### Where Rest may be Found.

Tell me, ye winged winds, That round my pathway roar, Do you not know some spot Where mortals weep no more? Some lone and pleasant dell, Some valley in the west. Where, free from toil and pain, The weary soul may rest? The low winds softened in a whisper low, And sighed for pity, as they answered-" No!"

Tell me, thou mighty deep, Whose billows round me play Know'st thou some favored spot, Some island far away, Where wretched man may find The bliss for which he sighs Where sorrow never lives, And friendship never dies? The loud waves rolling in perpetual flow; Stopped for a while, and answered-" No!"

And thou, serenest moon That with such holy face Dost look upon the earth. As sleep in night's embrac Tell me, in all thy rounds, Hast thou not seen some spot Where miserable man Might find a happier lot? Behind a cloud the moon withdrew in woe. And a voice sweet, but sad, responded-" No!

Tell me, my secret soul, O! tell me, Hope and Faith, Is there no resting place From sorrow, sin, and death? Is there no happy spot Where mortals may be blessed Where grief may find a balm, And weariness a rest? Faith, Hope, and Love, best boons

Waved their bright wings and whispered-" Yes, in heaven!

## Christian Ministry. First, in eminence and in efficacy, is

That to preach Christ in his Divine glory us, for the pardon of our sins, and for the the administration of the sacraments.

Purification of our consciences from dead

Let no one conceive that, in the remarks of a better cause, it is not enough that we ments of the New Testsment. In association insist on the importance and obligation of with the solemn verities of Christianity, faithfully preaching the Gospel: it behoves their observance not only forms a "reasonus to go further, and to claim for this ordi- able service," but acquires a momentous innance its place of primacy among the di- terest from the covenant character with vinely-appointed means for the world's re- which they are invested. Repudiating as generation, and the edifying of the people of anti-scriptural, and as fraught with ruinous God on their most holy faith. And does it deliving, the dogma of Romanism that the not rightfully occupy that exalted position? scraments contain the grace they signify, le not the word of God "quick and power- and in virtue of the intention of the officiatthe Gospel of Christ, for it is the power of God unto salvation to every one that believeth;" and that he ought to have either the Lord's Supper, occupying, under the Nor does it ever tire. Lord Bacon well that the normal state of the Lord's Supper, occupying, under the lieveth is a complete or according that the Lord's Supper, occupying, under the lieveth is a complete or according that the lord believe the lord of the lieveth is a complete or according that the lord of the lieveth is a complete or according to report the lieveth is a complete or according to report the lieveth is a complete or according to report the lieveth is a complete or according to report the lieveth is a complete or according to report the lieveth is a lieve that the lieveth is a complete or according to report the lieveth is a lieve that the lieveth is a lieveth is a lieveth is a lieveth in lieveth is a lieveth in lieveth is a lieveth in lieveth in lieveth in liev gest answers revenant to the point now under consideration. Who, with the Bible in his they are not only impressive illustrations by hand, can doubt that "the sword of the Spirit, which is the word of God," is the distinguished instrument by which the Savi-God in Christ entered with redeemed man. our achieves His moral conquest? But this, The administration of these sacraments celestial weapon, is, ordinarily, most effect-rests with the pastoral office. This is legitive bones. "Wrath is cruel, and anger

the kingdom of heaven is at hand.' ed by the living ministry. "Faith cometh command to baptize, as well as to preach, of deadly venom.

by hearing." Oral instruction is the standis embraced in the ministerial commission; Yet it sometimes pretends to do

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His testimony,—whether on a mountain or by the seashore, in the village or in the cyring facture of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be in Liverpool, "arrangement facture of the spirit for God; will, we shall be in Liverpool," arrangement for the synapses of the saint country, and the period of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will we shall be operation of the spirit for God; will, we shall be operation of the spirit for God; will, we shall be in Liverpool, what these figures represent, think of the setting evils that their trust involves wheth she figures represent, think of the stering evils that their trust involves wheth she figures represent think of the stering evils that these figures represent, think of the stering evils that these figures represent, think of the stering evils that these figures represent think of the stering evils that these figures represent them. He stering evils that these figures in the stering evils that these figures in the stering evils that these figures in the stering evils that these fi

repentance and remission of sins should be but, in the case of incorrigible transgressors, hoods, which become excited, man against PREACHED in His name among all nations." wield, with fidelity tempered with commisman, and family against family. Wicked-But even in this declaration the perverse seration, the sword of evangelical discipline, spirit of Tractarian criticism can discover and purify the church of God by the excision But in mercy God commonly controls men's nothing that invests the ordinance of preach- of such unworthy members from the privi- hearts. He restrains them. He holds them ing with any peculiar importance; nothing, leges of her communion. in fact, - will you believe it? - that relates to preaching at all! Reckoning upon the unquestioning docility of their disciples,

#### First Exercises.

these divines gravely present the following paraphrase to elucidate the Saviour's mean-Vinet has this remark : "In the first fer- the envious is a rich inheritance. vour of the Christian, imagination easily and ng :- "Offering the first sacrifice for sin in even necessarily mingles." And the re- from pride, from all boasting. With the the death on the cross has been My great verses which so often occur in religious ex. lowly is wisdom. Our humility must be work :-continuing this sacrifice in the sacra-ment of the altar is yours." Not thus did vine things—the abatement of what was and kind, and if men rage against us they the Apostles interpret, not thus did they imagined to be religious enjoyment—are ac- will the sooner appear to be in the wrong exemplify, the command of their Divine counted for by the failure or expenditure of An acute servant in an old university said Master;—then had we, probably, never this element. When imagination is once he always knew which disputant was worst-heard of their travelling beyond the pre-exhausted, and, without any further aid from ed by his loss of temper, although he was cincts of Jerusalem; for what place could it, we are made dependent for feeling on the ignorant of the Latin in which they held they have conceived more appropriate for heart and the conscience, it is much to be their discussions. It has long been noticed continuing the sacrifice on the altar, than feared that we shall have too little feeling." that he who does a wrong is much harder to the spot consecrated by the blood of the But no man has any more real religion than be reconciled than he who suffers wrong.

perfect in Christ Jesus," they warned every and chastened, our conceptions of religious ed by misery! man, and taught every man, in all wisdom. subjects. How meagre without it would be Let good men be jealous of their own hate of the Jewish zealot, bonds, stripes, in the sensibilities. By its help the religious peril of perdition. Gal. v, 21.—N. Y. Obs. moved" them, " neither counted" they their teacher who possesses it in due measure and lives dear unto" themselves, that they kind, can present traths and facts in the form might "finish their course with joy, and the and manner best adapted to awaken emoministry, which they had received of the tion. Lively moral painting makes a vivid Lord Jesus, to testify the Gospel of the impression; and during the process of that grace of God." "Daily in the temple, and moral change spoken of as the new birth or in every house, they ceased not to teach and passing from darkness into marvellous light, to preach Jesus Christ." Paul has recorded, in terms most significant, his estimate of mind intent, the mental faculties and the senthe comparative importance of the sacra- sibilities are waked into unusual activity.

The Prominent Functions of the ments and the preaching of the Gospel :- Though the Scriptures speak of such a "I thank God," he says, addressing the thing as "leaving one's first love," it is not Corinthians, 'I thank God that I baptized decisive against the reality of the change none of you, but Crispus and Gaius; lest that the liveliness and the strength of the But long after the newsboy, with his paany should say that I had baptized in mine feelings have somewhat abated. This re- pers, book, and. Guides had disappeared own name; for Christ sent me not to baptize, mark, however, should not be abused to enand mediatorial offices constitutes the high-but to preach the Gospel." Whether his courage one's self in spiritual torpor. Live- it seemed to me then to have an importance est function of the Christian Pastor, is a energies were wisely directed, let his illus- ly feelings contribute to one's enjoyment— associated with it, of far greater worth than position that must command the immediate trious career testify. What is the inspired we might almost say, constitute enjoyment; anything that I am allowed to suppose was and cordial assent of all who are well in- narrative of the Acts of the Apostles, but a -and it is certainly possible, with the Spistructed in the Divine oracles. At a period, detail of the brilliant victories of the Cross, rit's aid, to keep the conscience tender, and however, like the present, when the glorious won by means of preaching? We may not, the feelings alive to moral distinctions and tation on the question, applying it to truths present with the Lord?" 2 Cor. 5: 6, 8 .-Gospel of the blessed God is veiled by many indeed, imagine that these successes are to religious obligations. Better than imaginabeneath the Papal mystery of sacramental be attributed to moral sussion, or the power tion for this purpose is communion with God, ly and so preciously united. salvation, it becomes the imperative duty of of human eloquence. While we recognise and daily study and meditation on the Scripall who are set for its defence to vindicate the wisdom of God in the pre-eminent tures. It is good for the heart to go to the does not? Through this wilderness world, be brought nigh. Feelings awakened into be? works to serve the living God." When just offered in illustration of the primary action by the truth of God's word and a Among the many roads on which such assumptions are proclaimed with conimportance of faithful preaching, there has
knowledge of duty there required, are not
likely to be transient. Indeed, they grow there but one way "which leadeth unto
"One contlessive"

# Who can Stand before Envy?" BY W. S. PLUMER, D. D. "What makes the man of envy what he is, Is worth in others—vileness in himself, A lust of praise with undeserving deeds, And conscious poverty of soul"

One of the most obvious remarks respecting envy is its universality. The Scripture ful. and sharper than any two-edged sword, ing Priest actually confer it on every recipi. saith not in vain that the spirit which is in it by him. He must direct his course by of the heart?" Is not all divinely-inspired the defective, though not equally dangerous, An infant is born. It necessarily, to some He must turn neither to the right hand, Scripture "profitable for doctrine, for corview of those who consider them no more than emblematic rites, simply intended to the man of God may be perfect, throughly represent to the senses invisible spiritual blessings. They do, indeed, exhibit, under be maintained that Paul's glorying was not good when he said, "I am not ashamed of the said the said

repressed his exultation, or ascribed that Gospel, the place assigned to circumcision efficacy to the sacraments? To every mind and the passover under the law, are the lice of fallen angels. It always rages. instructed in the first principles of the ora- visible pledges which God graciously affords From the day that Cain found his brother's cles of God, such questions instantly sug-gest answers revelant to the point now under in the redemption of His Son. To such, heart was malignantly set against him. At

"Wrath is cruel, and anger is ive when wielded by the living ministry. timately inferred from the nature and re- outrageous; but who shall stand before en-Was not our Lord anointed that He might sponsibilities of the office itself, which, being designed to bring souls to Christ, to lead disregards ties of blood, as in Cain toward preach the Gospel to the poor, that He designed to bring souls to Christ, to lead disregards ties of blood, as in Cain toward might proclaim deliverance to the captives? them into His visible fold, and to "feed the Abel; and public usefulness, unparalleled How did He open His mission as the great church of God, which He hath purchased meekness, and heavenly wisdom, as in the Prophet of the church? "Then began with His own blood," clearly involves the Jews toward Christ. Its breath is always Jesus to preach, and to say, Repent ye: for right and the obligation to employ all the murderous. It tends directly, constantly, means which Divine wisdom and authority vehemently, toward bloodshedding and all But this celestial weapon, be it repeated, have instituted for those purposes. But on it is wield-this point we are not left to inference: the To it all restraints are irksome. It is full

ing ordinance of heaven for conveying with emphasis the truths of the Gospel to the human heart.

At the head of the teachers of Christianity which the ascended Redeemer communications which the desired and Eighbor of our content of the content o At the head of the teachers of Christianity which the ascended Redeemer communicated to Paul, probably when He appeared to him for this purpose, to make him a Minas did Cain. He spent as much will-worship, as did Cain. He spent as much will-worship, as did Cain. He spent as much will-worship, as did Cain.

like chained lions. Blessed be his holy name!

We cannot be too thankful if allowed to live quiet and peaceable lives. Peace is God's blessing. To dwell safely in the midst of

We cannot be too free from vain-glory,

Cross? No! "they went forth, and preached everywhere, the Lord working with them, and confirming"—not the sacrament on the altar, but—"the word, with signs following." Charged with the responsibility, the majorifestation of the touth" to "come the sacrament following." Charged with the responsibility, the majorifestation of the touth" to "come the sacrament for imagination has done its work and those in whom they reign. Lord Clarendon when his rapture was highest, and he thought himself enjoying a heaven upon earth.

Still, we should be thankful for imagination than the who staters wrong.

But envy and all malice greatly torment those in whom they reign. Lord Clarendon when his rapture was highest, and he thought himself enjoying a heaven upon earth.

Still, we should be thankful for imagination than the who staters wrong.

But envy and all malice greatly torment those in whom they reign. Lord Clarendon when his rapture was highest, and he thought himself enjoying a heaven upon earth.

Still, we should be thankful for imagination has done its work and departed. Indeed, he had no more when his rapture was highest, and he thought himself enjoying a heaven upon earth.

Still, we should be thankful for imagination has done its work and those in whom they reign. Lord Clarendon when his rapture was highest, and he thought himself enjoying a heaven upon earth.

Still, we should be thankful for imagination has done its work and the wise staters wrong.

But envy and all malice greatly torment those in whom they reign. Lord Clarendon when his rapture was highest, and he thought has a say: "If envy, like anger, did not burn it has a proper in the wise say: "If envy like anger, and consume and destroy the say: "If envy like anger, and consume and destroy the say: "If envy like anger, and consume and destroy the say: "If envy like anger is a say: "If envy like anger, and consume and destroy the say: "If envy like anger is a say: "If en "by manifestation of the truth," to "com-tion. It is a very important faculty. "It troy those it wishes worst to, it would set mend themselves to every man's conscience has a part in all life. It is a kind of vehicle the world on fire, and leave the most excelin the sight of God," and glowing with be- without which many ideas could not reach lent persons the most miserable." What a nignant solicitude to "present every man us." It aids very much, when duly trained mercy that in all cases wickedness is follow-

Imperial frowns, popular fury, the superciour ideas of scenes yet future—death, the hearts. It is generally admitted that drunklious scorn of the Greek philosopher, the resurrection, the judgment-day, heaven, hell! ards, liars, and unchaste persons will come

### "Do you want a Guide, Sir?"

Such was the expression with which I copy of the last monthly Railway Guide. I ceive my spirit." Such also seemed to be desired a copy of the Guide, and so purchas- the view of St. Paul when he expressed "a ed one, from which I soon obtained needed desire to depart and be [not in the place of

from my sight, his question recurred to me. with which the word "guide" is so intimate-

salvation, it becomes the imperative duty of of numan eloquence. The wisdom of God in the pre-eminent the pre-eminent that wisdom of God in the pre-eminent the peculiar honours of that word which He has "magnified above all His name." Actangled above all His name." Actangled above all His name. Actangled above all His name. The has a succeptibilities of the sure word of God. Take frequent and co-sing along the track of life almost as swiftly not entered into the above of the track of life almost as swiftly not entered into the boy formers of the track. cording to the Tractarian statement, "the great work in which the Christians at first generated every Lord's day, was to administer and receive Christ's mystical body."

This, they affirm, is "the great means appointed by our blessed Redeemer, whereby to communicate Himself, and all the merits of His most precious death and passion, to us, for the pardon of our sins, and for the power may be of God, and not of the Spirit."

Another function of the ministerial office is us, for the pardon of our sins, and for the power may be of the ministerial office is us, for the pardon of our sins, and for the deepest susceptibilities of the great means applies not in the "equent and contented into the holy place made with loads as the cars along their bars of line, and with diverging roads here and pionetons constantly occurring, and, with diverging roads here and the wind place made with hands, which are but the figures of the true; both as the cars along their bars of line, and with diverging roads here and pionetons constantly occurring, and, with diverging roads here and the could be always stations as swiftly as the cars along their bars of line, and with doubt as the cars along their bars of line, and with hands, which are but the figures of the true; both as the cars along their bars of line, and with diverging roads here and pionetions constantly occurring, and, with diverging roads here and pionetions constantly occurring, and, with diverging roads here and the crown of the special point and which you see the beloved and professed by all.—

Whether the ment of the body place made with hands, which are but the figures of the true; both we have such and professed by all.—

Whether the ment of the chief para of the professed by all.—

Whether the ment of the chief para of the professed by all.—

Whether the ment of the chief para of the content of the chief para of the professed by all.—

Whether the ment of the chief para of the professed by all.—

And agais, "Of the things which we should be always from this Heaven-

propagated with a zeal and assiduity worthy from the real value or virtue of the sacra- by what they feed on.—Ed. Chris. Treasury. peace and happiness?" And are there regulations issued respecting this way? and are these regulations issued in a manualform, so I may read them as I journey on, to change my course, if I am going wrong, to preserve confidently if I am going right? Who, then, would be without a guide? Blessed assurance! The word of God is a way; walk ye in it."

But again. What a lesson of Christian duty is taught us by the questions of the boy with his Railway Guides! Why are not we found putting this same question to every man we meet by the way? A fellowtraveller is seated by our side. Perhaps he by the Spirit of the living God.

EXERCISES OF THE SPIRIT.-Praise I

### Textual Songs.

In thoughts from the visions of the night."-Job i In the watches of the night, When slumber's gentle rod Bows the multitudes of earth, There are whisperings of God-Of his majesty and might, Of his glory and his grace-To the wicked full of dread. To the good a hiding-place

In the watches of the night, When the busy world is still, There come whisperings of death, Like a spell upon the will. Then on solemn themes the thoughts Through their inner chambers roam. On the coffin and the bier-On the dark and narrow hon

In the watches of the night. When no eye can pierce the gloom, There are whisperings within Of the life beyond the tomb Of its boundlessness of joy, Or infinitude of wo, As its ceaseless tides of years Through unnumbered ages flow,

O, the watches of the night, How replete with wisdom they Then the day-dreams of the soul Flit like mists before the day. Truth and conscience reign supreme In the wakeful midnight hour; Erring mortal! heed their voice, Or at length thou'lt feel their power.

#### Immediate State of the Dead

The clear light of revelation upon this was greeted soon after taking my seat in subject, seems to be this: The righteous the cars for-. It was a bright-looking, dead are represented as being with Christ. active lad who asked me the question, while Such seems to have been the view of the at the same time he held out toward me a first martyr when he cried, "Lord Jesus, reseperated spirits, somewhere this side of heaven, but ] WITH CHRIST, which is far better," Phil. 1: 23. And again, when not only speaking for himself, but for the great body of believers, he says, "Therefore, we are always confident, knowing that, while we are at home in the body, we are absent from the in the mind of the lad when putting his bus- Lord; we are confident, I say, and willing iness interrogation. I gave myself to medi- rather to be absent from the body, and to be The apostle here expresses the strongest conviction that believers from the moment of "Do I want a Guide?" O, yes! Who death, instead of being in a seperate place, Heb. 8:1. From these facts it is clearly evident, that death ushers the believer into

# "One gentle sigh their fetters breaks; We scarce can say, 'They'r- gone?'' Before the willing spirit takes Her mansion near the throne''

How consoling such a truth ! To know that we shall be with Christ, sweetens the bitterness of the dying agony. Death removes us from our kindred here; but it brings us into the presence of that Friend sure guide to every man who will "follow on" who is dearer than any brother. What enin the way it sets before him. But he must largement and beatification of the soul's tears of sorrow over the departed good;

6: But reason and religion, better tought, Congratulate the dead, and, crown his tomb With wreath triumquant."

## Appalling Neglect of the Sanctuary.

a guide, sir!" who can say but that it might open the way for us to do as did Philip with Candace's treasurer, "preach to him Jesus," as we rode along? If we shrink from this, surely, "there remaineth yet much land" in our own hearts, "to be possessed" will corrupt one another; and from out of the Bright of the living God. them, as from centers of pestilence, will reek and the wisdom of God from God, I will keep another day of thanksgiving for the The Railway boy's question is a question up the foul effluvia that shall mar and de-come over to your opinions." They were The Railway boy's question is a question up the foul effluvia that shall mar and defull of Christian thought. And a duty stroy the fresh verdure of our whole land.

The Railway boy's question is a question up the foul effluvia that shall mar and defull of Christian thought. And a duty stroy the fresh verdure of our whole land.

The Railway boy's question is a question up the foul effluvia that shall mar and defull of Christian thought. And a duty stroy the fresh verdure of our whole land.

The Railway boy's question is a question up the foul effluvia that shall mar and defull of Christian thought. And a duty stroy the fresh verdure of our whole land.

The Railway boy's question is a question up the foul effluvia that shall mar and defull of Christian thought. And a duty stroy the fresh verdure of our whole land. which each Christian owes to his fellow-tra- With regard to the question of the extent to utter a single word in reply. vellers in life is to put the question, in some which the people of England avail them- THE CAVILLER SILENCED .- Two form or other, as opportunity is offered, "Do selves of the religious accommodation that you want a guide, sir? Do you want a is provided for them; on that Census Sunday there were twelve and a half millions it, said. "If it were true it certainly would day there were twelve and a half millions it, said, "If it were true it certainly would of the population of England and Wales who have been expressed in more clear and uneought to have been, according to calculation, in places of worship. Out of that number "if you believed it, were you authorized to ake to be the most sublime exercise the spi- there were seven millions and three quarters teach it, and allowed to use your own lanrit is capable of; prayer, the most beneficial; who were there; and where were the five guage, how would you express the doctrine faith, the most vital; love, the most godlike; millions and a quarter? They were not to make it indubitable?" "I would say," watchfulness, the most continuous; self-de-there. That is to say, it was all but an nial, the most difficult; resignation, the most equipoise, it was all but man for man; one God." "You are very happy," rejoined nial, the most difficult; resignation, the most becoming; zeal, the most arduous; purity, the most habitual; humility, the crowning exercise of all. It throws a sacred halo around, a sweet comeliness over the whole around, a sweet comeliness over the whole around a sweet comeliness over the whole around the man had been ruled at the most difficult; resignation, the most difficult; resignation and the other man; one party for God, and the other party — the other, "in the choice of your words; for but you can fill up the blank and tell us who words of inspiration. St. John, speaking of the were to think such thoughts, words of inspiration. St. John, speaking of the word of the were to think such thoughts, words of inspiration. St. John, speaking of the word of the were to think such thoughts, words of inspiration. St. John, speaking of the word of faith." To this office He was consecrated by the unmeasured unction of the Spirit. He preached the Gospel to the poor, and proclaimed the acceptable year of the Lord. Next to the paramount design of His incarnation,—our redemption from the curse of the law by His sacrificial death,—this was the most important object of His lite. And in this His public life was fully occupied. Leaving to His disciples the subordinate function of baptizing to His disciples the subordinate function of baptizing those who received. He seems that their trust involves the the sea-shore, in the village or in the village or in the sea-shore, in the village or And what are these exercises you place such importance upon?—Praise, I take to be the elevation of the spirit to God; prayer, the activity of the spirit with God; faith, this is a Christian land, and we talk about the spirit with God. There is nothing glorifies God like praise.

SHALL I PRAY TO CHANCE?—An English lady, who had forsaken her God and the Bible for the gloom and darkness of infigure that the spirit with God; faith, this is a Christian land, and we talk about the Bible for the gloom and darkness of infigure the spirit with God; faith, this is a Christian land, and we talk about the spirit with God.

There is nothing glorifies God like praise. tion, the absorption of the spirit in God; festering evils that they mean, think of the purity, the moulding of the spirit like God:

ticism and irreligion. I believe that where there is one man that says, "I don't go to a place of worship because I don't believe what is taught, and sung, and prayed there," there are ten men that say, "I don't go to a able for me to roll up my shirt sleeves, take all the morning, and go to sleep all the afterevery rank and condition of life-according to the prevailing habits and customs of those of that downright old thing, simple worldliness, the love of the present evil world, the thets upon the doubts and tortures of men selfishness and sensualism that, in these

both in general and detail, it is better adapt- on the topic of Divine love and goodness. has the secret, secure that victory. But ther is it wise. Ir is very bad policy to conscience is not a stranger here; for there praise no more than Christians in general the truth-a witness timid and slow, but in prayer, if the one-half the time they now which a superior force drags from its retreat, spend in it were spent in praise. I do not and at last compels to speak. It is thus that mean that they pray too much, but that they truths the most combatted, and, at first, sus- praise too little. I suppose the reason why becoming, in their turn, popular convictions. ist was, that, while he was not by any means. This is our hope with reference to that truth deficient in prayer, he abounded in praise. which includes all truths, or in the bosom of The Lord heard his psalms, and while he which they are all formed anew. We firm- sung of mercy shown, showed him more. has not only ascended on high, but he has mise, that a time will come when the gospel abounded more in praise and thanksgiving. of Jesus Christ, if not loved by all, will at It displeases God that we should be always

man unable to read, who obtained his liveli-bood by mending old shoes, was asked by an benefit wanted—in other words how much the immediate and glorious presence of Arian minister, how he knew that Jesus Christ.

Arian minister, how he knew that Jesus Christ was the Son of God? "Sir," he replied, "I am sorry you have put such a praise, there may be found ten that pray. Ten question to me before my children, although lepers lifted up their voices together in the I think I can give you a satisfactory anprayer, "Jesus, master, have mercy on us;" swer. You know, sir, when I first became but only one of the ten "returned to give concerned about my soul, and unhappy on glery to God." The rest were satisfied with account of my sins, I called upon you to ask for your advice and you told me to get into company, and spend my time as merrily as I could, but not to go to hear the Methodists." "I did so," answered the ungodly onsult it much and often. He must keep to be to aparating to the dividing assunder of soul and spirit, and of the joints and discriminating the thoughts and intents on the other hand studiously guard against of Christ! Feeble nature may drop her limited the spirit which is the teaching it gives him. He must direct his course by and all nations afford very siriling examples. In families how hard it is to repress the risings of this wicked spirit! who came into our neighbourhood, and him, then, to keep a day of thanksgiving preached Jesus Christ as the Saviour. In and praise; and he had no sooner done the greatest agony of mind, I prayed to Him than relief was brought to him. You see, to save me, and to forgive my sins; and now so soon as he began to sing of mercy exer-I feel that he has freely forgiven them! and cised, the exercise of mercy was renewed to him. The Lord heard the voice of his by this I know that he is the Son of God." ARIANS CONFOUNDED Two of Dr. praise.

Priestly's followers, both of whom were eminent men, once called on an old gentlemen, that your prayer is not heard: suppose you Rev. J. McLaren, in an address before of the Society of Friends, to ask what was try the efficacy of praise. Peradventure the English Bap. Home Mission Society, his opinion of the person of Christ. After you will find that the way to obtain new is in great need of knowledge of the way of the way of the way of life. Should we ask him, with "But this one thing is palpable: your apostle says, We preach Christ crucified, un-Christian interest and love. "Do you want towns are getting to be the centers of your aguide, sir?" Who can say but that it whole land and all its influence; and if in expected a temporal Messiah; to the Greeks

# I must Praise more.

The title of a recent article was, "I must pray more;" and in it I expressed wonder that we pray so little, and gave reasons why place of worship because it is more comfort- we should pray more. But it strikes me that we ought to praise more, as well as my pipe in my mouth, and stand at the door pray more. I do not know how it is with others, but I know that I have a great deal noon." It is neither more nor less than, in I feel that it will not do for me to spend all my breath in prayer. I should thus, it is ranks and conditions—the various operations true, acknowledge my dependence on God; but where would be the acknowledgement of his benefits conferred upon me? I must things that perish in the using. God forbid spend a part of my breath in praise. Oh! that any of us Christian men should cast whose alternate breath is prayer and praise! anything like apparently contemptuous epihas exercised goodness towards me in all groping their way to truth, if haply they may find it; groping all the more sadly, bebounty, grace, and mercy; or, to express cause they have to grope themselves up from the midst of the mud and filth of this lower class of society. Depend upon it, it is not confirmed unbelief. It is simply blind, I was going to say brute, worldliness; the sought, but can find no reason out of himself I conclude it is because he "delighteth in great towns of our, stand in the way of the tural for him to love his creatures, and especially those whom he has called to be his children. Oh! the goodness of God!--Why Truth will Finally Triumph. The thought of it sometimes comes over me with very great power, and I am over-The strange things which that strange whelmed in admiration. Nothing so easily man says, and which some others repeat af- breaks upon the fountain of tears within me. ter him, will not fail to be believed sooner Those drops, if I may judge from my own or later, and finally become the universal experience, were intended as much to exopinion. And why? Because truth is press gratitude as grief. I think I shall be ruth; because it corresponds to everything; able, without weariness, to spend eternity ed to us than error; because, bound up to Reader, can you not adopt my language the most intimate relations with all the or- as your own? Has not God been the same der in the universe, it has in our interests to you? And shall we not praise him and wants, a thousand involuntary advocates; Shall all our devotion consist in prayer? because error exhausts and degrades itself; Shall we be always thinking of our wants, because falsehood, which at first appeared and never of his benefits—always dwelling o benefit all, has ended by injuring all; so on what remains to be done, and never that truth sits down in its place, vacant as it thinking of what has already been done for were, for the wants of a suitable heir. Ene-us—always uttering desire, and enever exmies concur with friends, obstacles with pressing gratitude—expending all our voice means to the production of that unexpected in supplication, and none of it in song? Is result. Combinations of which it is impos- this the way to treat a benefactor? No, sible to give account, and of which God only indeed. It is not just so to treat him; nei-

is within us, whatever we do, a witness to do. They would have much more success tained by organs the most despised, end by the Lord did such great things for the Psalm-

> salvation of the other. Some of us are sick We do not forget our sickness. Oh no. Nor is there any lack of desire in us to get well. We pray for recovery. And so we should ; but it strikes me that we might get well sooner were we to dwell with less grief and despondency on our loss of bealth, and to contemplate with cheerful and grateful admiration what God has done for our souls -the great love wherewith he loved us. even when we were dead in sins; and how he spared not his own Son, that he might spare us; and gives us now his Spirit, to be we can pursue. If the affliction should still continue, we should count it light, yea,

"Whoso offereth praise, glorifieth me."-