Volume XVI. No. 29.

HALIFAX, N. S., WEDNESDAY, JULY 20, 1864.

Whole No. 783

Religions Miscellanp.

The Mystery of Life. A thoughtful and graceful poem embodying reflec-tions familiar to all, with a pure and high philosophy, realized by too few.

So many years I've seen the sun, And called these eyes and hands my own ; A thousand little acts I've done, And childhood felt, and manhood known : O what is life! and this dull round To tread, why was a spirit bound?

So many airy draughts and lines, And warm excursions of the mind, Have filled my soul with great designs, While practice grovelled far behind : O what is thought! and where withdraw The glories which my fancy saw?

So, many tender joys and woes Have on my quivering soul had power; Plain life with brightening passions rose, The boast or burden of their hour : .O what is all we feel? why fled Those pains and pleasures o'er my head?

So many human souls divine, So at one interview displayed, Some oft and freely mixed with mine, In lasting bonds my heart have laid : O what is friendship? why impressed On my weak, wretched, dying breast.

So many wondrous gleams of light, And gentle ardors from above, Have made me sit, like seraph bright Some moments on a throne of love, O what is virtue? why had I. Who am so low, a taste so high

ore

Ere long, when sovereign wisdom wills, My soul an unknown path shall tread, And strangely leave, who strangely fills, This frame, and waft me to the dead : O what is death 'tis life's last shore, Where vanities are vain no more : Where all pursuits their good obtain, And life is all retouched again; Where in their bright result shall rise Thoughts, virtues, friendships, griefs and joys. -John Gumbold, 1711-1771.

> For the Provincial Wesleyan. Temptation.

What does it mean? Lexicographers sav. it is, " the art of tempting, enticement." True ; but does this signification fully portray its import? We shall see. In the first place, it is possible for one person to entice another to attend some famous place of public amusement, by the relation of the unparalleled wonders there

ter down the breast-work of grace behind which the soul is defending itself; by reiterated and determined attacks a breach is sometimes made, and the king of darkness leads on his fiendish legions to the slaughter. The situation of the soul is critical; all its evergy and strength are inaufficient to stem the tide of hattle; it gives

The good pastor must be a plous man, than we? Instead of this, do what you can that the Sabbath may be honored. Loan religious books. Encourage attendance on public is the weight of meaning in the interior is the said you were right, and my wife then read legions to the slaughter. The situation of the soul is critical; all its evergy and strength are inaufficient to stem the tide of hattle; it gives

The good pastor must be a plous man, then we? Instead of this, do what you can that the Sabbath may be honored. Loan religious books. Encourage attendance on public is the weight of meaning in the interior in the Italian cemeters. There who gives to the will not every plous man. He cught to be a very plous man, that the Sabbath may be honored. Loan religious books. Encourage attendance on public is the away the day in that the Sabbath may be honored. Loan religious books. Encourage attendance on public is the away the good pastor must be a plous man, there will not the four will some find the future state have returned to the will not be a very plous man. He cught to be a very plous man. He cught to be a very plous man, that the Sabbath may be honored. Loan religious books. Encourage attendance on public is the winter months. If you are waiting somewhere on business, that the Sabbath may be honored. Loan religious books. Encourage attendance on public is the very the winter months. If you are waiting somewhere on business, the collection of the said you were right, and my wife their result in the first view of the advantage of the precision. We take out your paper and peruse its column; you will not which the winter months. If you are waiting somewhere on business, that the Sabbath ma tegions to the slaughter. The situation of the source came in, and we did the same by them, soul is critical; all its energy and strength are insufficient to stem the tide of battle; it gives read the Tract to them; and now, sir, we have

made in vain. The Great Generalisimo of the ers!"

not overwhelm the soul as with a flood, he, with what you have done for us." induced to give expression to select sentences of God. prepared for public prayer in order that they may be thought men of education and refinement. In their private devotions they use ordiwreck of their faith. Further, there are many possessed of strong passions. Probably such this the zealous man cares nothing at all.

in Christ that cannot be expressed. Its meaning is experimentally known to every son of Zion, and pray. Yes, if he is only a pauper, on a per here that can advance in their studies equal to He could nae tell ane frae

The Safe Contract.

A respectable merchant of one of our princiexhibited. The imagination being wrought upon pal cities was travelling about five years since in the individual may succumb, and thus would be- and arrived on Saturday evening, at a public has lost none of its comfort. "I am"-that house where he had been accustomed to lodge in little word embraced every one of us! I am-Secondly, it frequently happens that persons travelling that way. After taking some refresh- Jesus looked down the vista of eighteen centuare the dupes of habit. Being habituated to the ment, in connection with a number of travellers, ries. His eye, perhaps, was on some lone spirit enjoyment or use of some particular luxury, they he began the distribution, in a respectful manner, left to the mercy of the storm, and still he says, feel unhappy if they are by any means deprived of a Tract to each individual present. Before he "O thou of little faith, wherefore art thou cast of their usual indulgence in the same. If by had completed the circle of his distributions, he down? Dry thy tears, dispel thy misgivings. any method they can satiate their desire, they offered a Tract to a poor man, who declined re- Lo! I am with you." are but too happy to offer sacrifice to their god, ceiving it, saying, "It's no use to give one to me It is a blessed assurance amid much that is in order to procure the blessings derivable there- sir, for I can't read." "Well," said the mer- changing here. Heart and flesh do faint and fail. from. Now it is very clear, if such persons had chant, "It is probable you are a married man, Often our cisterns are scarcely filled when they never partaken of the cup of pleasure, they would and if so, perhaps your wife can read it to you." break in pieces; our suns have scarcely climbe not have felt annoyed at its disappearance and "Yes," said he, "my wife can read, but I have no the meridian when they set in weeping clouds; their consequent inability to enjoy it; proving time to hear it read." "You can certainly hear our fondest achemes are blown upon, our most Habit to be a tempter, and those who give way it read to-morrow," said the merchant, "which cherished gourds withered. We seat ourselves to the same entering into temptation. Lastly, is the Sabbath." "Sir," said he, "I have no in our homes, but there are blanks there; vacant human nature resting in its own strength, is ever more time on the Sabbath than on any other seats tell the too fruthful tale of severed links, open to the allurements of influence. In its day; I am so poor I am obliged to work on the and blighted hopes, and early graves. As age open to the annurements of fundaments of fun generating process, it prefers the influence for for my family, and on the Sabbath I am obliged panions of our pilgrimage are gone; noble forest evil. The son of pious parents whilst remain- to get my wood." "If you are so poor as that," trees, one by one, have been bowed to the axe; ing under the paternal roof, is kept in subjection said the merchant, "you must be very poor." the place that once knew them honors them no by the influence for good therein exercised. "I am," said he; and he proceeded to mention more. Though naturally possessing a depraved heart, that he had no cow, and his family was very des-Though naturally possessing a depraved neart, the made successful in doing them good, and in perhaps different; too minister is anxious to do leading some souls to the cross. I am fully con- poems exhibit. For, in these, a flaming excite- you please. We passh your house, etc. Do not good; it is perhaps in an entirely ministerial But place this young man within the merchant, "if you work on the Sabbath.

But place this young man within the merchant, "if you work on the Sabbath.

Changeable. "Lo! I am with you"—and the point of view he pays his visit; but in mine cases that this is not the lamp? Elder and eldest are applied to per out of ten he can soon see that this is not the the pale of a less moral atmosphere and what God will not prosper those who thus profane his "wilderness and the solitary place" are by that lish the Gospel in this promising field. will be the consequence? The force of evil in- day. And now," said he, "my friend, I have a presence made glad. fluence aided by the insinuations of his own sin- proposition to make to you. Your landlord, will ful heart, will effect a complete revolution in his be my surety that my part of the contract shall life and conduct, and unless mercifully preserved be fulfilled. From this time, leave off working by the hand of Omnipotence, he will achieve the on the Sabbath. If you have no wood with which by the hand of Omnipotence, ne will achieve the do not come up to the sandard of heroes and destruction of his own soul. Such circumstances to be comfortable to-morrow, get a little for your attracted by the heading of this article, and who following interesting account of an interview had do not come up to the standard of heroes and child his lessons, but you cannot learn them to place of worship is, in their idea, the place destruction of his own soul. Such circumstances and prove influence are of frequent occurrence, and prove influences. And what are usually him. He learns by his own efforts. o be a species of temptation.

It will be seen that the foregoing remarks are and hereafter, leave off your other labors, every springs, the mountains, or amid the rural scenes to at the close of the meeting. Khan Sing had good design, are sometimes the most hurtful in It will be seen that the foregoing remarks are and nervativer, leave on your other most nurring in accordance with the definition of the word in accordance with the definition of the word week, early enough to provide a full week's store which in the summer months are so pleasantly been addressing them, and had with his usual this way; for they commonly present the good in accordance with the definition of the word week, early enough to provide a full week a store to good temptation given above; but that explanation of wood on Saturday. Quit all your work on the temptation given above; but that explanation of wood on caturday. Quit all your work on the does not give, anything near an adequate idea of Sabbath; reverence that day; and, at the end of crowded city, or the busy town, may not be under the contractors as perfect, and bad ones as fiends, both benefits of salvation, and of the happiness of being quite unlike what we meet in real life, and does not give anything near an adequate meas or its importance to the follower of Christ. The six months, whatever you will say you have lost system of temptation we have noticed is from by keeping the Sabbath, I will pay you, to the six months, whatever you will say you have lost as to the way in which he may, by God's bless-in the from six and or the nappiness or those who could obtain it. A sharp little man therefore serving to engender false notions. It says the most of a call. If he do go they are perhaps those who could obtain it. A sharp little man therefore serving to engender false notions. It says the most of a call. If he do go they are perhaps those who could obtain it. A sharp little man therefore serving to engender false notions. It says the most of a call. If he do go they are perhaps therefore serving to engender false notions. It is allowable, indeed, and right, to bestow culti-line he have cortainly done what is them lies to waste in the from sin and in the month of a call. If he do go they are perhaps therefore serving to engender false notions. It is allowable, indeed, and right, to bestow culti-line he have cortainly done what is them lies to waste in the from sin and in the month of a call. If he do go they are perhaps therefore serving to engender false notions. It is allowable, indeed, and right, to bestow culti-line he have cortainly done what is there lies to waste in the from the first of the says and the says are perhaps to the says are perhaps that the first of the says are perhaps to the says are perhaps to the says are perhaps to the says are perhaps the says are perhaps therefore serving to engender false notions. It is allowable, indeed, and right, to be says are perhaps to the says are perhaps system of temptation we have noticed is from by according to based and right, to bestow culti- go not, I beseech you, look upon it with dread, have certainly done what in them lies to waste spparent sources, but that of the Christian is amount of one hundred dollars." The poor man ing, be kept from sin, and in the midst of temptation we may obtain it.' If I tell you, vation on the flower gardens of your mind, only as too many have; rather with delight, only vation on the flower gardens of your mind, only as too many have; rather with delight, only vation on the flower gardens of your mind, only as too many have; rather with delight, only vation on the flower gardens of your mind, only as too many have; rather with delight, only vation on the flower gardens of your mind, only as too many have; rather with delight, only vation on the flower gardens of your mind, only as too many have; rather with delight, only vation on the flower gardens of your mind, only as too many have; rather with delight, only vation on the flower gardens of your mind, only as too many have; rather with delight, only vation on the flower gardens of your mind, only as too many have; rather with delight, only vation on the flower gardens of your mind, only as too many have; rather with delight, only your mind, only as too many have; rather with delight, only your mind, only as too many have; rather with delight, only your mind, only as too many have; rather with delight, only your mind, only as too many have; rather with delight, only your mind, only as too many have; rather with delight, only your mind, only as too many have; rather with delight, only your mind, your mind,

it were) of his prey at some future day, is but put up again at the same public-house for the little engaged with the reckless sinner by way of night; and before he retired to rest, began, as temptation, knowing doubtless, that the force of before, to distribute to each person present a heart, will be sumctent incentive to the perpetratration of deeds of crime against his Creator.

In an who seemed to be eyeing him with especial to the companionship and abiding tration of deeds of crime against his Creator.

In an who seemed to be eyeing him with especial to the companionship and abiding the companionship and abidi With consumate sagacity he turns aside for a Did you ever distribute Tracts here before, time, to exert his unholy skill upon those who sir?" "Probably I have; I am not unfrequently sir?" "Probably I have; I am not unfrequently distributing them." "Did you not, four or five months ago, give a Tract to a man here who said he worked on the Sabbath?" The merchant, who subject of their dissolution a matter of thought-ful consideration. But when with demon-like eye he beholds in the supposed true and faithful servant, a change in opposition to his infernal servant. The servant servant is selected assortment of the stake two days to go that distance. You distributing them." "Did you not, four or five distributing them." "Did you not, four or servant, a change in opposition to mis minus one supporter; cumstance very well. "Well, sir," continued the publications of the American Tract Society you took advantage, and concisely and clearly told between a fool and a sensible person; the forpublications of the American Tract Society you his shrine is one less; that a priceless jewel has Tract you gave me"—it was the Tract entitled, beer wrested from his miserly grasp; that the coffers of Hell will be without the enriching radiance of one precious diadem; that "there is disacceded from the precious diadem, that "there is disacceded from the process of the proc joy in Heaven over one sinner that repenteth; then it is, that he returns to the charge with renewed vigor determined to repeated to rep mewed vigor, determined to repossess the battleground and secure the victory, His powerful hatteries are brought to play upon the fortress of
the day God has reserved for himself. But do
mot yield to the temptation. Do not say, by
teries are brought to play upon the fortress of
the day God has reserved for himself. But do
mot yield to the temptation. Do not say, by
teries are brought to play upon the fortress of
wood, with which to get our breakfast, and after teries are brought to play upon the fortress of the soul; he plants the guns of temptation, of different calibre, with Satanic precision, to bat
Tract again. By and by one of our neighbours the manual to leiter again. By and by one of our neighbours the chance of saying, "What do ye more the calibre again. By and by one of our neighbours them the chance of saying, "What do ye more the calibre again. By and by one of our neighbours them the chance of saying, "What do ye more the calibre again. By and by one of our neighbours them the chance of saying, "What do ye more the calibre again. By and by one of our neighbours them the chance of saying, "What do ye more the calibre again. By and by one of our neighbours them the chance of saying, "What do ye more the calibre again. By and by one of our neighbours them the chance of saying, "What do ye more the calibre again. By and by one of our neighbours them the chance of saying, "What do ye more the calibre again. By and by one of our neighbours them the chance of saying, "What do ye more the calibre again. By and by one of our neighbours them the chance of saying, "What do ye more the calibre again. By and by one of our neighbours them the chance of saying, "What do ye more the calibre again. By and substant again. By and by one of our neighbours the calibre again. By and by one of our neighbours the calibre again. By and by one of our neighbours the calibre again. By and by one of our neighbours the calibre again. By and by one of our neighbours the calibre again. By and by one of our neighbours the calibre again. By and by one of our neighbours the calibre again. By and by one of our neighbours the calibre again. By and by one of our neighbours the calibre again. By and by one of our neighbours the calibre again. By and by one of our neighbours the calibre again. By and by one of our neighbours the calibre again. By and by one of our neighbours the calibre again. By and by one of our neighbours the calibre again. By and by one of our neighbours the calibre again

so as I have since I observed the Sabbath to keep you from your purpose.

ously attempts to foster the old flame, and often they were seriously attentive to the subject of your journeyings.

Religious Zeal.

A zealous man in religion is pre-eminently a have the glory .- American Messenger. nary language, but previous to appearing in man of one thing. It is not enough to say that public they prepare for the public ear. By such he is in earnest, hearty, uncompromising, thoacts they show a greater solicitude to please man rough-going, whole-hearted, fervent in spirit. He only sees one thing, and that one thing is to Again, others are tempted to encourage avari-cious desires. Perhaps in their carnal condition dies ; whether he has health, or whether he has they were eager pursuers of the world's riches; engaged in mercantile or other branches of trade engaged in mercantile or other branches of trade yielding profit. In such cases Satan does not fail to try every means toward subverting their whether he is thought foolish; whether he gets whether he gets whether he gives offence; whether he gives offence is thought foolish; whether he gets whether he gives offence is thought foolish; whether he gets whether he gives offence is thought foolish; whether he gets whether he gives offence is thought foolish; whether he gets whether he gives offence is thought foolish; whether he gets whether he gives offence is thought foolish; whether he gives offence is the gives offence is the gives offence is the gives offence is the gives newly-acquired principles, and effecting ship- blame, or whether he gets praise; whether he

He burns for one thing; and that one thing vagances of youth. Irregularities of a vicious character are not easily overcome; and such Satan will ever be on the alert to support with Few words are more comprehensive than the God appointed him. Such a one will always word temptation, it embraces much to believers and a sphere for his zeal. If he cannot preach, bed of sickness, he will make the wheels him. The disciple of the Lord Jesus Christ when weighed down by "manifold temptations" can of sin drive around heavily, by continually internally Christian of course, and many of them, I weighed down by "manifold temptations" can look above and behold his Master, "who was tempted in all points like as we are, yet without Aaron, and Hur, on the hill. If he is ont off rest till help is raised up from another quarter, in God for the result. and the work is done. This is what I mean when I speak of zeal in religion.—Ryle.

Christ ever Present.

Summer Recreations.

What, then, shall the Christian do?

nduced to give expression to select sentences of God.

These are solid nuggets laid on the tor's work a plain country parish must present they may so guide the thoughts and regulate the damped by this disaster. Bold and faithful men shelves of the Astor Library which all the wealth attractions which no city church can offer. In conduct as to make the influence of the Chris- are about to occupy the same dangerous ground of the Indies is powerless, through isself, to protian, in some measure, what it ought to be. again, believing that the blood of the martyrs duce; there are stores of information of every churches may be represented in a single family. May such be the result, and may the Saviour calls them to their heroic and self-denying work, kind under the sun within your reach, that The pastor of the parents may be a stranger to

Religious Intelligence.

Rev. T. S. Johnson, M. D., writes from Shah-

ahampore, India :-Our seventy-two orphan boys make a most in teresting school; most of them appear to be wakening to new effort, and are prosecuting their studies with new zeal. Brother Messmore lustful desires, and had entered into the extrais to please God, and to advance God's glory. and his good wife are sparing no pains, but are

just what it should be. Our Bazar School here is prospering finely, under the care of Brother Brown: it numbers Benny ance in New Orleans over one hundred, and the boys are advancing finely. I have been astonished at the capacity Aaron, and Hur, on the hill. If he is cut off from working himself, he will give the Lord no them, but we will try and do our duty and trust

And wrote a blasin' proclamation, Brannin' a' the ledges braw them, but we will try and do our duty and trust

Government Schools.—I see but little hope of permanent good here without giving the people he elementary principles of a Christian education. True, there are many government schools Gleved Ben Butler frae the east, in this country, but there is no Christianity there, "Lo! I am with you." That farewell saying as the Bible is not allowed in these schools. It Uncle Abram, wi' a joke, does this much, however; it makes infidels of many, thus releasing them from their supersti- Puir Benny now has got sae black, tions and idolatry. Left in this state, the mind goes beyond the ordinary range of mind in this Oh sic a loon as Abram's got! country, and sometimes finds the true light, but

such cases are few. The opposition to the Gospel in this country very great, surprisingly great; but there are yet there are honest, sincere inquirers, and some demned as an evil in itself, supposing, of course, he is mis-chievous. If he should try to run away, most of them are of the lower classes. 3. The the perusal of fictions is apt to disqualify any one to catch him. Neither should you tell him inpeople generally appear to be losing confidence for real life, by creating a distaste and disgust ter-es-ting stories; those that are in-teresting

terested in the people. O how my soul weeps objects of compassion, from our having been too "What maksh you cry?" Indeed, never change over them! My constant prayer is that I may much occurried in dwelling on the elegant and the sound of s into sh before the letter y, as is so be made successful in doing them good, and in poetical pictures of ideal distress which tales and frequently done. He is a nish young man. Ash perhaps different; the minister is anxious to do

Rev. John Robson,

The talented missionary of the United Presby-Perhaps some Christian whose eye may be terian Church of Scotland in India, gives the dissatisfied with estimable friends, because they by others, and learn yourself. You may teach a others are concerned. Inside the walls of a Monday morning, provide a supply for the week; of them, in journeying, or at the seaside, the mysterious power of the English was referred reckoned as moral tales, and are written with a apparent sources, but that of the Christian is amount of one hundred dollars." The poor man in the minute of the contract, and the land-secondary to the Most High; a fee "fierce as secondary to the Most High; and the limits to wish the man great as twiffer that the way to obtain all the liters on the flower gardens of your mind, only the station exert a beneficent and holy influence, that the way to obtain a triffer with delight, only that the way to man the minds of wishing the will be substified that the man responsibility. There is the will be substified that the man responsibility. There is the will be substified that the man responsibility. There is the will be substified that the man responsibility. There is the will be substified that the man responsibility. There is t be on his guard, lest by his example he give en- lying and cheating, would you leave them off?" responsibility, as regards his influence on others, bunis had been caught; and he, after staring relaxation, as the duties of life as your situation or of greater danger to his own growth in holi- round with a most comical expression of bewilness, than is sometimes to be found in summer derment, at last saw how he had contradicted and mouth open, doing nothing; these are mo-the tale of divine love and the way of salvation mer goes about the world, sees, hears, thinks and can provide a most valuable collection.

2. Remember the Sabbath day to keep it holy. through a risen Saviour. We left them at last digests the result of his observation during his

way; the enemy shout; their savage exultant at my house, every Sabbath, a religious meet- nor your private or family devotions. Declen- room, where his wife caught him bleeding in her time ago, which was intended for a joke, but it and demoniac yells are unmistakable. A cry ing; that Tract has been read every Sabbath sion in religion very often begins in this neglect. arms. Two hundred armed people surrounded was in reality a compliment; it is said that if a pierces the air for help, it ascends on high, since I saw you, and the reading of it is now ac- It does so when the circumstances around us are the house. The brethren came out and address- traveller abroad went into a room where there save Lord or I perish." The appeal is not companied with religious conversation and pmy-favorable to our perseverance in a creditable pro- ed the band. It was in vain. "It is true," was a number of Americans, he would be sure to fession. How much greater the danger when cried some of the mob, "you never did us any see two-thirds of them reading newspapers. So armies of Heaven and earth hears the cry of the "Well," said the merchant, "if you have kept exposed to the interruptions of a fashionable, harm, but our rejah has ordered us to kill you, he will. Go into the theatre, or the concert thus expresses his preference for a country Par-

so as I have since I observed the Sabbain to keep you from your purpose.

Again, the great antagonist of the Christian is it holy. When I saw you before, I had no cow 4. In all your intercouse with others act the boat. It was pushed off. Poisoned arrows were ment and benefit, always supposing the mental lastic taste should desire ready access to libraries. by no means at a loss for stratagem; he pos- -now we have a cow, and all our wants are part of the Christian gentleman and lady. Be then shot at them. No choice was left. They food to be of a wholesome nature; and the fu- and institutions of literature and science; I can sesses the wisdom of a combatant long inured comfortably supplied. We were never so happy courteous. Be not high-minded. Show that all plunged into the water, which, colored with ture of any people who are readers and thinkers see why ministers may desire to be near the great to the deadly strife. When he perceives he canbefore; and never can be thankful enough for you are not so selfish as to be unmindful of anotheir blood; soon closed over them. They died is just as certain to be glorious as it is an estabcentres of benevolent enterprise, and contribute ther's comfort. How often in doing good to without a cry or a groan. While the arrows lished fact that water finds its level. Intellects to keep the wheels in motion. There are rich the craft of his nature, works on the heredi-In landlord assured the merchant that ne landlord assured that ne landlord assured that ne landlord assured

> child in her arms, out of the water. the Gospel to these benighted and cruel men.

General Miscellanp.

Gleyed Ben Butler.

Air-" Willie Wastle Dwalt on Tweed." Now sae renowned in rebel story With the soubriquet of " Beast"-Fights for plunder and for glory His left ee's looking for the ane, His right is watchin' for the tither Oh, sic a rogue as Abram's got! I hope he has noe sic anither.

Was sairly bathered by the wimmen Spittin' on his tinseled " staff," And keepin' rebel flags astreamin',

As " jauds who plied a loose vocation lik lass was thus as gude's as anither : Oh, sic a rogue as Abram's got! I hope he has noe sic anither.

He cut in war sae pure a figure, I hope he has nae sic anither.

Dangers from Works of Fiction.

scenes and imaginary transactions of fiction. The him you would rather he should stay at home. seems so willing to bleas honest toil of all kinds. pel in this country, but the day is not yet.

The longer I remain here the more I feel in
heart may even become hardened against real

If he is dissatisfied and cries, do not say to him

upon to sympathize with, and to relieve.

Read! Read continually, only reserving such time for

make a carriage travel forty miles in an hour, bined are swiftly flying toward eternity. Then

beleagured one, and relief is at hand. The your promise, you perhaps would be glad of your temporary home. Set apart, therefore, your and we must obey." The brethren then asked room, and you will find a large fortion of the au-sonage to a city charge :power which cometh only from above is vouch- money. How much am I to pay?" "O noth- hours for retirement and meditation; and let a safe retreat, agreeing to leave all their proper- dience beguiling the tedious half-hour previous I often wonder at the strong desire manifestsafed, and the total rout of the enemy is the in- ing, sir," replied the other; "I never prospered not the whirl of pleasure or of engagements divert ty behind. This was apparently granted. They to the commencement of the festivities, with a ed by my ministerial brethren, to settle in city proceeded toward the river to step into their magazine or paper. This to their moral advance- churches. I can understand why men of schothis ground. Perceiving their pride to be hum- spent their Sabbaths at work, or in visiting, fish- officer the message of Philip, so may he bless to and the child were the only ones that were rescu- read! continue to peruse every scrap of informabled by the converting grace of God, he strenuing, hunting, and other amusements; but now,
you the humble ministrations of his servants in ed. One of the murderers pulled her, with her tion within your reach; there is gold everywhere.

for a man who wishes to enjoy the duxury of a

California has not the only gold mines in the pastor's life, and consecrate himself to the pasand that they are bound, at all hazards, to preach cannot perish. Time shall overwhelm all things the children, who prefer other folds, while the and render mines useless, gems of no value. The servants in the house choose a different and anthief may in an hour destroy the labour of a life tagonistic teacher from the rest. time in accumulating a fortune, but no power, And then the week-day interests of city life short of a divine one, can wrest the riches of a are so manifold, urging and absorbing; the exwell-stored mind from its possessor. Again we citements that keep up such quick throbbings say-read !- Scientific American.

About some Common errors in Speaking.

Some older persons may find it useful to look

What a fuse some people make when they a Sabbath and a church in this busy world, enoken of Just as live as not, should be just as lief as not. the lesser interests of every day affairs.

Encouragement to Young

profoundest thoughts; especially should you his death visited very few of the principal peralways encourage them to ask, illustrative of the your most active ingenuity to occupy their he answered: "I can hardly name a polite fam-

In the Long Run.

Honesty is the best policy; Temperance is the best life-preserver; Rest is the best physic: Carefulness is the hea; health protector: Purseyerance is the surest victor: Kindness is the completest conqueror; Difficulty is the best schoolmaster; Experience is the best teacher; Trouble is the best man maker; Frankness is the best friend;

Ministerial

The Country Preferred. A correspondent of the N. Y. Evangelist,

of the heart, and such debilitating fevers and chills of the soul, are so incessant, that church and parish, and sermon, and minister are words representing nothing, except on Sabbath, and then only for an hour or two. The clang and over the following from our contributor, Anna clamor of a hundred huge bells are needed every Sabbath morning to assure the city that there is

It is different in our country parish. There ately added, "why don't you say persons?" you the Sabbath bell cohoes in the soul all the week. always do. She remembered that she had been There the pastor is "monarch of all he surveys." told that people means a nation, and should not He is the pastor of families around him, not be used, as it so often is, where persons only are merely of an individual here and there. The referred to--ity is frequently used instead of greatest thing that happens in all the week is the ill. There is no such a word as illy. Persons Sabbath sermon. The pastor's visit and prayer may be ill prepared for any occassion, but they with the household is talked about for weeks. can never be illy prepared for anything.—Tasty The funeral service for a neighbour sheds a sois a vulgarism. Tasteful is the proper word.— lemn influence far and wide, and the bell that as healthy or unhealthy for us. Vegetables may men's hearts for a long time. I have often nobe healthy or unhealthy in themselves, just as ticed, with great satisfaction, this continuous inwe may be ill or well, but for us they are health. fluence of serious things on the minds of parishful or unhealthful.—Sumthin is sometimes used ioners, long after the immediate occasion which for something. It is not uncommon to hear his'n, her'n, our'n, your'n, their'n, instead of his, hers, ours, yours, theirs. These words are evidently contractions of, his own, her own, our own, etc., but they are never proper. "I must go up stairs sermon which weeks before impressed his mind, and be a getting ready for meeting." Omit the or some Providence which had occurred among a and be "getting ready." "I must be a doing us, and it is pleasant to note the indications of something," is a kindred wrong expression. Frequent and well-digested thought surviving

Say, so far as I know, and not fur's I know. I At this season of the year, especially, our should like to do it, not I should love to do it. country parish is rich in the co-operating influ-We love that which has life. We may love a eace of natural scenery, and the luxuriant outcow, but we must like beef. We cannot love bursts of Providential goodness. The singing apples and pears, and puddings and meats, but we may like them. We must not git them for vegetation, the balmy atmosphere, all combine our friends, although it may be very kind to get to inspire thoughts and feelings in sweet harmo-There is also a danger to be guarded against, them. Do not talk about reading the advertise- ny with the teachings of the Gospel. I have There are some who are real Christians. 2. in young persons especially, of an over-indulments in a neswspaper—place the accent on ver sometimes wondered how it was possible for a There are many inquirers, (many of whom, howgence of imagination in reading work of fiction, and say ad-ver-tisements. Tell not your friends ever, are not inquiring so much after truth and and what is called "castle-building." Not that that your Charley is a mis-chiev-ous boy, but if salvation as they are after position and rupees;) such an exercise of the imagination, is to be conof them are of the more intelligent class, but the that we avoid immoral books; but an excess in make no attempt to ketch him. Simply endeavor they clog the wheels of sin, and corroborate the

n their idols and superstitions; these, I think, for actual everyday scenes and humble practical will please him quite as well. If he tells you he

Pastoral Visits.

The ideas of the visitor and the visited are times disgusting circumstances, which often ac- sons, older and oldest to things. Less refers to idea of the person on whom he calls. If there company real distresses, such as we are called quantity, few to numbers; no less than a hundred persons were at the party, should be, no that individual is concerned, a religious aspect And there is also a danger of our becoming fewer than, etc. Remember that you are taught may be put upon the visit; but not so far as where a minister ought to speak of religion; day. If the minister do not go, he is thought a man that neglects his duty; and many worldly Should any of you be called to the important popule are piqued at not being paid the complianswer all their questions, which you should sons in his neighborhood. Being once asked why subject before them. It may require at times yet showed him all possible esteem and respect, thoughts and enkindle an enthusiasm; but when ily where the conversation ever turns upon the you then to witness the simplicity manifested in there is not room for my master as well as my-

Good Pastors.

The good pastor will make himself acquainted pure and plastic as with the simple-hearted with his flock, and with all of them. He will be able to adopt the language of his Divine Master, though of course in a lower sease, " I know my sheep, and am known of mine." He will become acquainted with them, not only socially, but spiritually. So far as he may, he will know particularly their spiritual state; what are their hopes, their fears, their trials, their difficulties, their temptations, and what their prospects for eternity. Without such knowledge, how can be intelligently preach to them, or watch over them, or bear them on his heart in prayer?

The qualifications of a good paster are many and various, the crowning one of which, and that without which all others will be as nothing, is