

that we ourselves glory in you in the change of God, for your patient and faithful endurance of persecution and tribulation which is yours. Must not, on the other hand, the man who has led to God hold a place in himself in his memory and my love? And if he be so in the present world, must it not be still more so in the heavenly world, where souls will be able to estimate with greater justice the importance of that crisis in their history, when they began to lead a life of godliness? Surely if any recognitions are there to take place of those who are here bound by the natural ties of relationship, spiritual relatives too will recognize each other, and joy in each other. To the spiritual father, his joy will be a glory and a joy. To the heavenly minister who led him to Christ will require a new honor, and gain a new title to respect. If no other eye separate him from the host of the abiding one in heaven, the convert's eye will fasten on him as Christ's messenger to his soul in his sin, as the helper that came to him to lead him back to God. And if he shall have turned many to righteousness, as a minister of Christ he shall have done his work not only faithfully and laboriously, but with marked success, he will shine as a star multitudes of those whom he has saved, and to all with whom he held converse. Nor will this honor paid him wear out, until the recollections of sin and redemption fade out, until Christ and his salvation shall lose their value.—Church Union.

Obituary.

MR. LEANDER BETTS, of WESTWORTH. The late LEANDER BETTS, the subject of the following brief memoir, died during his absence at the Wesleyan Conference. I visited him, for the last time, as I passed through Westworth, on the 12th inst. He was to me both a sad and glorious interview. It was sad to see a young man, in the prime of life, on the verge of the grave; but truly heart-cheering to be assured that he had a hope full of immortality. Nine or ten years ago, at a camp-meeting, held on the Wallace Circuit, the Lord was graciously pleased to deeply convince him that he was a sinner, and that his sin exposed him to the wrath of God, and the vengeance of eternal fire. He now sought the salvation of his soul, in the use of the means of grace; and before the close of the services he was enabled, through Divine influence, to believe in Jesus Christ with his heart unto righteousness. The Lord delivered him from his sins, renewed his nature by the power of the Holy Spirit, and brought him into the glorious light of the children of God. The Spirit now testified with spirit, that he was accepted of God. He could say, in the language of the poet—

"My God is reconciled,
His pardoning love I bear,
He owns me for his child,
He can no longer fear."
With confidence I now draw nigh,
And, Father, Abba, Father, cry.

He continued, from the period of his conversion to the day of his death, to live in the fear of God, and to smother temptations and passions to have a single eye to the glory of his Maker, and his own eternal welfare. One striking feature in his character, to which my attention has been directed, was his regular attendance on class-meetings. He conscientiously, and from principle, under all circumstances, when opportunity occurred, attended these excellent and useful means of religious improvement. Well would it be for the members of the Wesleyan Church to imitate him in this particular. Many on a death bed, deeply regret their neglect of these prelatives, and to the Wesleyans, essential means of grace.

More than a year ago it was manifest, that the fell destroyer consumption had marked him for its victim. The disease continued to progress, slowly, though surely, until with accumulating speed, it carried him "to the house appointed for all living." The cheeks which once indicated health in this particular, many on a death bed, deeply regret their neglect of these prelatives, and to the Wesleyans, essential means of grace.

During the closing period of his earthly existence, he gave unmistakable evidence that he fully possessed the religion of Jesus. His soul was filled, unutterably full, of glory and of God. He desired "to depart, and to be with Christ," which was to him "far better," for he knew that "to be absent from the body, is to be present with the Lord." In this happy state of mind he remained, until his precious spirit entered into that rest prepared for the people of God! "Blessed are the dead who die in the Lord."

"Happy soul, thy days are ended,
All thy mourning days below;
Go by angel guides attended,
To the sight of Jesus go!"
Waiting to receive thy spirit,
Lo! the Saviour stands above;
Pardon all thy sins forgiven,
Reaches out the crown of life.
G. JOHNSON.

MR. THOMAS BENTLY, MARGATE, P. E. L. Died at Margate, P. E. L. on the 5th of July. Mr. Thomas Bently, aged 73 years. Deceased was a native of Yorkshire, England, from which place he emigrated to this country some fifty years ago. Having in early life given his heart to God he always manifested a becoming desire for the spiritual welfare of those around him. This desire led him as soon as he had a house to open it for the preaching of the gospel, for in those days there was no chapel, and very occasionally was the visit of the minister to this locality. But by the blessing of God, Bro. Bently lived to see not only a neat and commodious chapel within a few rods of his dwelling, but to enjoy the regular preaching of the word every Sabbath. To bring about these results he did what he could.

He was quiet and unassuming in manner, not much elated by prosperity or depressed by adversity, but amid the various fluctuations of life went on his way toward heaven rejoicing. When the Spirit of God was poured out on the congregation of which he was a member his heart rejoiced as he went with the multitude to keep his day. But when the love of many waxed cold and the services of the Lord's house were more thinly attended he was still found in his place. He enjoyed almost uninterrupted health until last autumn, when a very painful affection of one of his fingers deprived him of rest for a long time. This spirit inspired his constitutional vigor. This spring he seemed likely to recover his former health, and as far as he was able attended to his usual occupations. But death came very suddenly. Retiring to his home one evening, wearied with the heat of the day, he drank freely of cold water, the chill of which he felt on his forehead, and he was, in a few hours he was in the spirit world. "He ceased at once to work and live." We need not enquire much in reference to the closing

of his life. He lived faithfully, and such was the presence and powerful aid of the Spirit in the last conflict, and died supported by the hope full of a glorious immortality.

W. W. C.

MR. HENRY HENRICY, of MUSQUODOBUI HARBOUR. At Musquodobui Harbour, on the 20th of July, Henry Henricy calmly fell asleep in Jesus. Brother Henricy was converted under the ministry of Rev. Mr. Orth, (Lutheran), of Lunenburg, and having witnessed for Christ more than half a century, he died as he lived, trusting in the blood of the covenant. For a considerable portion of his christian life he held the office of prayer and class leader, for which he was well qualified. His christian graces mellowed with his advancing years, and the sternness which characterized him amid the pressure of cares in earlier life, gave place to a serenity and love which was truly angelic during his last illness. His disease was sudden and unexpected, but the friends of Jesus will rejoice to know that the Messenger found him with his lamp trimmed for the "dark valley and shadow of death." Only a few days previous to his death—while in ordinary health—he spoke of the last crisis with the utmost composure, and "gave commendation concerning his bones." We lay this one tribute of grateful recollection upon his slumbering soul.—He always kept for joy when he heard of the prosperity of his church. He left a large circle of relatives to mourn him, among whom are a wife, 10 children, 84 grand-children, and 13 great-grand-children. May Heaven gather every one. We affectionately commend the heart-stricken widow to God and to the word of his grace. L. G. Middle Musquodobui, Aug. 9, 1867.

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Provincial Wesleyan.

WEDNESDAY, AUGUST 14, 1867.

We have now fairly entered upon another Methodist year. We have begun to make its history. We have commenced the work which will have to be looked back upon with feelings of pleasure or regret at the Conference of 1868. What shall be the character of the year? Of what does it depend? Does it not rest virtually with the Church to decide whether it shall be marked by prosperity or by comparative failure? Making all allowances, and adopting all available means, a decrease of 400 in our membership is pretty conclusive proof that we have not as a Church done our duty. Our expressions of regret are worthless and unavailing, unless we resolve that by God's blessing, we will not do so next year. What can we do to prevent it?

If twenty christian men and women were to be, for one week, so impressed with the danger of their unconverted friends, and so constrained by the love of Christ, as to use every means in their power to lead them to give their hearts to God, and their hands to his people, is it at all extravagant to expect that at least one conversion would be the result of their loving efforts and earnest prayers? Surely not. In a membership of 15,000, there are 750 such hands, which would give an increase of 750, on a very moderate computation of one week of devoted effort in the cause of Christ. This leaves out of sight the vast effect which the preaching of God's word would have, when preceded by so much private pleading with God and man; and the fact that when his people so devote themselves to His best-loved work, the blessing is sent to such "showers of blessing" as exceed their highest expectations.

Let each ask himself, "What am I doing to promote the cause of Christ? Have I, during the past twelve months, led one inquirer to the class-meeting, one forgetful neighbour to the house of God, one child to the Sabbath school? Has he some work for each of us in His vineyard. The great Master has as much claim upon you as upon any. Those who are labouring in the different departments of Christian work would be as much justified in leaving the work you are in standing aloof from it. You forget too, that the working Christian is the happy Christian, and that to do good is one of the best means of grace. Make haste and do something for your Saviour and your fellow men, for the night comes when no man can work. You'll feel better and be better; you'll be blessed and a blessing. He that watereth shall be watered also himself!"

Individual effort is the way to general prosperity. Let Christ have his best service, and we shall have His blessing, and with it, prosperity. Thy people saved below,
From every sinful stain,
Thy multitudes and grace,
If thy command obtain;
Add one into a thousand,
And spread Thy praise through earth and skies.

Ministerial Education.
From an Address delivered before the Concordia Biblical Institute.

BY W. F. WARREN, D.D.

When we come to talk about Ministerial Education, it makes all the difference in the world which sense you attach to the word minister. If by that word you understand simply and solely an Evangelist, you may discourse to you till doomsday about the desirableness and necessity of Ministerial Education, and still you will not see it. And with such a conception of the ministerial office, you are perfectly right.

In this discourse, however, I understand by the Christian minister, not the Evangelist, but the Pastor. By the term Ministerial Education I mean Pastoral Education, the education which a New England Methodist Pastor needs to qualify him for the largest usefulness. What is this education? How shall it be secured? To these two weighty questions I would invite your patient attention.

1. First, then, what is that education requisite to qualify our New England Pastors for the greatest possible usefulness. Instead of attempting to answer our question abstractly by an enumeration of all the things a Methodist minister ought to know, I shall adopt the simpler, and indeed only practicable method of answering it with respect to the social state in which our New England Pastors are called to labor. So doing I would say that in order to secure the highest efficiency, our New England Methodist Pastors require a general education superior to that of the general community, and a professional education equal to that of their professional contemporaries of other denominations. Neither part of this assertion seems to me to need, or indeed to admit of, serious argument. Glance a moment at the first. Who that knows anything about the matter, is disposed to deny that the pastor of a New England flock needs a general education, superior to that of his people? Who does not grant, that with it he will be more useful than without it? Who does not know that to be useful a minister must command the respect of the general community, and that to command the respect of the community he must stand above it. The exhortations of an unlicensed

genuineness in the prayer meeting will be listened to with respect, you may do intelligent persons more good, but place this ignorance in the Pulpit, at the Altar, before the Tomb, on the School Committee, on the platform of the Public Convention, and his exertions will only excite ridicule and contempt. In these positions every Christian congregation wants a man of whom it need not be ashamed; a man who can teach men; a man to be looked up to. They are right in this demand. The public teachers of religion ought to be superior men. They ought to lead and mould the thinking of their generation. And never was the thinking of our age more in need of such a man, than at this very hour. Questions which in former times were only timidly broached in the secret sessions of the learned, are now openly debated at the fireside, in the smoking car, at the table d'hôte. New discoveries in the sciences, and new triumphs in the arts, are constantly exciting the public mind, and making it impatient of all that is old. Infidelity is endeavoring, with desperate earnestness, to overthrow the Christian religion, and to drive the arts from the service of religion. In this land, in addition to all these questions, we have just now upon our hands a redoubtable and real settlement of some of the profoundest social problems that have ever claimed the attention of philosophers. The public mind is more or less unsettled with respect to scores of social, ethical and religious questions. Who but his guides in an crisis like this? Who but the pastor, the philosopher, the lecturer, the orator, or shall it be the divinely appointed and publicly recognized custodian of religion and morals? It will not be less than, unless they qualify themselves for such leadership. In the grand discourses now pending and impending, the people will be better edified by the opinions of a man upon the subject, than by the opinions of a man who has no confidence in their pastor's scientific acquisitions, and in his mastery of the problems debated, they will believe in the harmony of Science and Revelation, in the Compatibility of Social Progress and Evangelical Religion. If on the contrary they have reason to believe that their religious teacher is unacquainted with the science of the day, or ignorant of the bearings of science upon the problems of Christian Religion, they will turn to other professed teachers and ridicule his well-meant warnings against "false philosophy" and "godless science." They will drink in without stint the unchristian and anti-christian sentiment which saturates so large a portion of our popular literature, they will hang upon the lips of every struggling teacher, who in the name of the Lord, professes to teach Christian Science; they will study Divinity, Ethics, the Law of the Family, Social Reform, not in their Bibles, but the drivelings of a hireling Press. Some will stand fast and be true to Christianity from principle, but if we desire our young people, our more intelligent and influential classes, our communities as a whole, to retain that general moral and Christian character which has for distinction distinguished them, the religious teacher, the pastor who ministers to them, must have a general education superior to theirs.

Equally self-evident is the other part of our assertion, to wit, that in order to the highest efficiency, our New England Methodist Pastors require a professional education equal to that of their professional contemporaries of other denominations. Look at it a moment. Is not success in any life-long calling largely conditioned upon the character of those with whom one has to do? The man who in Iowa raises corn, or in Massachusetts raises sheep, or in Boston is unable to earn his office rent. What is the difference? Is he not the same man? Is not his eye as good as another's and his hand as skillful as before?—Certainly. The only difference is his work is now subjected to a comparison which it cannot sustain. He is now forced to compete with a taste and skill superior to his own, that even his fancied master-pieces are thrown completely on the "back-shed." The religious teacher, the pastor who ministers to them, must have a general education equal to theirs.

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state and usage of New England society this is equivalent to saying that they need a general culture equal to that conferred by our highest literary institutions, and a professional culture equivalent to that conferred by the American Theological Seminary. Nothing short of this will put them in their proper relation to the people as public religious teachers, nothing short of this will enable them to stand on an equality with the clergy of other churches. Observe, I do not say that this or any other specific amount of schooling should be made an indispensable requisite in order to admission to the ministerial office, nor yet that a man may not be preliminarily successful in the ministry without having enjoyed any of these advantages. What I do say, however, is this, that the above amount of general and professional culture is requisite in order to secure the highest, broadest and most permanent usefulness.—Zion's Herald.

Constitution of the British American Book and Tract Society.

ORGANIZED IN HALIFAX, AUGUST 2ND, 1867.

Article I. This Society shall be denominated the "British American Book and Tract Society," the object of which shall be to diffuse the knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality by the circulation, through colportage and other means, of religious books and tracts, calculated to receive the approbation of all evangelical churches.

II. Any person paying one dollar annually into the treasury of this Society shall be a member; any person paying twenty dollars at one time shall be an honor member. The Society shall meet annually on the first Tuesday of February, when the proceedings of the foregoing year shall be reported and a Board, consisting of a President, four Vice-Presidents, two Auditors and twenty Directors, shall be chosen.

III. The Board of Directors shall appoint a Secretary, Superintendent of Colportage, and Treasurer, and shall annually elect by ballot a Publication, a Distributing and a Finance Committee, each consisting of not less than three nor more than five members, the members of which three committees, with the President, Vice-President and Treasurer, shall constitute an Executive committee to conduct the business of the Society. The Board shall be opened by prayer. Thirteen members of the Board of Directors present at any meeting regularly convened, shall constitute a quorum for the transaction of business. All vacancies shall be filled as by the By-Laws direct.

IV. To promote in the highest degree the objects of the Society, the officers and Directors shall be elected from different denominations of Christians, and shall be members in good standing in their respective churches. The Board shall be composed of the following members: President, Rev. P. G. McGregor, Secretary, Mr. Joseph Bell, Treasurer, Mr. J. E. Goucher, Rev. G. S. Milligan, Grant, Rev. H. Starr, Auditors—R. N. Beckwith, Joseph Bell, Directors—T. A. Brown, Rev. J. McMurray, J. S. Miles, A. F. Fox, Rev. B. Murray, Dr. M. N. Parker, T. F. Knight, Geo. Robins, H. M. Paine, A. C. Dool, D. Blackwood, P. Thompson, D. H. Starr, P. Lynch, W. Roche, Jr., W. Montgomery, W. B. McNutt.

After the organization of the Society the two following resolutions were adopted by the meeting: Moved by Rev. P. G. McGregor, seconded by Mr. Joseph Bell, and passed unanimously, That this meeting acknowledge gratefully the Evangelical operations of the American Tract Society in every part of this Province during the last four years; and while we would record our gratitude for their past generosity, and would request Mr. Kemp to communicate our thanks to the Society, we would also respectfully request the continued patronage and countenance of this Society.

Moved by Rev. B. Murray, seconded by Mr. S. Saldon, and passed unanimously.—"That this meeting record their high sense of the value of Mr. McEben's services in connection with Missionary Colportage in this Province during the past four years."

Cities of the Bible.
"NO MEAN CITY."
BY JENNIE HARRISON.
We are all apt to be somewhat proud of the place where we were born; especially if that place be a great city. How often I have heard boys and girls—yes, and older persons too—telling of the wonders and beauties of their native home, and declaring that there was no other spot equal to it!

He seems to take special care to show that his father's family retained their Jewish habits in this heathen city where they dwelt; and declares of himself that "after the most strict sect of his religion he lived a Pharisee." When Cicero became a Roman province, the Emperor Augustus made Tarsus a "free city"; that is, it was allowed to choose its own rulers, and to be governed by its own laws. Yet even this great privilege did not make the natives of Tarsus "free-born"; it did not give them the full advantages of Roman citizenship. This distinction was purchased by individuals or families; or given as the reward of some great service done to the state.

Thus, you remember, the chief captain, who was a Roman, said to Paul at Jerusalem, "With all freedom obtain I this freedom." And Paul said, "But I was free born." (Acts 22: 28) Saul inherited his honor from his father; but in what way his father had obtained the privileges of a Roman citizen we do not know. He may have bought it, as the chief captain did; or it may have been conferred upon him for some act which pleased the authorities at the time. It was a great protection, at the time, for a person to say, "I am a Roman citizen." It was a great protection, at the time, for a person to say, "I am a Roman citizen." It was a great protection, at the time, for a person to say, "I am a Roman citizen."

Does it not seem wonderful that Saul, being born and living in Tarsus, among heathens, and where the famous literature was full of falshood and depravity, should yet have kept in the straight and strict way of his Jewish forefathers? Instead of learning the marvelous stories of the Testament and Roman gods, he read in the Law of God the account of his own nation, and the accounts of his own nation, and the Law of God's chosen people. His own nation seemed almost to be his own nation. But ah!—how much was wanting even then!—something which his Jewish parents with their strict morals could not teach him: something which he found when he was on his way toward Damascus, and "suddenly there shined round about him a light from heaven," and he saw the sinfulness of his heart, and he saw too that there was salvation for him only through Jesus who had died. All his correct notions, his strict obedience to the Law, all that he had counted as right and good, could avail him nothing!—he must lay it all down at Jesus' feet, and trust Him alone for pardon. Thus Saul, the proud Jew of Tarsus, became Paul the humble apostle of Jesus. Even so must we all do who would be saved;—count all things loss for Christ; and "be found in Him, not having our own righteousness which we boast of, but that which is through the faith of Christ."

Tarsus still exists, under the name of Tarsus. Its population of about 30,000, and considerable commerce; but it is a dilapidated and filthy town. There are no ruins of much importance; yet what there are,—broken columns and arches, and curious coins dug out of the rubbish,—all testify that Tarsus was, in former days, "no mean city."

The Devil's Chapel.

BY MRS. MCORNAUGH.

A man named Saul was executed some ten years since in the city of New York for murder. A few hours before he was led to the scaffold, he was visited by a play actor named Clark. "How are you, Clark?" said the murderer, advancing towards him. "The first time I saw you was when I was thirteen years old, and you were playing 'The Six Degrees of Crime.' He had acquired his first notions of such a life from that play. Ever since he had been acting out the various steps delineated in the fascinating drama of the drama, until at length he had reached the closing act. He realized himself that the theatre had wrought his ruin. Such a confession is worthy the consideration of those who contend that the theatre may be made the means of elevating and improving society. Who has ever yet known an instance of any one being benefited by it, while the case of this poor man has been repeated over and over again. It is getting quite too much the custom for those who profess the name of Christ, when away from home and in the company of worldly friends to visit the theatre, 'just for once.' But no one can guess the mischief that one such compliance with the world may do. Leaving out of view the stain which their own hearts and souls will bear, their example will be quoted over and over again, by the young and careless, as an evidence that it cannot be wrong to frequent such places when Christians go there. Yet even then they do not believe it to be right. They only plead the example of others to hush the whippers of conscience."

Do not imagine you may go one evening merely for your own recreation when in a transient city, and no one will know it, to be injured by your example. Satan will take care that some one shall know it.

A gentleman of wealth and high position, but not a professor of Christ, had just returned from New York, when he remarked to a friend, "I saw the Rev. Mr. K. and his wife at the theatre one evening, and I was determined he should know that I saw him. So I went around and spoke to him." Surely that man could never preach as effectively among his young people as he did some years before. He was a man advanced in years, very grave and dignified, and his influence had been great among a large circle of young people. We may be sure that whatever of his teachings they may forget, they will never forget that Mr. A. saw him at the theatre.

Even the very pagans have condemned the play-house as a school of immorality. Plato, Aristotle, and even Ovid speak of its disolvent and advise its suppression. The infidel theatre was in all cases a school of vice, and when it was proposed to abolish it in the city of Geneva, he wrote against it with all the zeal and force of which he was master.

It may be urged that the grossness of pagan, and all the early theatres, has been done away, and that the present system of drama is not so much cleaning up. Names and manners and customs may have changed, but the spirit and tendency of the theatres of New York today is as much the same as that of ancient Athens. I believe the attempt has been made to represent a play which should not be exceptionable in language or plot; but the results were that it was hissed off without ceremony. The public taste called for something more highly flavored with villany. It cared nothing for dignity, goodness.

Heavenly skill in presenting their case before the Lord, that made them mighty in prayer. Abraham takes a humble position in the divine presence: "I have taken upon me to speak to God who has but dust and ashes." He speaks as if he were an inhabitant of the guilty city, and were pleading for his own life as well as that of his neighbors. He prayed as a guilty man pleading for guilty men.—There was nothing of the spirit of his confidence in the Lord. Then, as he was "draw near." Just as we have seen a loving child draw near to a father when he has an important request to present. He also expresses the utmost confidence in the righteous and merciful government of God:—"Shall not the Judge of all the earth do right?" He will know how guilty Sodom had become; how loud was the cry for vengeance which her sins for many long, rebellious years had sent up to heaven; but he also knew that the mercy of God was above the heavens, and he took his stand upon that ground.

The prayer evinces great love for perishing souls. He had a longing—an intense hatred for their sins; but at the same time a deep love for their souls. Could his tears, or even his blood have saved them, they would have been freely given. This was the truly Christ-like spirit. It reminds us of Jesus pleading for his sinners, even his murderers; hating their sin, and yet loving their souls with a depth of love that we can form no conception of in our most spiritual moments.

It was this spirit of love for their souls that made Abraham so importunate in his prayer, and so persevering. He rises in his requests as the Lord condescends to answer him, till he gains the assurance that the city will be spared if even ten righteous persons can be found in it. He charitably hopes that at least that number might be found there; but, alas! no; there is not even that little quantity of salt in the midst of the general corruption. He had not pleaded for the sake of the wicked; for, as Matthew Henry says, "Wickedness shuts the mouth of intercession." And when he found that there was such a general, almost universal moral pollution in Sodom, he ceased to plead. "And the Lord God went his way, as soon as he had left communing with Abraham." The doom of the city is now sealed. The only righteous person there is saved by miraculous power, in answer to Abraham's intercession; and then the wrath of God falls upon the guilty. How glorious to think of Christ as our ever-living Intercessor, appearing in the presence of God for us! It is good to have a pious neighbor to plead for you; but, O, how infinitely better to have the Divine Advocate to undertake our case and plead our cause! Blessed are they who have such a friend in court.—Canada Christian Advocate.

Faith Interceding.
BY ROBERT ROYD, D.D.

The spirit of faith is always the spirit of prayer and intercession. Faith in God will lead us to plead with God for the perishing souls around us. The narrative of Abraham's intercession on behalf of guilty Sodom, opens with a lovely picture of hospitality. The sun is in his noon-day splendor, and all nature seems to languish in his vertical rays. The flocks and herds seek the shade of some lofty, overhanging rock, or some broad leafed tree. The father of the faithful is sitting in the door of his tent, looking upon the calm face of nature, and with heart at peace with the God on whose works he gazes. A hundred years have passed over his head, and have left him still active in every good work, and rich in experience of his Lord's faithfulness.

He had not set three long still three men, strangers to him as far as he could see, made their appearance. With kind consideration for their wants, he runs out to meet them, and shows them the utmost courtesy. With the aid of his good wife an ample repast is soon provided for them, as they sit in the cooling shade, and he stands respectfully beside them while they partake of his hospitality. To some this might seem a very little matter, but God took notice of it, and gives it an honorable record in his book, and on the thousand years after it was referred to by an inspired apostle. "Be not slow to entertain strangers, for thereby some have entertained angels unaware." What must have been the amazement of the patriarch when he made the discovery that one of these visitors was the Lord of glory! The same who had appeared to him before in comforting assurances and gracious promises. And how must his heart have rejoiced when from the same lips were given him the promises of a son, in whom all nations of the earth were to be blessed.

The visitors now turn their faces toward Sodom, and Abraham accompanies them. The Lord discloses to him that the object of approaching that vile city was one of wrath and vengeance. The cry of their iniquity had come up before the Lord, and now his sword of vengeance in his hand, but before the stroke descends the man of faith begins to pray. As he looked down on the doomed city of Jerusalem and wept over it, so the patriarch looked down on these cities of the plain with deep anguish, and began to plead for them. Ah! there may be some hope for them yet; for along with the cry of their blasphemy and their foul crimes, there has begun to go up the prayer of faith.—It is a startling sign of a sinner's state when good people have ceased praying for him.—"Discouraged they stop to expect God to be had some friends and acquaintances, and above them the cloud of wrath hung suspended. And, O, how glorious does the man of God appear, as rising from the dust of humility he begins to plead! Great things depend on that one prayer. If it does not avail to save the crazed city, nothing else can. The city might be surrounded with mighty armies, led by the most skillful generals, but one flake of the Almighty wrath would have consumed them. They would have melted away like snow-flakes falling into a fiery furnace. They might have surrounded their city with the strongest fortresses, and with a wall of iron; but all would have been before the breath of the Lord like great heaps of chaff before the whirlwind. Prayer is the only instrumentality now to which any hope can be attached, in this case.

And it is a delightful study to note the heavenly art with which this good man orders his case before God. The Divine Spirit, then, as well as now, made intercession within good men, and imparted to them that holy sagacity and

heavenly skill in presenting their case before the Lord, that made them mighty in prayer. Abraham takes a humble position in the divine presence: "I have taken upon me to speak to God who has but dust and ashes." He speaks as if he were an inhabitant of the guilty city, and were pleading for his own life as well as that of his neighbors. He prayed as a guilty man pleading for guilty men.—There was nothing of the spirit of his confidence in the Lord. Then, as he was "draw near." Just as we have seen a loving child draw near to a father when he has an important request to present. He also expresses the utmost confidence in the righteous and merciful government of God:—"Shall not the Judge of all the earth do right?" He will know how guilty Sodom had become; how loud was the cry for vengeance which her sins for many long, rebellious years had sent up to heaven; but he also knew that the mercy of God was above the heavens, and he took his stand upon that ground.

of our substance to help to support such an institution? Oh, it is a trade which trades in the bodies and souls of men? It is sweeping off the harvest into perdition every year. It is helping to fill our criminal cells by the hundred, and shall you, Christian, aid in the work? What will you answer the Master when he calls you to give an account of your share in the business? Can you hold up your hands and say, "Lord, I am a sinner, and I have sinned against Thee, O Lord, I rightly named it, the 'The Devil's Chapel.'"

Do not be timid and time serving in such a matter as this. If you can, by any entreaties or efforts, prevent a young friend from going even once, do not let any consideration hinder you. You must answer for the influence you might, but did not exert. No matter if a host of worldly friends object and are angry with you. Your duty is plain. Declare your principles plain, and kindly and lovingly entreat others to share them with you. One such firm stand, had it led to make it, is vince your friend. What stand are you taking in this matter?—S. S. Times.

The Palmer Meeting.

We spent an hour only in this blessed place on last Tuesday afternoon. It was an hour of great enjoyment. Any warm-hearted Christian desiring to get near the Lord, and willing to give up his dignity, and the spirit of criticism, would love to have been there. The spirit of criticism has spoiled the enjoyment of many true Christians in other meetings; but this has kept many from growth in grace, and souls have been ruined. With that spirit the services of the sanctuary are turned into a mere formality, and are in the case of the person harboring it, only a vain show.

We went there with the reverse. We went to enjoy the privilege, to hear what the Lord had done for others, and to testify of his wonderful work in a heart from which the blessed Jesus has rolled off many and grievous burdens. The meeting was opened by the reading of the precious Word, by singing a hymn expressive of full salvation, and by prayers from a minister, and also from Mr. Palmer.

We cannot relate the

