learn; and while impressed with the "Passing through an outer yard crowded with also in that through her he was drawn back into solemn soene, reflection, gently recalls, the re- spectators, I was ushered into a spacious room also in that through her he was drawn back into that whole kingdom of darkness, from which he had seemed, partially at least, to have escaped, entangled in more dreadful wickednesses than and we are compelled to exclaim, How full of

What the Lord has done for this people

" I find that that mission commenced in 1835 and that we have sent from first to last about 40

edience would have left it in God's sight as no obedience at all; for, in the words of the Apostla St. James, 'Whosover shall keep the whole law, and yet offend in one point,' that is wilfully, resolvedly, with a fixed purpose of so effending, 'he is guilty of all?' Because the commandments came all from the same Lawgiver. They are all alike the ut-conscience cleansed from dead works; and it is same Lawgiver. They are all alike the ut-

When we can know ourselves but weak and blind favour of the truth of the insinuation. The only of the several denominations to which they be- Who giveth, in his mercy, joy or pain-Oh ! we are happiest then !

The Grecian Bend.

......

7.666 51.321 A correspondent of one of our Exchanges thus Evening Mail. 3.000 24,830 presents one of the present follies of female 2.600 11.390 fashion :- " Is it not smezing to what extremes 1.500 10.000 6 808 men and women will go in pursuit of fashion. 7 009 pleasure and amusement. Can it make a sen-1 003 5 032 sible man feel any other than sad when he walks the strengthening of selfishness, which is apt to 886 981 8,308 down Broadway and finds that some of those be accompanied by a hardness of disposition, if 5 266 who are to be the future mothers of the land such a life have been rewarded by unvaried 221 2 066 25,000 have become so degraded as to adopt a fashion success. It is so difficult for the prosperous man 4.000

Whole No. 1006

n the evening when he is called upon to decid between a ' jolly good time' and his bed. One very frequent mistake is that lost sleep can be 'made up.' In the first place, whatever of a young man may intend to do, he very seldom actually tries to ' make up ' for lost sleep. If he needs eight hours sleep and gets but five he usually makes up the lost three hours by sleeping about one hour longer than usual the next When cheerful sounds upon the fresh winds night. Or perhaps he depends on Sinday for balancing the whole week, and three hours extra missionary agents, we have spent on that mission While the bright waters leap from rock to glen sleep 'makes' up for ten hours lost. In the second place, one hour of regular sleep is worth, for purposes of recuperation, at least two hours ' make up' slumber.

When fortune smiles, and flatterers bend the There is, practically, no such thing as ' making up' lost sieep.

If a young man determines to dispense with How fast must falsehood's rainbow-coloring three hours of his regular sleep, he must make up his mind to lose those three hours.

Every hour lost is a draft upon his physical and mental capital, his bodily vigor, his intellect. Now we would by no means say that a man should never draw upon his capital, but it is certainly very bad policy to do so frequently. When goeth rou: d the laugh of harmless mirth, Far Letter live upon that daily income of freshness and vigor which abundant and regular sleep

> We do not propose to preach a sermon or healthy, wealthy, and wise.' We simply protest against the idea that lost sleep can be 'made up,' and would remind our readers that however plausibly they may argue with themselves at eleven o'clock in the evening, figures will not lie for their accommodation in the morning.

The time at which temptation to keep late hours jusually meets a young man is the early part of the evening, when he is fresh and does ot realize the necessity of sleep. At 8 o'clock the theatres are opened. This is about the hour, too, that friends propose to ' make a night of Creatures of earth ! and trust alone in Him | it,' or to ' have a good time.' No need of sleep is felt, and nothing but memory suggests any disagreeable results of 'a little fun.' The question to be answered by the judgment of such a time is not so much a question of personal comfort as of health and vigor. -N. Y.

#### Responsibilities of Wealth.

The natural tendency of mercantile life is to so ridiculous and disgusting that the boys are to believe that the same diligence which has

this fashion, and all approaches to it ? What isolates him from the mass of poverty and suffer-

When are we happiest, then ? Oh! when resigned Sunday Jul ools in Canada.

To whatso'er our cup of life may bring ; The following are the statistice of the Sunday must admit that appearances sometimes are in Schools in Canade, as compiled from the reports way to avoid the appearance of evil is to be al. long, by the Secretary of the Sunday School As-

sociation :--Schools, Teachers, Scholar Wesleyan Methodists 810 Religious Intelligence. Church of England 480 Canada Presbyterian 325 Epis. Methodists 200 200 Regular Baptists Rev. Mr. Hall, a Methodist missionary in New Connexion Meth. 143 Primitive Methodist 122 ible Christian

China, gives the following thrilling description of 98 67 Congregational Lutheran Union Schls. (est'mtd) 500

-Are we the happiest then ? When are we happiest ? In the crowded hall, knee ? How soon-how very soon-such pleasures pall ! flee

Its poison flowerets leave the sting of care : We are not happy there !

morn

rest ?

borne.

Are we the happiest when the evening hearth Is circled in its crown of living flowers ? And when affection from her bright urn

General Miscellany.

Happiness.

Wakes the young roses from their crime

Till man resumes his work with bitter seist,

e happiest ? When the light

#### **BITTERS**

### DAVIS' ain Killer. nily Medicine Age !

ALLY, CURES Weak Stomach, Gen Mouth, Canker, Live Indigestion, Cramp or el Complaint Painter, rrhœa and Dysentery. ALLY, CURES,

res, Severe Burns and Sprains, Swelling of the tter, Broken Breasts s, Tootache, Pain in the

is by universal consen if a reputation unsur dicinal preparations. its various forms inciy, and the unsolicited of the masses in its ertisements. enter into the Paim

table render it a peremedy taken internally ication, when used a slight stain npon linen e alcohoi. lebrated for the cure of

incident to the human way into almost every wherever it is used, the of its real medical pro

not action upon the sys iller is invaluable. It-

RILLER 🏸 edicine, and should be have a bottle of this patrequently the case ith disease, and before d, the patient is beyond ains of vessels should uth a lew bottles of this t, as by doing so they a invaluable remedy to it or sud in attacks of

the Cholera, ngle case, where it was

g used and proved the id say that we shall Killer of the best and it shall be every way as a family medicine , and \$1 00. VIS & ON. to s, Providence, R. I very, Brown, & Co. & Forsyth. Also, by epothecaries and Gro

WESLEYAN, h of E. B. America. berlain.

LALIPAZ, N. S. r annum, half early MENTS:

reulation of this! ertising medium insertion \$6 80

onal) th of the above rates. ted will be continues accordingly. isements to be ad

facility for executing and Joy Wons of a spatch; on reas orabl

he ever before had committed, so that his last change this world of ours! Yet in the midst of state was worse than his first. "For Herod feared John, knowing that he was a lessons which we may draw from this story of beaven. just man and an holy, and observed him: and lessons which we may draw from this story when he heard him, he did manythings, and heard Herod ? They are many; and yet, I think,

The lives of weak men as recorded in Holy they all must be summed up in this one-the Scripture are oftentimes more instructive to us worthlessness of a partial obedience-which picks -so at least I am disposed to think-and con- and chooses among God's commandments, will tain a more solemn, a more fearful warning, observe some and neglect others, will observe than the lives of wicked men. When we see it may be many, and neglect only one-but, the dreadful crimes in which men without moral through this wilful neglect of the one, becomes

Call to mind, for example, in the Old Testa-and then go away, and straightway forget what ing begins to gather over the watery eyes, and and descending on it," and our lips breathed have done.

stirred up, till he sold himself to work evil as were in earnest to please God, and not to please passed away ; the children are scattered over the on mere report that, among those whose privilstirred up, till he sold himself to work evil as were in earnest to please God, and not to please god, and not to please god, and not to please gassed away; the children are scattered over the eges have been so limited, so much of both the fattion and the dangers from which at ition and the dangers from the dangers from which at ition and the dangers from the dangers lew even among the worst kings of Israel nad yourselves? For every one of us there are hard. Which are the and cheer, but the promises and providence of language and the spirit of prayer was to be met the bare films in the former instance we heard from they should be guarded, should devote their bare films in the former instance we heard from they should be guarded, should devote their bare films in the former instance we heard from they should be guarded, should devote their bare films in the former instance we heard from they should be guarded, should devote their bare films in the former instance we heard from they should be guarded, should devote their bare films in the former instance we heard from they should be guarded. done; or in the New Testament think of Pontius easy duties and there are hard. Which are the and cheer, but the promises and providence of language and the spirit of prayer was to be met have fallen in the attempt and many who still re-Pilate, with his feeble and ineffectual efforts to easy, and which the hard, will vary very much God. How valuable at this period of life, the with is feeble and ineffectual efforts to easy. release the Lord and to escape that enormous according to our different temperaments and favor and friendship of Him, whose years fail to doubt its efficacy.

crime which the Jewish rulers-worse men, but dispositions. One man's easy will be another not ! crime which the Jewish rulers—worse men, but alspositions. Our tainspositions. So too there are men of stronger will—were resolved that he should commit, and which he did commit; or, sins which cleave close to us, which have en-should commit, and which he did commit; or, sins which cleave close to us, which have en-there is the major the major in the very tissue of our life; when it enters the eve of years." again, lay to heart this story of Herod, who woven themselves into the very tissue of our life; sgain, lay to heart this story of Herod, who woven themselves into the very lissue of our life, scons at the idea of having its name affixed to it. Itew are there who have given anything for the tongues like as of fire," the great powers significant of the prophet and there are other sins with which we might in reference to the present dispensation of find by them Bentecontel marries are another of any favorite country or people, but let Spain what, then, is it? And where does it belong? ended in being the murderer of the prophet whom for awhile he had feared and observed and heard gladly, doing many things at his bid-and heard gladly, doing many things at his bidand heard gladly, doing many things at his bid-ing; lay to heart the story of this weak, waver-ing; lay to heart the story of this weak, waver-fulfilling the easy duty, or renouncing the sin for the great hervest of Almighty God, which hervest o ing; lay to neart the story of this weak, waver-ing, and in the end most guilty, king; and then ask yourselves of what value are a few transient good dispositions, a few struggles against tempgood dispositions, a rew struggits against temp-tation, a few surface reforms in the outward life; what pledge these will give that we may not be feas, my brethren, with me, that they yield no bedge, no security : that the pledge and securi-feas, my brethren, with me, that they give that we pledge of first; to be like a feas, my brethren, with me, that they give that we pledge of first; to be like a feas, my brethren, with me, that they give that we pledge of first; to be like a feas, my brethren, with me, that they give that we pledge of first; to be like a feas, my brethren, with me, that they give first fi

pledge, no security; that the pledge and securi- cutting off the right hand or plucking out the right ty that we shall stand in the evil day must lie eye. Keep this in mind, when you are proving elsewhere altogether; in what quarter it does yourselves, whether you are indeed in the faith. There are some, for example, who find it comlie, I trust, before we part, to show. We read then in the verses which go before paratively easy to answer the claims which God my text that Herod ' had sent forth and laid hold makes on their worldly substance. They have upon John, and bound him in prison for Herod- what one might call a natural largeness of heart ias' sake, his brother Philip's wife, for he had and openness of hand. Well, if it be thus with

married ner; for boing, a bold toback of the had said unto him, 'It is not lawful for the to have thy brother's wife.' Upon this, Herod-to have thy brother's wife.' Upon this, Herodiss, the incestuous paramour of the king—for wife she was not, and could never be—more un-wife she was not, and could never be—more un-than he was, the Jezebel of this second Ahab, would have killed the prophet, the Elijah of the new covenant, who witnessed against her crime. But is there, it may be asked, any such tral principle of obedience? Is there any such new covenant, who witnessed against her crime. Not of the matter which we can have in ournew covenant, who witnessed sgainst her crime. But for a time she could not, because Herod, a man of half measures, and as little thorough in the that loveth hath fulfilled the law.' If we

observed him,' and at his bidding ' did many but perfect and entire, lacking nothing. All the stantaneously the intercourse is renewed. Joy a feast for some distinguished stranger, and the around them, and illustrate, more than they have and acrow flow again along the line. Men's

ceed with the exercises of the evening as though while the schools of all the other denominations all we trace with grateful emotions, the wise 1 were not present, partly that I might have an -(not counting the Union schools in either must be the thoughts of those little urchins in ing around him. He thinks, "My own hand And what, my Christian brethren, are the and beneficent arrangements of our Father in opportunity for further observation, but mainly chase) is 1211. This augers well for the influence regard to the upper circles of society when they hath wrought this. I owe my prosperity solely

ways early in church.

China

" The leaves around me falling Are preaching of decay, The hollow winds are calling. The hollow winds are calling. Come pilgrim come away. The day in night declining Says I must, too, declide; The year its boom resigning, Its lot forshadows mine."

For the Provincial Wesleyan.

glass, in which you see yourselves for a moment, upon the sunset of life, when the dusk of even- en ; and behold the angels of God ascending

ment that weak king Ahab-not without cer- manner of persons you were; on the con- the shadows of twilight grow broader and deeper forth the adoring confession, "Surely the Lord tain better elements in his character, for he trary, you do many things in obedience to upon the understanding." A painful sense of is in this place, and I knew it not. This is could put on sackcloth and go softly, yes, and that Word which you hear. But is the one cloneliness often steals over the spirit of man could put on sackclotn and go softly, yes, and that Word which you hear. But is the one ionemess often steals over the spirit of man none other out the nouse of God and this is the one prises of the Universe of God and this is the one prises of God and this is the one p -whom yet his wife Jezebel prompted, incited, the test of your sincerity, the proof that you and perhaps the companion of riper years have heard in China. I could hardly have believed

"Up Christian ap ! thy cares resign ! The past, the future are not thine ! Show forth to-day thy Saviour's praise, Redeem the course of evil days : Life's shadow, in its lengthening gloom, Points daily nearer to the tomb !" G. O. H.

# Unbelief and Faith.

my own duty on the occasion, of which excessive ada. joy had well nigh deprived me. A hymn was announced, and, under the leadership of Hu One Hundred to Thirteen. Hsien-seog, a hundred hearty voices at once

nature and whose name is Love; prayer was of- annual aggregation of one hundred dollars as Grecian Bend !' This is a libel against Greece. dependent of others. Community of interest The autumnal season, in a few particulars only fered, and to its appropriate utterances the peostamina, without moral courage, are involved; ia the sight of God guilty of all. A hard saying, resembles the autumn of human life. Maturity ple, as in olden times, fervently responded dollars appears in the following account, which the power which other persons, worse and bol- I dcubt not, that of St. James has often sound- and decay, are the leading features presented. - "Amen;" that prayer of prayers given to the many others will, we hope, be able to give :the power which other persons, worse and bol-der than themselves, tempters who are never wanting to them, exercise over them; the ex-the whole law, and yet offend in one point, he is wanting to them, exercise over them; the ex- the whole law, and yet offend in one point, be is like bit so it so i tent to which they prove more creatures of the guilty of all.' And yet what else could he say r circumstances round' them; the hideous evil You cannot break up obedience into fragments heats of verdant summer. A few are now re-assembly audibly joined; a portion of holy Scrip-urdiners, contributed to the accumula-tion, for the community in which he has lived which they may consent to do, even while they and portions—giving a portion to God, while which they may consent to do, even while they and portions—giving a portion to God, while feebly and irresolutely attempt to escape the doing it—how many of us may well tremble is like a chain of many golden links; but if a doing it -- how many of us may well tremble is like a chain of many golden links; but if a the gattering which sounds that the property of each community shall edu-conacious rather of weakness in ourselves than single link be wilfully broken, the whole chain form relasticity. The dim hymn was sung, and again the wilderness around like, 'the human form divine.' In these you cate its children and support its helpless poor. conacious rather of weakness in ourselves than single link oe wilduly broken, the whole chain of any desperate wickedness, but yet noting how drops to the ground, exists as a chain no longer. vision, and dull hearing, the grey locks, and became vocal with heavenly music; then sucof any desperate wickedness, but yet noting now this weakness, but yet noting now this declaration, "We all do fade as a leaf." To phet's declaration, "We all do fade as a leaf." You hear gladly. It cannot be said of you that wreck of our faith, and may plunge us in as deep wreck of our faith, and may plunge us in as deep of any desperate wickedness, but yet noting how drops to the ground, exists as a chain ho longer. This same view, carried to a still further extent, this week ness, this feebleness of our moral their missionary zeal increased and their models by which Greece governed her models by

Spain and the Gospel. We perceive by The Watchman that our ener-

"In such an atmosphere of prayer, preaching dist Missionary Society now retire from the con-test, or, what would be still more fatal, employ a "the Grecian bend." was easy and joyful work. While having no audible "sound from heaven as of a mighty audible "sound from heaven as of a mighty and an of a mighty descent of "sound from heaven as of a mighty daring impiety be committed of limiting the Dirushing wind," no visible descent of " cloven vine commitsion to evangelize the world in favor scoffs at the idea of having its name affixed to it. few are there who have given anything for the

See these electric wires that are shooting their Gospel has triumphed more signally than in the ment' the State would cease to be Christian? an artist's eye than some of your neighbors. mysterious threads throughout our land, com- Fiji Islands. Thirty-three years ago the Wes- Can there be a greater fallacy? It is not the Hence, we conclude the term ' Grecian bend'

## Get Sleep Enough.

knowledge one important mathematical fact : el. Then she took the children down applying He knows by experience about how many also sundry pats, now on the shoulders of the hours of sleep he needs to be as fresh one day little ones, and now on the broad, fatherly ones; man of half measures, and as little thorough in evil as he was thorough in good, now 'feared' the very man whom he had put in bonds, 'and observed him,' and at his bidding 'did many things, and heard him gladly.' It is probable commandments are gathered up in this one of that horrid repast were still to be loving God and our neighbor in Him, But that being rebuked by him, he desisted from loving God and our neighbor in Him, But things, and heard him gladly.' It is probable that being rebuked by him, he desisted from that being rebuked by him, he desisted from to the oppressions which before he bad es-ercised on his people—reformed some of the disorders of his our shall were has used to the being rebuked by him, he desisted from grosser abuses of his government—testrained for he disorders ere of his government—testrained for he disorders ere of his government for the testimony of St. Mark, 'many things; and he heard St. John is a reprocer of his sin, not sulleily, not relis-sult, not with such a welcome as King Aba

that I might obtain the self-control needful for of Methodism on the future generations of Can- look upon these pictures of the taste of some ! to my energies, and if others have idled through Can any one be blamed for being a little cynical? the summer of life, while I have labored. let Paris gives the fashion plates to our part of the them now reap their reward, while I enjoy mine world ; and the devil gives them to Paris. But undisturbed by their complainings."

Haten-seng, a hundred hearty voices at once united in pealing forth the praises of Him whose How a pastor brought his people up from an latest mode is not Parisian, but Grecian. 'The view. None, in prosperity or adversity, are inmodels of Greek taste, and peep into one of our It is marvellous that any Christians should be windows at a 'fashion-plate.' What a contrast ! found who pray for the spread of Christ's king-So entirely different are the models you now dom and yet give grudgingly to the enterbehold what God has made-in looking at the cultivated to understand the training which our

dist Missionary Society now retire from the con-test, or, what would be still more fatal employ a "the Grecian bend." Among the many rich men of to-day; how few down see who act as if they were but the trus-

married her; for John, a bold rebuker of sin, you may grievously deceive yourself, but by some had said unto him, 'It is not lawful for thee you may grievously deceive yourself, but by some and man, however distant; dead, yet instinct. The chimpanzee BEND." der, which was hunched up to bring it closer to that of the father's. By this time the wife had

A young man in business must not fail to ac- brought a bowi of water, and a white coarse tow-

