GARDNER.

Bound in Cloth,

angel onger have tokens of his presence at the door of a sermon? How can that be " truth is this as soon betteroo as set as you were the truth is this as soon betteroo as set as you want to the door of the door

The Country of Indiana and Ind

AECSICOAN.

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Religious Miscellann.

We could not see the chariot for the gloom We could not see the horsemen for the The shadow rested darkly on the room,-The shadow of the coffin and the tomb,-And bitter, wailing sounds so filled our ears

The tramp of steeds an oft-repeated moan. We clasped the mantle in a close embrace. The mantle which our father cast aside, There was no stain of time upon the face,-No dust of travel gathered in the race .-Even the mantle, too, seemed glorified : We knew no living heart could be so chill. And yet we clasped the mantle closer still.

But when the shadows gather thickest round, And falling tears our eyes most darkly blind We know the angels heard a music sound Grow louder as the chariot spurned the ground We know it left a line of light behind,-A line of light, a path by angels trod,-A way which leadeth to the throne of God.

And still the Sabbath, on its holy air, Bears the full music of the chiming bells, Calling our footsteps to the house of prayer, Bidding us join the sacred chorus there, Which, trembling, up to heaven's high tem

ple swells : Breathing soft memories of days gone by, For memory lives, though all her treasures die Silent forever is the voice we knew,-

The voice that pleaded with strong cries and Fired by a holy purpose, firm and true, His Master's will, his Master's work to do, Silent, on earth, through all the coming years But heaven has gained a voice amid her choir Another hand hath swept another lyre-And heavenly harps a higher note must raise, To chord with his loud song of endless praise.

St. Andrews, May 25th, 1863.

That Church Letter.

What have you done with it? One thing you sented it to the church where you reside. You are not in the communion of saints. You do not go to the holy sacrament of the Lord's Supper. His words, uttered as the shadows of his terrible agony and fearful death was over Him, "Do this in remembrance of Me," you disre-

The assembling together" has no charm t you. Once it had. Why such a change? You no longer bear a part in the expense the labors, the conflicts of the militant church Once you did. Once your sympathy was them. You often sung in those days-

"I love the church, O God!

Her walls before thee stand
Dear as the apple of thine eye,
And graven on thy hand."

You more than once felt the exiled Psalmist's emotions: " If I forget thee, O Jerusalem, let my right hand forget its cunning." As that church letter grew old and sere, your love for Zion grew less and less. Now, deny as you may, you are backslidden, and no longer really love the church " He hath purchased with His own blond."

This loss of love for the church is a sign of soul blight, which should excite the gravest alarm. Why did you not present that letter?

"I found the church cold and lifeless." So instead of attempting to arouse it to life, you deserted it. You found it dark, and therefore put your light under a bushel! Can you go to the bar of God with that excuse? Did you think the world so much better, so

much purer, that you chose it with its sins rather than the church with its ordinances? "I was a stranger and none noticed me."-Possibly there was wrong there, but what claim had you to brotherly recognition until you pre-sented a brother's credentials, and showed a brotherly sympathy, and brotherly love? Was manly in you, did it exhibit sturdy piety to stand off, forsaking privileges and abjuring duty because there seemed a barrier in the way? Have you a piety so spongy and infantile that it can-not overcome difficulties? Why did you not come into the church and set an example of

No, no, the church may have been neglectful, but for your neglect of positive duty there was

Christian courtesy to strangers? Many have

"The church was contentious." Indeed, and you, forgetting the Master had said, "Blessed are the peace-makers," put yourself where it was not possible to breathe a peaceful, loving spirit upon it? By your own showing, you saw the ship in danger, and made no effort to save it!

Brother, sister, hunt up that old church letter. Take it in your hand look at it read it slowly. What memories it calls up. How the days of the past come up. Let them come—vows, pro-mises, and all! Remember them—measure your duty, and go at once to the minister of Christ, present it to him-tell him of your error, and start anew. Do this for the sake of your household, for the sake of your imperiled soul! - N. Y. Advocate.

The Saviour Standing at the Door.

to admit him. And this he knows. He knows so the officials said, he is not welcome in your heart. But yet he This man was sick, and was in view of death, nations. Once and again have they chosen for the name Christian, are still being held in the waiting He is unwilling to give you up. He has when a Minister called to see him, and carefully their king a Protestant prince. If Prince Wm. bondage of vain superstitions?

He may have sought the hearts of your asso as the preacher took his text, I began to think The most bitter enemies of Dr. King are now states, and been admitted—but he may have of my business; and I acquired such a habit of driven out by the people. Some of the leading abandoned asking admission to your heart, per- abstraction, that, whilst the preacher was preach- minds are assenting to the truth and excellence In Memory of Rev. Wm. Smith. haps, forever. There is now but this closed door ing, I could trace out on the panel of the seat of evangelical religion, even when they do not "My father, my father, the chariot of Israel, and of the heart between yourself and the Son of before me all the work of the past week; and, profess to follow its precepts. "One of the God. Now, salvation is at your very door, having reviewed that, could lay all my plans for first lawyers here," says Dr. K., " said to me bustle and the dust and the smoke of fine lance, with a sort of Arab swiftness in his those calls were not from him they might com-

The noise of wheels seemed but a muffled groan, Conversation of Church-going

> A contemporary gives the following as a re-proof to those who talk about every thing but religion before and after worship: In our school-boy days, we remember reading a poetical effusion which might not be inapplicable in the present instance, and from which a

Whether wheat is on the rise or fall,

How barley went last market-day,

How things went on at such a fair.

is talked of round the church-yard wall;

The price of beans, peas, oats, and hay

You'll hear, and learn, too, who was there

How cattle sold, whether cheap or dear,

When Rodger Dobbins bought his pig,

Its kind, its price, and hear how big;

And what is said respecting news,

What's going on in Parliament;

What expeditions are in view

What taxes now are coming out,

What battles have been fought at sea,

How petalle wrangle and make strife, When Snarl got drunk and beat his wife;

Of fencing, ditching, ploughing, sowing,

Thrashing, winnowing, reaping, mowing,

And what the neighbors all are doing.

And aged folks with locks of hoar

Talk much about the times of yore;

With great delight they let you know

When poor men as you hear them tell,

"Ah! happy times!" say they, but we

Could keep both bacon and good ale:

Such times again shall never see;

With much more of the like import.

Is talked of when they here resort:

Is mentioned in this holy place:

To think and talk about our souls

But, lo! here comes the Minister,

Now into church each files in haste,

The preacher, he has just begun,

To which some give but little heed

For many there can searcely keep

Themselves from falling fast asleep.

On hats and caps, and out at door

Each tongue renews his former talk,

Till every head with knowledge stor'd,

For all the weak a Preacher's hoard. Perhaps there may be five or six,

Can make a shift to find the text;

Another, too, with memory strong,

Can make it out what hymns were sung

A third, for ought we know, may say,-

Thus they go home-good meaning men-

Pleased with their parson and their sin:

They've been to church, and easy feel, Their duty's done, and all is well!!!

The females, too, we'll not pass by,

That they have tongues none will deny: And few will venture a dispute.

To prove that they are always mute;

They know, and nicely can express,

Each fashion, new and fancy dress: Yea, well can they describe to you

No hem has passed unnoticed by,

Of observations new to-day;

Till forced to cut the story short,

Or 'scaped the quick discerning eye:

Thus homeward prattling all the way,

Each to their different dwellings part

And afternoon appointments make.

"Good-bye, good bye," they give and take,

The Dreamy Hearer.

All gowns, shawls, hats, and bonnets new

"We've had a good discourse to-day!

And, as from church they homeward walk,

The church service now is o'er.

Bows low his head, and soon he's plac'd

The hymns and prayers are said and sung;

And we must now be all astir;

But scarce one word of Christ or grace

Nor are we church folk, sirs, such fools

How things went fifty years ago;

And who have gained the victory!

And what our Ministry's about ;

How many troops abroad are sent;

What landlord draws the best strong beer;

Of French, Dutch, Spaniards, or the Jews;

People.

Lo! Sunday comes, a day of rest To laboring man and toiling beast; A day appointed by the Lord, To read and hear his holy word. ful for the future, and pray that you may watch. charge. The Churchman rises from his bed Otherwise, when the time of fierce temptation And, after having breakfasted, Shav'd, washed, and cleaned his shoes, comes, or the time of trial, or when death itself Puts on his shirt and Sunday-clothes. And straightway to the church he walks, To join the church-vard common talk : And then from every lane and street. As custom is, the neighbors meet, To hear and tell of what has pass'd. be not a dreamy hearer. - Miscellany. And turned up since Sunday last;

As Christ came to seek and to save that Their work, like their Master's, is to save lost to save that which was lost already, and to seek concerned, to be largely removed. it. in order that it might be saved; and we, as

Religious Intelligence.

Mission to Greece had been resolved upon. That resolution has been carried out by sending, as their first laborer in that kingdom, the Rev. ological education at Amherat College and Anfull of love for his native land .- full of faith also that God's set time to favor that downtrodden country has arrived. He reached Athens on the first day of this year with his wife, an American lady, who largely shares his missionary faith enthusiasm and self-denial.

The circumstances in which their work begin seem peculiarly auspicious. - The efforts of Dr.

and we didny so the to of the western Counties. People call me rich new

time you sat under the sound of the word?

The sound o pleasures for to-morrow : some one's dress; or, testants. We have not to change our religion, eye and pulsing heart, in the struggle for life; Words are not, when used by a master, the minister, love, continued, universal, flaming love and inwardly digest" what you hear. You are is friendly to the distribution of the Scriptures

Another favorable change, consequent on the stream, and I will cool the fevered brain; let to give up his work for a time. He crossed the expulsion of Otho, is the removal of worldly them inhale me, whispered the breeze; or come Sound and was recuperating his energies. In the motives to adhere to the old Greek superstitions, up here cried the hill; and along our paths, and place where he had spent his boyhood. Among It may seem strange that a bigoted Papist, as swered the green meadows, and we will give the his old acquaintances was a Churchman. One the very lessons which were most frequently set Otho is, and once candidate for a Cardinal's hat, lithe frame, and the ruddy cheek; and we will day Beecher walked over to see this farmer, and before you. Every sermon may be to you a should be a supporter of extreme Greek ortho-soothe them with our songs, warbled the birds; found him cradling grain. And, unless the respdoxy. He seems to have borrowed the usage and we, said the flowers, will prepare a chaplet ing be a more agreeable sight in agricultural life, which led to it, as he did many other abuses in of beautiful colours, and scent the air with choic- there is no operation more admirable than when governing, from the Turks. The Sultan had est perfumes. Yes, here we feel the goodness a strong man skilfully swings the cradle into the ruled the Greeks largely through their Patriarch. of our heavenly Father, in offering his richest yellow wheat ripe for harvesting.—The greating thing hastily, seems to have entered upon an in was cordial, and soon the apostolic farmer comvested with the disposal of civil offices. Hence and daughters. Here we realize the truth, that plimented the young preacher on his success over calmness and decision as a merchant would ex Orthodoxy became essential to preferment. The the greatest and the best gifts are free even to on 'The Island,' only he regretted so much, that amine his accounts. He has left a 'balance authority of the Patriarch of Constantinople the poorest. The sun, and moon, and stars, the instead of joining a seet he had not gone into the sheet, which gives the result of his enquiries souls. They cannot save, like him, by their own authorized or constantinoppe the poorest. The sum, and moon, and save, the instead of joining a sect he had not 'gone into the was, in 1821, cast off, with that of the Sultan, mysterious old sea, "the green earth, the silver church,' and instead of becoming an unauthorized or, rather, sums up the arguments for and church,' and instead of becoming an unauthorized or, rather, sums up the arguments for and church,' and instead of becoming an unauthorized or, rather, sums up the arguments for and church,' and instead of becoming an unauthorized or, rather, sums up the arguments for and church,' and instead of becoming an unauthorized or, rather, sums up the arguments for and church,' and instead of becoming an unauthorized or, rather, sums up the arguments for and church,' and instead of becoming an unauthorized or, rather, sums up the arguments for and church,' and instead of becoming an unauthorized or, rather, sums up the arguments for and church,' and instead of becoming an unauthorized or, rather, sums up the arguments for and church,' and instead of becoming an unauthorized or, rather, sums up the arguments for and church,' and instead of becoming an unauthorized or, rather, sums up the arguments for and church,' and instead of becoming an unauthorized or, rather, sums up the arguments for and church,' and instead of becoming an unauthorized or, rather, sums up the arguments for any church,' and instead of becoming an unauthorized or, rather any church,' and instead of becoming an unauthorized or, rather any church,' and instead of becoming an unauthorized or, rather any church,' and instead of becoming an unauthorized or, rather any church,' and instead of becoming an unauthorized or, rather any church,' and instead of becoming any church,' an power or merit. But as instruments in his hands they may be the means of saving. Not the Bishop of Attica and the Holy Syaod. all are the property of men, all may enjoy them.

the preacher only, but the humblest Christian, When Otho came, in 1832, he seems to have We are out into the fresh air. We have left Beecher heard him patiently, and then said in

the Saviour in Greece. their children into schools, and Sabbath-schools.

tantism before the Greek mind, not only in the same and the dark of chimeras—appear in the indistinct distance. In the same and the dark of chimeras—appear in the indistinct distance. The spring, with its promise of opening leaf and budding flowers; the summer domestic life, the social relations, the material domestic life, the social relations at his study, of which does not refuse. Accordingly at the appoint of chimeras—appear in the indistinct distance. The spring, with its promise of opening leaf and budding flowers; the summer domestic life, the social relations, the material domestic life, the social relations, the material domestic life, the social relations, the material domestic life, the social relations are negating. The spring, with its promise of opening leaf and budding flowers; the summer domestic life, the social relations, the material domestic life, the social relations are negating. The spring with its promise of opening leaf and budding flowers; the summer domestic life, the social relations, the material domestic life, the social relations are negating at the appoint opening leaf and budding flowers; the summer domestic life, the social relations, the material domestic life, the social relations are negating. The spring with its promise of opening leaf and budding flowers; the summer domestic life, the social relations are negating. The spring with its promise of opening leaf and budding flowers; the summer domestic life, the social relations are negating at the appoint opening leaf and budding flowers; the summer domestic life, the social relations are negating at the appoint opening are negating at the appoint opening leaf and budding flowers; t domestic life, the social relations, the material to mis imminy, is a memoer, now with quoting in space or in your orain, something strangery afterward doubted the call to the ministry; and the intellectual culture of a nation. Sistening to the truth. Is there not new encour-

compulsory attendance, is established, and that made a civil rite; and the Bible, in all languages, League Jour. the text of the Holy Book is every where read freely admitted and circulated. Under the mito them. Neither is it a small gain that, at nistry of Schmerling and Rechberg, who are Athens, there is, besides other literary institu- men of the spirit of 1848, (one of them Presitions, a well-endowed University with forty professors, six hundred students, and a library of stitution is administered in a truly liberal spirit, Every writer is his own standard. The law b eighty thousand volumes. It is true, the reign the Emperor, with a good grace, acquiescing which we judge of his sentences must be de-of Otho, in morals and religion, as well as material prosperity, has been most disastrous. It a place of worship in the City of Vienna, and the character, it is relatively good; if it contrais true, that under the blighting influence of such Von Schmerling has authorized an invitation to dict the character, thus remarked property, that under the blighting influence of such Von Schmerling has authorized an invitation to a court, with intellectual culture have come also be extended to the Gustavua Society, the great less, it is still bad, and not to endured. We rationalism; infidelity, and licentiousness. Yet Protestant Home Missionary Society for all Germany quarrel with a writer, if we please, for possat from Sabbath to Sabbath, a tradesman of act with their former power, and some counter- ary work in Austria. Shall we not take new ment.

General Miscellann.

A Walk in the Fresh Air. but only leave off what has been added." Dr. the strong bearing down the weak, and carrying

Everything around us seemed to mock at the earth a living being. not serving God, but Mammon, when you de- in the language of the people, and has himself huge city medley, as a human folly. Let them vote the hours set apart for the worship of God purchased many hundred copies of the modern come out to us, said the bright sun and blue to thoughts of business or pleasure. Be watch- Greek New Testament for the people of his aky, and dissipate their darkness; let them bathe

when Otho same, in 1832, he seems to have in his little sphere, is bound, in some way, and in some degree, to seek and to save that which in some degree, to seek and to save that which is lost. With this commission, we are all sent is lost. With this commission, we are all sent is lost. With this commission, we are all sent is lost. With this commission, we are all sent is lost. With this commission, we are all sent is lost. With this commission, we are all sent is lost. With this commission, we are all sent is lost. With this commission, we are all sent is lost. With this commission, we are all sent is lost. Under the conventional is lost. With this commission, we are all sent is lost. Under the conventional is lost. With this commission, we are all sent is lost. Under the conventional is lost. Under the conventional is lost. With this commission, we are all sent is lost. Under the conventional is lost. Under the conventional is lost. It is lost the conventional is lost. When Otho eams, in lost the conventional is lost. It is lost the conventional is lost the conventional is lost. It is lost the conventional is lost the conventional is lost the conventional is lost the convent forth. We are not sent to a world which is tical influences. This abuse went out with Otho, life seems a small thing when contrasted with yes, to be sure it does, was the reply of the God has imparted. merely in danger of being lost. It is lost. It is Hopes from Russian patronage having also the dignity and naturalness of the ancient hills. farmer, whose puzzled looks gave evidence that condemned already. The Gospel is not merely a ceased, the obstacles in the Greek mind to re- Back upon us come the early scenes and the he was in doubt whereunto these things led. Another ground of hope is found in the fact flower, the withered leaf, have each a vision and his instruments, are bound to seek the lost, that the old Constitution died with Otho's gowe may save them. We are not to keep back vernment, and in the prospect that the new one, triarch whom we knew long ago; of youthful actual would have to do with the point we are disthe salvation of the Gospel till men seek it for to be adopted, will grant full religious toleration. themselves. We must offer it to them. We Mr. Constantine will have not only the hearty voices we shall hear no more; of hopes, and joys Support of the control co-operation of Dr. King, but also Dr. Kalopo- and sorrows. They conjure up the images of the thakes, a native Greek, who like Mr. C. received past, and convey to our minds glimpses of the crated blacksmiths deriving authority from him business to invite men to the Saviour. We his education in this country, and has long been realities of the present life, and foreshadowing and pretending that not even a good scythe could

United States, received a printing press and within the reach of all. In a time such as the smith had made it! types with which to publish his paper, "The present we are apt to neglect the invigorating 'He would be a fool for his pants, said the Mission to Greece.

Star of the East." During the past year, his former means of support having partially failed, road and steamboat, the omnibus or cab are so So I thought. I never saw a a tool cut bet-American and Foreign Christian Union, just this Society has come to his relieff, that his very tempting, that the old fashion mode of locomorter, St. Thomas to the contrary notwithstanding useful labors might not be lost to the cause of tion is in danger of being abandoned; but de- Now I have a scythe of another port. It didn't and prudence: yet with all the above circum-George Constantine. Mr. Constantine is a native stances favoring his success—with his ardent, of Athens. After spending ten years in the Greek soul on fire with love for his "kinsmen the chance of securing health and buoyancy as and that proves that it was made by some one ledge of Greek feelings, Greek prejudices, Greek walk along the country road, or up the mountain fied with my soythe !- Pres. and Thro. Review. Seminary, he has returned with a heart habits, and the Greek language—with his determination to live as a Greek, among his brethren rail; no carriage to whirl you out of the amoky -associating with them in the streets, the atmosphere? never care; you are better, so far markets, their work-shops and houses, gathering as health and enjoyment are concerned, without them. You have a half-holiday; put a pair of light. Whoever plunges into the opposite of was solved. That happened in this way: It will have the blessing God and success in his clear country. Don't be afaid of the weather.

Already does he report success in the gathering of a weekly Bible-class at his study, of which

All the seasons are beautiful, all are health indomestic life, the social relations, the material interests, and the intellectual culture of a nation. They have done a great work for Greece, also, in making or translating school books. Among in making or translating school books. Among in making or translating school books. Among in making or translating school books. There are fierce phantoms in the horizon. You breathe in the odors of the great sing. The alternation will prove a delight, and black void. You are afraid, and are tempted to the latter are volumes of the American Tract
Society and of the London Tract Society, which
so considerable extent are read in the schoels.
They have also translated, into modern Greek,
the Bible, which is by law a reading-book in all
the schools.

Is it true that teachers have failed to impress,
as we could desire, the great principles of more
lisy and piety on their pupils. Yet it is no small
system of public schools,
with the Prussian requisition of universal and
compulsory attendance, is established, and that
made a civil rite; and the Bible, in all languages.

League Jour.

The alternation will prove a delight, and
biack void. You are afraid, and are tempted to
look behind you. The hollowness of night, the
hollowness of night, the
hollowness of night, the
hollowness of night, the
hollowness of night, the
hollowness of night, the
hollowness of night, the
hollowness of night, the
hollowness of night, the
hollowness of all things, the silent profiles that
fidd sways as you advance, the obscure dishevelments, angre clumps, livid pools, the gloom reminute is unkind. Follow her laws
woo you on from month to month by its varied
offerings. It is only to those who do not trust
he grade, of other and new fields in the Roman
Catholic world, opening to Evangelical enterrow, by the Constitution adopted in the Girest
Master has fixed. They are
simple but all-reaching; benign to those who
obey; inexorable to the thoughtless or wilful
realigious are placed on a par, so that no man's
religious faith is a bar to his political preferement;
without cost, without ennui, and amongst these
one of the most simple, one of the most benefit
the swaying of mysterious branches, the fright
without cost, without ennui, and amongst these
when one thoroughly broken, like a cracked
the swaying of mysterious branches, the fright
without cost, without ennui, and amongst these
when one of the most simple, one of the most simple, one of the most simple.

The alternation will prove a delight, and
look behind you. The hollows the fide ways

There is no model style. What is pleasing it

he is now welcome in your heart. But yet he was necessary their king a Protestant prince. If Prince Wm. one to bring you satvation, and he is reductant to depart until his object has been accomplished.

Therefore he waits. He knows that you have upon their king a Protestant prince. If Prince Wm. decoges, of Demarks, the future King of Greece, to depart until his object has been accomplished.

Therefore he waits. He knows that you have upon the tree design of the present, your heart is full. But yet he waits!

Christ atonds at the door. He is ready and, something the present, your heart is full. But yet he waits!

Christ atonds at the door. He is ready and, something the present, your place to the some point of the present, your place that the goast iters and something the present of the pre exercise, and sweeping down adversaries at every weak instead of joyful and strong.

And he who has wrought this salvation, and now the week to come. And the consequence is, that the believed my religion to be true, and that the city are left behind, and we are treading the movements, and runs an iron-clad horseman to nothing, something always blasted the design tenders it to you, stands awaiting your decision. I do not know that I ever heard a sermon." he wished his children to be brought up in it. green fields, with the stream flowing beside our through the eye before he has had time to close of my friends. From time to time I felt warm What shall it be? If you decide or refuse him That man had a long affliction, and we have As for me," said he, "born and brought up in path, the trees around us, and the hills on either his helmet. Talfourd's forces are orderly and and strong desires to cast myself and my ability admittance now, there may come a time when good hope that he proved the joy of pardon ere the Greek Church, I cannot bring myself to hand. We rested as the rising ground was disciplined, and march to the music of the Dor on the Lord, if I should be called any more; and the case will be reversed, and you will stand he left this world. But how many dreamy leave it, though my mind is convinced; but the reached, looked back on the dim shadow of the lau flute. Those of Keats keep time to the tones there desires were increased by some little such without knocking in vain for admittance, when he hearers are left! Not sleepy hearers who tell rising generation will." Another lawyer, a Pro- town, with the dense cloud of vapour hovering of the pige of Phebus. Willis' words are often cesses which attnded my exhortations and letters sups with his chosen guests!—Boston Recorder. all around them that they are not hearing anything; but dreamy hearers, who sit with eyes

K. on the importance of inducing the students best kind of dwelling-place for men to live and began to question if that was the even when they real and stagger, they keep the my heart tells me I must try, and tells me so when wide open, and ears quite closed. What were to read the Word of God, answered, "This I breathe in. Half-a-million of people, pent up line of grace and beauty. Webster's words are ever I feel any degree of the love of God and you thinking about, my reader, only the last have recommended in one of my lectures—your into a space not so large as many a nobleman's thunderbolts, which sometimes miss the Titan at man; on the, other, when I examine whether

> mere dress of thought. They are, as Words- that my confidence disappears-I accuse mysel K. gave to one of the Bishops a hundred copies off the prizes of the race; the weak grappling thought. They bear the same relation to ideas porting one day the ark of God, and conclusions to the same relation to ideas. Be sure that to sit in the house of God will of his work, "John Chrysostom on the Reading not secure to you the profit of the service, unless of the Scriptures," which he promised to send der foot, or linger out a miserable and brief exembodied and embrained in fit words, walks the embodied and embrained in fit words. worth has happily said, the incarnation of of pride to dare to entertain the desire of sup

Dr. Beecher's Scythe.

the brow in my clear water, murmured the health was so much impaired that he was obliged and love, and to advise accordingly, and no many

'Did you ever hear that St. Thomas is the voices of the past; the venerable tree, the faded patron blacksmiths? asked Beecher with an ill- I have consulted, and that of others who appear concealed mirthfulness in his eyes. Why, no, I to expect it from me.

Suppose St. Thomas were the patron mint of blacksmiths, and that there was a class of consemust therefore learn the art of invitation.—J.

laboring in Athens, as the editor of a paper, and in other ways, for the religious good of his countrymen. Through the exertions of Dr.

this education in this country, and has long been presented by some one of their class 1 And suppose one of these successors of St. Thomas is the walk in the fresh air; and like most countrymen. Through the exertions of Dr. Baird, Mr. Kalopothakes, before leaving the other real enjoyments it is so cheap as to be good for nothing, because an unconsecrated black-

pend upon it, there is no mode of conveyance so come from any succession of spiritual blacksmiths We know that the situation for Mr. Constant important to the human frame as a good smart time is critical, and requires of him great wisdom walk into the open fields. The gentlemen on tried it over on the Island and cuts as keen as a duty to preach, and he refused to attempt it. He will let me know it. If he does not let me know United States, and acquiring a liberal and the according to the flesh "with a native's know- the party who, "heel and toe," enjoys his daily that knew how. My friend, I am entirely satis-

A Forest at Night.

and, in all possible ways, striving to pour Chris- easy shoes on, take a bit of bread in your pock- day, his heart is chilled. When the eye seems he had an appointment to exhort on a cer tian truth into their minds, we must believe he et, a stout stick in your hand, and away into the in night, in the sooty darkness there is anxiety before he felt a conviction that he ought to in sunshine, in wind or in rain, in summer and even to the strongest. Nobody walks alone at preach upon the occasion, and the text he should night in the forest without trembling. Dark- use, and the manner in which he should employ ness and trees, two formidable depths—a reality it, were so clearly impressed upon his mind, that teel the nearness of anguish. You feel some- sential. Therefore, take care of your voice. This thing hideous, as if the soul were amalgamating you may do by observing two rules with shadow. This penetration of the darkness

Ministerial.

Divine Call to the Ministry.

is inexpressibly dismal for a child .- Victor Hugo.

In one of our large chapels, perhaps the one it is likewise true, that, with the expulsion of many, to hold its next meeting in that city sessing a tasteless nature, but not with the style in which you, my reader, are wont to sit, there Otho, many of the evil influences have ceased to Already some Moravians have begun a Mission-which takes from that nature its form and moves of the state, and it is acknowledged and it is acknowledged.

Secretary of the State, and it is acknowledged 2. Do not "speak too long or too loud." The In one of our large chapels, perhaps the one it is likewise true, that, with the expulsion of many, to hold its next meeting in that city. sessing a tasteless nature, but not with the style his duty to represent the government at a parti- abnormal—at first harsh and disagreeable; at This standing attitude of the Saviour denotes respectable position in life. He came as many acting forces have been brought in. "Austrothis patience. You hear his woice at the dooryou hear his knocking there, but you do not stir

The tread of Johnson's style is heavy and sonorous, resembling that of an elephant or a mail-clad warrior. He is fond of levelling an obstacle by a nolvayllabic battering ram. Burke's

The tread of Johnson's style is heavy and sonorous, resembling that of an elephant or a mail-clad warrior. He is fond of levelling an obstacle by a nolvayllabic battering ram. Burke's

You speak too loud whenever your voice be
The doubt will embarrass him is his studies, in

You speak too loud whenever your voice beby the government to which he is accredited. moment a public speaker finds his voice failing his pulpit efforts, in his pastoral visits, in his priwords are continually practicing the broad-sword vate devotions; and he will be miserable and be fall and resonant; begins to grow harsh and

his passage. He reins in his steed only when he of Mr. Fletcher. In a letter addressed to Mr. has reached his goal, and then does it with such Wesley, he says, "Since I came to England epirit of that letter is characteristic of Mr. Flet cher. Mr. Wesley could not fail to recognize

While laboring at East Hampden Dr. B.'s the Spirit upon a mind full of sincerity, humility The late Rev. Jabes Bunting, was at first de-

monitions of a higher duty than to care for the bodies of men. He began to exhort with great

"The general duty of using every talent that

"The opinion of those Christian friends whom

"My own deficiency in point of knowledge. "My want of time for religious study.

"My youth and inexperience. "My unfaithfulness to God's grace, and my

littleness of faith and love. My rare opportunities of exercising.

" Lord teach me what Thou wouldest have me The teaching for which he prayed was soon given. His path was opened before him, and he became one of the first preachers of English Methodism. The late Bishop Hedding, like most of the early preachers, started in his publie work as an exhorter, and in this capacity filled a vacancy occasioned by the eccentric Lorenzo Dow abandoning his work. But, at that reasoned thus-' I have no desire to be a preacher unless God requires it, If he requires it, he

We may well conclude that what is not made to appear to us to be duty on careful and prayful examination is not duty. Mr. Hedding resisted all attempts to influence him to take up Darkness makes the brain giddy. Man needs the formal work of the ministry, until the doubt

1. Speak out of the chest; not simply from the throat. Imitate in this respect, the little child, or the lowing ox. There nature is at work. See that ox how he works his sides like a pair of bellows. So ought you to work your chest when you speak. The voice is the result of the combined functions of the vocal organs and the To succeed as a Christian minister, a man lungs. Hence it necessarily follows that if the must feel as certain that it is his duty to preach, latter do less than nature requires, the former as a minister of the government feels that it is must do more. In this case the voice must be