

companion he had obtained in a room certainly not large enough for both. "If you are inconvenienced, you may leave," said the camel; "as for myself, I shall stay where I am." There are many such camels knocking at the human heart. Take for instance compliance with a single worldly custom,—dancing. First the custom creeps humbly to the door of the heart, and says, "Let me in,—what am I but putting one foot before another,—certainly *you* do not object to music, and *I* would not for the world have a full band." So in comes the nose of the camel; and it is not long before the entire body follows. The Christian then finds his heart occupied in full figure by the very vice which a little while before peeped in so meekly. "Being up," it says to him, "all night at a ball, with the eyes dazzled by lights, and the ears stunned with a full band, interferes you say with your private devotions. So it does. But your private devotions will have to go, for I will not."—*Episcopal Recorder.*

### NOT TIME ENOUGH.

Not time enough. So the gilt edges of the closed Bible remain untarnished, and it leaves its own profile of dust on the table. Not time enough to study its teachings. But there is time enough for other things.

Time enough to coil around the soul the web of wealth, which, when completed, forms its shroud!

Time enough to simmer away afternoon after afternoon in the maudlin sympathy of romantic sentimentalism, until the heart, in its voluptuous impotence, becomes incapable of real love to God or man!

Time enough to pursue lusts, until the chace is turned and lust pursues you.

Time enough to lay plot upon plot, and scheme upon scheme, for the gratification of ambition or vanity!

Time enough to be sick, though then, when the heart is troubled, and the

body faint, and the head sluggish, there is indeed not time enough to repent!

TIME ENOUGH TO DIE!

### A MAHOMETAN'S THOUGHT RESPECTING DISCIPLINE.

A few weeks ago, a very intelligent and interesting young Persian, a graduate of the King's College at Teheran, was sent by the government to Oroomiah to visit our seminaries,—as we suppose, to obtain hints for making improvements in the royal university. After hearing the classes in the female seminary recite their lessons, with great apparent interest and gratification, and admiring particularly the order of the school, he inquired, "What is your system of penalty for misdemeanours?" To which Miss Fisk answered: "We carefully observe every misdemeanour, and record it in a book, and at stated periods call the offenders to account." "That is right," promptly replied the young Persian; "that recording our offences, to call us to account for them by and by, is just the method which God pursues."

Do all nominal Christians cherish as vivid a recognition of the fact, that their offences are all recorded in God's book of remembrance, as was thus evinced by this intelligent, thoughtful, young Persian Mahometan?—*J. Perkins.—Oroomiah, March 20, 1854.*

### UNEXPECTED USEFULNESS OF AN INFIDEL.

Perhaps very few ministers have ever held much conference with infidels without being taunted with the inconsistency of Christians, and their want of zeal in extending what they profess to believe to be truth. Probably, however, such conversations have seldom had the effect which was produced in the following instance:—

It is well known that the late Rev. Dr. Philip, of the Cape of Good Hope, was for about thirty years the able and