The Work of the Lord.

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Religious Miscellann.

New Hymn for the Sabbath. The following beautiful hymn is from the pen of the Rev. Dr. Wordsworth, Canon of Westminster Abbey. Let Christian families gather around their Sunlry evening firesides and sing it to the familiar tune used for "Greenland's iev mountains".

> O day of rest and gladness, O day of joy and light, O balm of care and sadness Most beautiful, most bright On thee the high and lowly, Bending before the Throne, Sing, Holy, Holy, Holy To the Great Three in One

On thee, at the Creation, The Light first had its birth On thee for our salvation Christ rose from depths of earth; On thee our Lord victorious The Spirit sent from heaven And thus on thee most glorious A triple Light was given.

Thou art a port protected From storms that round us rise; A garden intersected With streams of Paradise; Thou art a cooling fountain In life's dry, dreary sand; From thee, like Pisgah's mountain We view our Promised Land.

Thou art a holy ladder Where angels go and come Each Sunday finds us gladder, Nearer to heaven, our home A day of sweet reflection, Thou art a day of love; A day of resurrection From earth to things above

To-day on weary nations The heavenly manna falls; To holy convocations Where Gospel-light is glowing With pure and radiant beams, And living water flowing With soul-refreshing streams.

New graces ever gaining From this our day of rest, We reach the Rest remaining To spirits of the blest ;-To Father, and to Son; The Church her voice upraise To Thee, blest Three in One.

'The More Convenient Sesson Alone he sat and wept-That very night The Ambassador of God, with earnest zeal Of eloquence, had warned him to repent, And like the Roman at Drusilla's side Hearing the Truth, he trembled, - cons

The dim lamp waned,-the hour of midnight

Prayer sought for entrance, but the heart had Its diamond valve. He threw him on his couch. And bade the Spirit of his God depart. But there was war within him, and he Depart not utterly thou blessed one: Return when youth is past, and make my soul

'For ever thine.' With kindled brow he trod The haunts of pleasure-while the viol's voice And beauty's smile, his joyous pulses woke; To love he knelt, and on his brow she hung Her freshest myrtle wreaths .- For gold

And winged wealth indulged him, till the world Pronounced him happy.—Manhood's vigorous

And restless nights swept like a tide away; Care struck deep root around him, and Still striking earthward like the Indian tree.

Shut out with woven shade the eye of Heaven When, lo! a message from the Crucified, 'Look upon me and live.'-Pausing he spoke Of weariness and haste and want of time, And duty to his children-and besought A longer time to do the work of Heaven.

God spake again-when age had shed its so On his wan temples, and the palsied hand

Shrank from gold-gathering. But the rugged Of habit bound him, and he still implored

'A more convenient season.'-See, my step is firm and free, 'My unquenched eye delights To view this pleasant world, and life with m May last for many years.—In the calm hour Of lingering sickness I can better fit

'For vast Eternity.'

And Reason fled-the maniac strove with death And grappled like a fiend with shrieks, and cried Till sickness smote the eyeballs,—thick ice Closed round his heart-strings—the poor clay Lay vanquished and distorted.—But the soul, The soul, whose promised season never cam To hearken to its Maker's call, had gone To weigh its sufferance with its own abuse,

For the Provincial Wesleyan.

Trust in God. Whom else should we trust but God? failing source of all help. He, and he alone, is the fountain of your strength. Lean not toward an arm of fank and arm of fank arm of fank and arm of fank arm of f an arm of flesh, fix not your heart on any earthbetween you and the Lord of help and glory, have I in heaven but Thee? and there is none confide implicitly in God ... They are the stood atruggling for voice.

most comprehensive duty it is, make it your movement in life-read it, study it, trust in it; his hand, and sent it whirling into its orbit, it. You have no authority whatever to trust in sumption : you may confidently trust in Him for his word declares he will do for you is unbelief, and unbelief of the grossest character.

that home in Heaven, when the weary shall be forever at rest.

Baltimore, Maryland. Spiritual Vision. him, open his eyes, convert him, and now, he than in all other efforts besides. For this he life to live over again, he would spend it in the not of angels, but of man. (See Hebrews ii, 16, study of the Word of God. He felt like a miner marginal reading.) To the work of saving man toiling long and to little purpose in he girde himself, he consecrates himself, he desearch of gold, with one stroke of the pick-axe lays open a vein of the precious metal, and be- is done comes rich at once—the owner of a vein that grows the richer the deeper the mine is driven- first soul saved is made an instrument and agent my life would not have been a blank, as far Such a treasure the Bible offers to those whose in the salvation of the second, and both in the all good doing is concerned, up to this late day. eyes God has opened to its wonders of grace and salvation of the third, and so on continuously Then, perhaps, I should have been saved from glory. It is inexhaustible. The further, leavand progressively, all co-working with God,
ing the shore with its bounding beach and shalHerein is the explanation of the Church with all
which I have exerted. Oh! teach the blessed low waters, you go out to sea, the deeper it its departments, appliances, and instrumentali- words which this book contains, to your children grows; the higher you climb a hill, the wider ties. It is organized to carry on the work of the that even while young they may lay hold on etergrows the prospect of rolling land and liquid Lord. This is its mission and final cause. All its nal life."-S. S. Times. shaft is sunk into the bowels of the earth, the and whatsoever pertains not to this work, diricher minerals reward your labour. Even so, the further and the longer we pursue our investigations into divine truth and study the Bible, it. This is his calling, his business to save the racre it grows in interest and in value. souls. It is not alone the minister, the elder, ed in dew. Only let a man's eyes be opened. and such wondrous things will be seen in the B ble that he would part with all his books rather than with that, esteeming it better not only than any, but than all of them, and deeming those his best hours of study which were spent in exploring the mysteries and mercies of redeeming ove. As the deaf have no sympathy with those that near, the blind have none with those that foreign town, there hangs a wonderful painting tenance full of love, the deepest awe, and greatest sorrow, John is gazing on the spectacle while our Lord's mother, supported by Mary Magdalene lies fainting at his feet. On the curtain being rolled up that covers it, you cannot speak; you cannot take off your eyes; you forget the painter in the painting; and some such emotions of awe, pity, and wonder take possession of you, as seized on the centurion, who, feelold cathedral door, and set him before the pic-

Religious Intelligence.

The Atheist in the Prayer-Meeting. In the Fulton street prayer-meetings, in New York, a gentleman arose, and stood a moment deeply affected. He was in the middle lecture-room, and the hour for the meeting was about ing the earth quake, and hearing the cry of half gone. All eyes were turned upon him, for Calvary, declared as he left the scene, 'Truly he was a stranger. He had a fine, intellectual this was the Son of God.' Yet take one of the face, and a marble, polished brow. All indicated blind mendicants who, cap in hand, beg by the that he was a man of high intelligence and cul-

ure; unveil its wonders before his sightless eyeballs; and he stands as unmoved as the cold, came here an atheist—an atheist of no common hard, stony pillar on which the canvas hangs. Or order—but made such by science, falsely so cal hard, stony pillar on which the canvas hangs. Or order—but made such by science, falsely so calfrom the works of man, take the blind out to led. I was honest and earnest in my views, and the school a pleasant place. Your friend Mr. assed, the other is always rich and at his case. from the works of man, take the blind out to had not a thought but that I was right. I came Wiseman has just given you some good advice. The picture has its counterpart in the history the ocean shines like a silver mirror, or long into this Fulton street prayer-meeting because I

a hypocrite and a fanatic, a fool or a liar. You tirely ignorant. I looked upon these faces—all are neither. There are stars in heaven and flowers on earth. The man does not see them I said to myself, 'Why do these men come here, because he is blind; and so are we, if we have in the middle of the brief, flying hours allotted no relish for the Word of God, nor see any gra- to business, the din and roar of which is in all

tious and glorious wonders there. Open a blind ears? What brings these men here? "I had started a question, which as a phile happiness, overflowing joy, will he gaze, nor tire gazing, on all above and around him, from the un blazing in the heaven to the tinniest flower adequate cause. What could it be? I had to that springs in beauty at his feet! And let God say to myself, 'I am unable to assign that cause. open a sinner's eyes, the Bible will seem to him a new book, and he seem to himself 'a new crea- and most attentive listner. I had to admit, to ture.' Wonders! He will see his heart, and my own mind, that there was an unseen power wonder at its wickedness. He will see the Saviour, and wonder at his love. He will see how these minds, and that must be God. I confess God has spared him, and wonder at his long suf-fering. He will see sin in its true colours, and wonder how he could love a thing so vile and so evidence, seized upon my mind, that God was to Jehovah? He alone can help us. When all human help fails, all human agency is helpless, as treacherous sand, and wonder that he could be said to sa and confounded in the strength of man, it is cheering in the extreme to know there is a friend vation as the one thing needful, and wonder he pray for; what they feel, I ought to feel; and on whom we can rely—one who has never failed could have taken a night's rest, ventured to close what they need, I need as much as they. I inus—one who has never refused us. Christian, hold fast your integrity; never forsake this never-failed God. He will see the King in His transcendent 'It is religion.' My conscience said, 'You ought

confide implicitly in God, and God alone, believe him, commit yourself to him "who careth for farm and sternity, It is you duty, and levely."

"My rienda," and nis voice was in a tremor of deep emotion as he stood struggling for voice you do not understand, come to me, and I will for time. He had all the comfort of a gentle-long your next proper is.

"My rienda," and nis voice was in a tremor of deep emotion as he stood struggling for voice you do not understand, come to me, and I will for time. He had all the comfort of a gentle-long your next proper is.

"My rienda," and nis voice was in a tremor of deep emotion as he stood struggling for voice you do not understand, come to me, and I will for time. He had all the comfort of a gentle-long your next proper is.

"My rienda," and nis voice was in a tremor of deep emotion as he stood struggling for voice you do not understand, come to me, and I will for time. He had all the comfort of a gentle-long your next proper is.

"My rienda," and nis voice was in a tremor.

"My rienda," and nis voice was in a tremor.

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"My rienda," and nis voice was in a tremor.

"My rienda," and nis voice w

what a precious Saviour I have found-humbly your lessons with them half learned, and make man of leisure. It was simply because he early

called the work of the Lord. Not that no other a sinner like me." tinued: "I have found Him of whom Moses to learn or not. may confide in him; in things eternal you may confide in him. Turn to the pages of his word, and there you will find a promise for every movement in life—read it, study it, trust in it; is the only report several of your confidence in him. It was when the glorious Author of universal existence may have employed himself chiefly in creating; when he rolled this world, new-made, from the hollow of his hand, and sent it whirling into its orbit, the only reports ground of your confidence in him; in things eternal you may like work, his chief work. Time was when the glorious Author of universal existence may have employed himself chiefly in creating; when he rolled this world, new-made, from the hollow of his hand, and sent it whirling into its orbit, the only reports ground of your confidence in him; in things eternal you may have glorious Author of universal existence may have and the prophets did write. Jesus exalted a friend and a Saviour to give repentance and remaining the interest career.

Then, again, I want you to help each other. We live in the world with people around a first one another. It makes it is the world with people around remaining the salter of the same with the same and the prophets did write. Jesus exalted a friend and a Saviour to give repentance and remaining the interest career.

Then, again, I want you to help each other. We live in the world with people around a first one and the prophets did write Jesus exalted a friend and the prophets did write Jesus exalted a friend and a Saviour to give repentance and remaining the first of the world with people around a first of the world with people around ite work, his chief work. Time was when the it is the only proper ground of your confidence, and and you may and should make it the measure of an about make others and you may and should make it the measure of an about make others are caposin there spheres, and as having no authority—I fold it to my heart, which I so long rejected some who think they can get along best by living trade, so far as written sermons went. He had as having no authority—I fold it to my heart as far the measure of the m when he hung out the stars in their spheres, and sprinkled the infinite spaces with suns and syntems, as motes in the sunbeams; but if he is doing so now the Bible tells us nothing about it; nay, rather intimates the contrary. It is as if his hands were full of another employment, his lands were full of another employment as a little shift to my heart as for themselves. But it is a mistake. When the measure were the place with nothing prepared but his tends to my heart as a little shift to my heart as a mistake. When the measure we have the him steams and the measure of the well of God. It follows, therefore, that the measure we live to him, the measure we live whole mind set upon another object, leaving no time or thought for what once engrossed and delighted him. One of his worlds has "kept not its first estate," has started from its orbit,

The come here to pray at the middle of the day—

He read several pages further and then stop
work at it every day, to the exclusion of every ped and said: delighted him. One of his worlds has "kept not its first estate," has started from its orbit, not its first estate," has started from its orbit, and threatens to derange the whole moral system of the universe. He is bent on restoring it. The Shepherd leaves the ninety and nine sheep that went not astray, and devotes all his energies to seeking the one sheep lost in the wilderness; and when he finds it he rejoiges more over that and when he finds it he rejoiges more over that the middle of the day—

He read several pages further and then stop—
bour of all the day the best."

He then said that he had a father and mother for whom he asked prayer. They had never to say to you, how, before I forget them.

"I spoke, just now, about honesty in your separations the wilderness; and when he finds it he rejoiges more over that faith and not be exhibited in your sports and plays, as and when he finds it he rejoiges more over that faith several pages further and then stop—
bour of all the day the best."

He then said that he had a father and mother for whom he asked prayer. They had never to say to you, how, before I forget them.

"I spoke, just now, about honesty in your through life. It was the same with every other thing, until the sermon was completed. He settled this irrevocably and unchangeshly as the best it up to say to you, how, before I forget them.

"I spoke, just now, about honesty in your professional engagement. He never allowed the mental try, its power for good would be enhanced in your conduct to each other. Honesty and virtue other things. It was the settled this irrevocably and unchangeshly as the settled this irrevocable and unchangeshly as the settled this irrevocabl

sheep than over the ninety and nine that went not astray. So there is more joy among the angels of God, and in the heart of the great Shepherd above, over one sinner that repenteth

Shepherd above, over one sinner that repenteth

The minister of all men should understand ungenerous tricks that will anoy a playmate. Be careful not to break this rule in anything, for you break it whenever you do to others what the lived intellectually on the right side of his apostle says. "we have received not the spirit of God."

The minister of all men should understand ungenerous tricks that will anoy a playmate. Be careful not to break this rule in anything, for you break it whenever you do to others what

repentance. By parity of reasoning there is more interest felt in the bosom of the Eternal not, as he thought, in vain. She had crowned the worlds which have erred not, and special attention given to it for its recovery; the temple of fame. In the evening of his days, more effort concentrated upon it, and more that effort.

their comforts and case had departed. He was praying and hoping tried to be faithful. He was praying and hoping thereos, try hard to rale your temper and your that they would become Christians. What it his brow with laureis and inscribed his hame in the temple of fame. In the evening of his days, at the eleventh hour, God was pleased to call Divine enjoyment over the success of that effort, had cost him to openly write POOL on all his for-serious results."

"In this way." who was deeply read in science and conversant disrobes himself of his glory, casts saide his with its loftiest speculations, as he bent his grey crown, presses through adoring ranks above, mind could know—no language could describe. Again he held that precious little Bible up-

'This is the Judge that ends the strife,

"Oh! that I had been instructed in this bles-sed book when I was a child. Then, perhaps,

General Miscellann

My Best Schoolmaster. the racre it grows in interest and in value.

Souls. It is not alone the minister, the elder, the devout Christian discovers new beauties the deacon, the Church officer of high or low every day. We never tire of its pages; at degree, who has this work on his hands; all—with two of the trustees, was seen coming up the every new reading we make new discoveries, and its truths are always as fresh as new-blown roses, which nobody ever tires of smelling, as each salvation. This is natural. But his salvation is salvation. This is natural. But his salvation is grassy play-ground. When they entered every itself a part of the work, and a means of accompany was turned to Mr. Daboll. He took his itself a part of the work, and a means of accompleteness are turned to Mr. Daboll. He took his others an impress as lasting as our existence.—

very completeness and roundness cloy. Many plishing more. What would be the practical place, and after some conversation between the London Sunday School Teacher's Magazine. effect if each member of the Church was always trustees and himself, one of them stood up and to bear in mind that his apecial business is to addressed the boys. He fold us of our duty co-operate with God in saving men from sin and reminded us of the rules of the school, spoke of the necessity of obeying the teacher, and in fact its consequences; that everything is subordinate to this; that every duty is embraced in this gave us a stern exhortation and warning of the to acquire the habit of being beforehand with great duty; that every allowable work is a branch penalties of delinquency and disorder, and closed whatever you undertake. I can, perhaps, best of this work of the Lord? When the Church by introducing Mr. Daholl as our new teacher. illustrate what I mean by an example taken from shall thus fully recognize her "high calling," she will "go up and possess the land."-West.

those of God. Guide him by the shore when the ocean shines like a silver mirror, or long white lines of breakers curl and foam on the sands, or the billows, swelling as they roll and bursting with the roar of thunder, fling themselves in sheets of anow on the rugged cliffs; or selves in sheets of anow on the rugged cliffs; or the black of the most of the shore when the voice is the instrument white history of many professional men. Some men in their into this Fulton street prayer-meeting because I suppose I had heard much of it, and because I suppose I should here see another phase of the human has ever so professional men. Some men in their into this Fulton street prayer-meeting because I suppose I had heard much of it, and because I suppose I should here see another phase of the human has ever so professional men. Some men in their into this Fulton street prayer-meeting because I suppose I should here see another phase of the had heard much of it, and because I suppose I should here see another phase of the object well along, I think we may as well have a little banded and at their case, while others of equal bursting with the roar of thunder, fling themself. I wished to be a witness of the most present in some way or teacher come in, and the time is already provide feeling and living sympathy: An audience might of many professional men. Some men in their into this Fulton street prayer-meeting because I suppose I shad heard much of it, and because I suppose I shad heard much of it, and because I suppose I shad heard much of it, and because I suppose I shad heard much of it, and the time is already provide feeling and living sympathy: An audience might of many professional men. Some men in their feeling and living sympathy: An audience might of many professional men. Some men in their into this Fulton street prayer was a list of many professional men. Some men in their into this Fulton street prayer was a list of many professional men. Some men in their into this Fulton street prayer and the work of many profe selves in sheets of snow on the rugged cliffs; or lead him forth on a winter night, when a thousand stars are sparkling in the frosty sky; or take him on a summer day to the meadow, carpeted with flowers of every form and the richest hues; he sees no wonders, not he! He only marvels at your admiration, and is disposed, as as the world deals with those whose delight is in myself. I wasnesses of these hearts of which I was see.

Everything around ur works in some way or other. The birds are storing up their golden honey for the winter. The hill-ants is to be feared, in greater dread of the office-devil their golden honey for the winter. The birds are at work at the school-doer. The birds are at work at the school-doer are at work at the school-doer. The birds are at work at the as the world deals with those whose delight is in the word and service of God, to set you down for the recesses of these hearts, of which I was enwhich makes the earth itself labor in bringing the word and a fanatic, a fool or a liar. You tirely ignorant. I looked upon these faces—all forth grass, and flowers, and fruit trees, for our

wide, and that we could hardly believe our ears,

to them in that way. But to go on. "Now, boys," said he, "I shall read some-

There is a work which, by pre-eminence, is yet joyfully to acknowledge what he has done for a show of knowing them, but come and honestly formed, and ever adhered to the habit of being tell me you are in difficulty. I shall gladly help beforehand with every engagement. I knew him He held a small Bible in his hand, and con- you; and we will see whether it is a hard thing well, and I had it from his own lips the circum-

faithless in regard to them, but believing. "O! well as in your dealings. Avoid all unkind and ed in with frantic haste to make his preparations. On the ensuing day he appeared again, and you would not like to have them de to you.

to make a remark of his own, or tell us of a thing or two he wanted us to remember. After a while he looked at his watch, and said that, as Independent it was noon, he would dismiss the school, and he would go to work in the afternoon. Noon, indeed! Twelve o'clock already! That could judicious advice: hours passed by unheeded, and all were sur-prised when Mr. Daboll told us the time." danger which beests scholarly and cous young ministers, of becoming mere

Beforehand.

It is an important element of success in life

He then gave the school into his charge, and the another branch of the subject. There are two friends, gentlemen of large means, whose estates two trustees withdrew.

Daboll was a pleasant locking man, and seemed to be at home almost from the first. He listened to all that was said, looked very sober everything on credit, and on the longest credit during the lecture, and seemed to feel quite easy that he can command, often when travelling has when it was done. Then politely bowing the to borrow money to take him home, and really trustees out of the school, he waited a little to has to make as many turns and shifts to get along as if he were poor. All simply because he lives just twelve months on the wrong side of his income. The other man, whose annual income and expenses are about the same as those It was the first word he had said to us. Every

along as if he were poor. All simply because he lives just twelve months on the wrong side of his income. The other man, whose annual income and expenses are about the same as those of his neighbor, never has an open account, buys

along as if he were poor. All simply because he lives just twelve months on the wrong side of his income. The other man, whose annual income and expenses are about the same as those of his neighbor, never has an open account, buys see that they were well out of the way, and re- along as if he were poor. All simply because he eye was fixed on him in a moment. Every ear was quick to eatch a really friendly sound from in his pocket, and plenty more in bank, and is the teacher. A nin could be heard drawning on the heard drawning of his neighbor, never has an open account, buys some probation, enable a minister to acquit himself well in extemporaneous discourse. The teacher is a baptism of the Holy was quick to eatch a really friendly sound from in his pocket, and plenty more in bank, and is was quick to eaten a really riendly sound from the teacher. A pin could be heard dropping on the floor.

"Boys!" said he, "I am glad to see you all looking so well, and in such excellent order and attention. I am to be your teacher for a time.

"Boy the teacher is a deplety more in bank, and is apparently without a care in the world, so far as money is concarned. All simply because he lives just twelve months on the right side of his income. The two men have equal resources. In one utters.

"Boy the teacher and deposition of the Holy matter should be prepared, the language and the such of the application should be left to the delivery. It is an intolerable bondage, a waster of the ministry in the church and the world. attention. I am to be your teacher for a time, the course of their lives they spend about equal one utters.

Resides.

lecture. You will see the clergyman looking himself up on Saturday to push through under happiness and enjoyment. It is right to work, boys, and I hope you and I will all do our work simply in consequence of a bad habit of mental high pressure the sermon that must be delivered action, pass through life in a perpetual state of discomfort and professional poverty. Brainwork so done is generally badly done, besides being done at a ruinous waste of the life-force.

As an illustration of a different mode of doing things let me cite an historical example. The late Dr. Murray, of Elizabeth, New Jersey, a few years since, was at a clerical conference where each minister told for the benefit of the pocket, he opened it, and commenced reading a very interesting story, which only added new wonder and admiration on the part of the boys. After he had read two or three pages, and had secured our close attention he stopped short, and secured our close attention he stopped short, and "By the way, boys, there are two or three things I ought to say to you, and I will stop and say them now."

where each minister told for the benefit of the possible of the matter of composition of the possible of the matter of composition of a serious wonder and admiration on the part of the boys. After he had read two or three pages, and had secured our close attention he stopped short, and said:

Where each minister told for the benefit of the others his own experience in the matter of composition of a serious wonder, and that he spent usually the entire mornings of five days, never less than four days, in the composition of a serious mon, and that he was never without at least three finished sermons ahead! It is a recorded fact, that after his death they were found in his deak no less than four finished sermons, fully written only consistently with proper preparation for the pulpit, but that it is one of the very ways to make sermonising easy.

Where each minister told for the benefit of the others his own experience in the matter of composition of an afterthoughts, it must be on another occasion. And we can only say, in closing, to our correspondent, that we believe that there is an important theme, and fresthoughts, it must be on another occasion. And we can only say, in closing, to our correspondent, that we believe that there is an important theme, and fresthoughts, it must be on another occasion. And we can only say, in closing, to our correspondent, that we believe that there is an important theme, and fresthoughts, it must be on another occasion. And we can only say, in closing, to our correspondent, that we believe that there is an important theme, and fresthoughts, it must where each minister told for the benefit of the ty them now.

"I have an idea that a school should be made fifth sermon already on the stocks. I am informpleasant and happy for children, and I am going ed that he has at times had as many as eight serprocessing and mappy for confidence, and I am going mons ahead. The Doctor moreover was abunto do all I can to make it so for you. I want you to feel that I am your friend. Not only dant in other labors of the pen. He wrote the is faithful where he is. A man that will not mons are eloquent and spiritual, are instances.—

that, but I want you to feel that I am your elder many popular lectures and addresses. He wrote brother, and that I have lived longer than you, have learned more, and that I can teach you of severy week an article for the New York almost every week an article for the New York of severy filling from one to two columns of that yet above it.

The Lasting Preacher.

The Lasting Preacher is a Bibliotheea Sacra says the lasting preacher is a severy week and that I have lived longer than you, have learned more, and that I can teach you of severy week an article for the New York almost every week an article for the New York almost every week an article for the New York almost every week and that I can teach you of severy week and addresses. He wrote the higher, is fit neither to be where he is, nor yet above it. have learned more, and that I can teach you something that will be useful to you all your paper. He was a frequent attendant upon ecceptable of the second something that will be useful to you all your paper. He was a frequent attendant upon ecceptable of the second some or sample manner, true feeling, some substance some or sample manner, true feeling, so

Sanctification of the Ministry.

A sanctified minister, in this sense, is one who

rised when Mr. Daboll told us the time."

young ministers, of becoming mere sermonmakers. Christ called his disciples to him that they might be flahers of MEM. True preaching is man catching; and, although "The advanced scholars actually jumped in modern society, among the same people, of look to them for an example of practical piety. ahead in their lessons. The dull fellows woke cultivated minds and refined tastes, men cannot They have a right so to do. How sad the thought up, surprised everybody with their progress; and be caught without able sermons, nice in thought in debt to him for. He did not raise his hand do—spend so much time upon the sermon that discharge wisedly, may neutralize the labour of weeks. The during the time he was in the school, to punish he will have no strength left for the people. a scholar. There was hardly a case of bad con- This, little by little, makes the sermon the end duct in the school, and he reproved the culprit —not the means to a far greater end. Now and he is in the pulpit he never ought to come out;

Ministerial.

ac kindly that a repetition was not known; and then an elaborate sermon may have its use. But and when he is out he never ought to go in."

when he had left the school after a long service for ordinary Christian instruction, nothing is But that which is written for the eye is seldom good when delivered to the ear. There is

> to severe criticism : yet, if it does its work, it is a good sermon. the minds of those who hear it, rather than in the sermon. These things are not meant to

prejudice careful composition and studious pre-paration of sermons, but to guard against that We must protest against the absurdity of two Oh. written sermons on each Sunday! It is every

Besides, the peculiar characteristic of preachfeeling and living sympathy. An audience might convey the Gospel. If a man has ever so prothoroughly aroused, and brought to bear directly result of carelesaness and partly of ignorance, upon the minds of men. It is the man-element -in its higher and Christian elements-that suffering-many a weary month was almost manner of well read essays, the peculiarity of its powers. Do not 'speak too long or too loud.' preaching is wholly lost. The very thing aimed Cultivate it on its upper and lower tones. Disat in calling living men to speak to living men, cipline it within doors and without." is missed. We deem no pains too great, and no conscientious and determined practice too much, speech can be overlooked, if a minister exhibit that is required to secure freedom in preaching

unwritten 'sermons ! But the subject grows large, and if we add all-absorbing, all important theme, and feel that

a want of this. We preach good sermons, but

income. The consequence was, he was never apostle says, "we have received not the spirit of There was an eminent philosopher who had devoted a lifetime to the pursuits of science, and not, as he thought, in vain. She had crowned his brow with laurels and inscribed his name in the temple of fame. In the evening of his days,

So, too, we need the wisdom which is from bove, in our daily intercourse with men, and in

of heavenly light, and, increasing the wisdom certainly enlarge its power to save souls and in-

3. It would correct the example of the minstry. It is not my purpose to animadvert upon the example of my brother. They will all agree with ple the ministry is powerless for good. Nay, I may go farther, and say, it would be a curse rather than a blessing. The church and the world sessed talents of no ordinary character: "When To live right before an ungodly world, and to go to another and higher situation, the chil- more certain than that a sermon may be utterly before the church of Christ too, we need all the

consequently increase its usefulness. 4. It would give a power to the word preached which it cannot otherwise have.

The interest our hearers have in our preachgood sermon that masters the audience. It may have grave faults of construction, and be open selves feel. Good logic and faultless rhetoric, however desirable, are not enough.

"Persuasion comes not by toil or art,
Hard study never made the matter clearer;
Tis the live fountain in the preacher's heart

To make our sermons effectual, every movement and look and tone of voice should say to easily-becetting sin of literary ministers, sermonawfully important is the message we bear him.

THE VOICE.-Dr. Eddy, of the North-Western ing is lost. The object of preaching evidently in an editorial, on The Young Preacher, says of is, to give to truths the advantage of human the voice: "This is the instrument which is to personality. Preaching is the power of a man on men. It is the manhood of a Christian cessive labor and needless exposure, partly the our own voice was broken. It caused years of preaching was designed to secure. It is just this that written sermons—the very best, and with every right preparation and painstaking—inevitably lose in some degree. They are suffered, and with it the ability to speak without suffering, and with it the ability to speak without suffering, however, to compensate this loss by their instructiveness, their propriety, and method. But
when no pains are taken, and no fears exist, and
sermons are, written and delivered after the

EARNESTNESS .- All faults of manner and an anxious sympathy for every soul whom he addresses-where he appears to lose himself in his here who possess this rare union of qualities. Dr. Hamilton, with his winning, kindly exhorta-How to get Good APPOINTMENTS .- A man tions; and Arthur, with his stirring extempore

lives.

(clesiastical councils of various kinds, and upon like long prayers in their members, make very statice, some clesiastical councils of various kinds, and upon like long prayers in their members, make very statice, some cless of Christ, for "Whenever you have anything difficult that the present themselves, particularly at the little show. He does not speak of Christ, for "Whenever you have anything difficult that the present themselves, particularly at the little show. He does not speak of Christ, for "Whenever you have anything difficult that the present themselves, particularly at the little show. He does not speak of Christ, for "Whenever you have anything difficult that the present themselves, particularly at the little show. He does not speak of Christ, for "Whenever you have anything difficult that the present themselves, particularly at the little show. He does not speak of Christ, for "Whenever you have anything difficult that the present themselves, particularly at the little show."

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