

have reasonably required proof; thus, saith the Lord, before we could rest satisfied. Would it not be well brother Timothy for every disciple of the Great Teacher to turn this practice to a further profitable account by requiring of themselves proof, that the love of God dwells in their heart; and this only can be furnished by a life of constant and willing obedience to all things commanded by Him, who, "though he was rich, yet for our sakes became poor, that we through his poverty might be rich." The crowning proof of true discipleship in that day when Jesus shall come, in all the glory of his Father, to give rewards to his servants, shall be, "I was an hungered, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in. Naked, and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me."

L. PARKINSON.

ERAMOSA, February, 1863.

ANSWER TO BARNABAS' CHRONOLOGICAL DIFFICULTY.

I do not see anything difficult to reconcile in the chronology of the 1st and 2nd chapters of Daniel. It appears that early in the reign of Nebuchadnezzar and the 3rd of Jehoiakem, Daniel and his brother were being put in a course of preparation to "stand before the King in his palace," chap. i. 45, implying, I suppose, a place among his counsellors. How long the King of Babylon might be disturbed and troubled dreaming *dreams* before the wise men were called, or how long the wise men were in consultation before the final answer (chap. ii. 10 and 11) was given to the King, or how long they were respited before the *hasty* decree was put in execution, or what time the King gave Daniel to shew him the interpretation are questions to which Daniel gives no answer, and if these answers were given, the interpretation of the King's *dreams* of the 2nd year of his reign could easily be made to appear to correspond with the time in which Daniel and his brethren were prepared "to stand before the King."

Consider the brevity of the narrative contained in the last 5 verses of chap i., embracing a period of 65 years and you will not be surprised to find so little notice taken of dates.

JAMES BLACK.

CONVERSATION AT GRANDMOTHER'S.

Phebe, Eunice, Almira. We have come, Grandmother, to spend an afternoon with you.

Gr. Very glad indeed that you have felt disposed to visit an old lady like me.

Al. We cannot see you much longer in this world, let us therefore spend the present time as profitably as we can.

Eu. I hope you do not intend to talk about *religion* all the time.

Gr. What better subject could you introduce? 'Tis especially suitable to me while on the verge of eternity.

Eu. There are so many who profess religion and don't live up to it, that I don't know that there is much in it after all. The members of the churches are talking, whispering and backbiting, and many of them don't live much better than the world. I begin to think I am as well out of the church as in it.

Ph. The improper conduct of others is no good reason why you should live in the world, dishonor Christ and give the influence of your life to the enemy—Eunice.

Al. Most assuredly you would be more happy in the church where you would enjoy the presence and promise of Christ, (should there be in it some imperfect members,) than disconnected with the means through which Christ bestows so many blessings upon the soul.

Ph. There is a reason for all this. 'Tis the preacher's fault. The church where I lived a few years ago was nearly ruined by preachers bringing people into it who went back to the world again. I believe they should be more choice in the selection of converts. Eunice would not complain so much if the members were all respectable.

Al. You surprise me Phebe. Did not "Christ come into the world to save sinners?" Did he not say "preach the gospel to every creature?" What is the use of preaching the gospel to persons if you do not intend them to become members of the church?