Mouths' Department.

BIBLE LESSONS.

(from "Robinson's Harmony.")

Sunday, February 28th, 1869. MATTHEW x. 16-42; Instructions to the disciples continued. Recite, -- MATTHEW XVIII. 4-6.

Sunday, March 7th, 1869.

MATTHEW xiv. 1-12: MARK vi. 14-29: LUKE ix. 7-9: Herold holds Jesus to be John the Baptist whom he had beheaded.

ANSWER TO SCRIPTURE ENIGMA.

No. V.

F-elix Acts xxiv. 25. E-mmaus Luke xxiv. 13-32. A-bner 2 Samuel iii, 27. R-ehoboam . . . 1 King xxii. 8—14.

God made the earth, he made the sea, Night's starlit pomp, dawn's ruddy hour, Creation heard her sovereign's voice, And trembling knew the God of power.

God pitied man, and Christ came down To bear our sorrows for his own; And as he kept his Godhead here, He keeps his Manhood on the throne.

God knows our hearts, he hears our prayers, He sends sweet answers from above. And Christians hear their Father's voice. And know he is the God of love.

"FEAR." " Perfect love casteth out fear." 1 John iv. 18.

SCRIPTURE ANAGRAM.

No. II.

- 1. Five of my letters show the great grandparent's Of one by sinful greed doomed to a death of
- 2. Four more will bring to view a scribe revered by A brave reformer too, who mourned his nation's
- 3. And five again give him whose princely name re-The last on Asher's roll, untold his joys or pains.
- 4. Two letters tell where one of mighty faith had Than whom no nobler mortal ever trod this earth.
- 5. And three recall two men who fought for Jessie's Amidst the valiant band who oft his battles won.
- 6. Five show the tribe to whom 'twas promised " as Their strength should be:" so naught could crush them on their way.
- That turned a battle's tide, and ended war's

Seven letters form my whole, and name Of Judah's line a daughter, Who tore three valuant sons that feared Nor toes, nor deadly slaughter.

One perished, after victory gained, his monarch's toe pursuing; And one, the mightiest, found at last-Crime works a sure undoing.

This woman, though no princess, claimed A noble king for brother, And ever will her name be linked. With theirs who called her, mother.

PARADISE LOST.

A BIBLE SONNET.

Alas! how changed from bowers of Paradise That desolate region, overgrown with thorn And thistle rank, -a trackless waste forlorn, Unblest by God, o'erarched by sullen skies. There stand that guilty pair, now sadly wise, Their hearts with grief, their feet with briars

Vainly their faded innocence they mourn, And towards the gates of Eden turn their eyes. No more to see the beauty and the bloom Of that blest garden was to sinners given:

To weep and labour wearily their doom, Out of God's holy, blissful presence driven, Till through life's sorrows, and death's dust and

By woman's promised seed they enter heaven RICHARD WILTON, A M.

SAVE THE PERISHING.

A physician was once returning to his home, safety to the sidewalk. Curiosity impelled him perishing, often finds rewards he little dreamed

More are drowned in the bowl than in the

It is easier to blame than do better.

COUSIN MABEL'S EXPERIENCES.

BY MISS. E. J. WHATELY.

No. VI.

WOMAN'S WORK, ITS HINDRANCES AND HELPS.

Ella and I, the only ones of the party left, use do I make of mine? Only in subscribing to soon found ourselves walking together on the a tew charities, and that sort of thing. My smooth-shaven lawn before the house. Ella day seems frittered away in nothing; and, cousin seemed to wish for conversation, but hardly to Mabel, it is strange, the very feelings and know how to begin it. At last she burst out thoughts, I mean about the highest things, abruptly with-

cousin Mabel?"

knowing so little of your daily life."

But do you think-I hardly know how to "You do right to say seem, dearest. It put the question—did you think I was unreason- may not be so. Do you remember Zinzendorff's able in what I said? Well, I see you scarcely hymn know how to answer that. But I want really to talk to you, cousin, and tell you my difficulties."

"Do so, dear Ella, by all means, if I can be

of use to you." "I am sure you can; for I believe you will understand what I mean. I would not for the world be ungrateful,"-and here her voice was a little choked,-" indeed, I know I have more mercies than I can ever be thankful enough to God for, -and when I look round, I cannot deny that what mamma says is true. I have books, and I love reading; and I have music, and work, and drawing; and I do love my own family dearly, and mamma says I ought not to want more! But to have nothing to do but to read for the sake of improving my mind (though, of course, I would never neglect that), is it wrong of me to feel it very insufficient interest in life ! When I was sixteen, I could be content with studying and practising; but at seven-andtwenty,—you see how old I am growing,—I do The prospect of a whole life spent as I am spending mine does-don't think me wicked-Indeed, if I had any,—if I could feel as if I were wanted for anything, - teaching younger duce her to let any part of it out of her hands. reed. She likes to manage it entirely herself; and How interesting to the Scripture student to her, which she would perfer), and a little music be no more." ever seem to come upon us. There are five of us the fulfillment of prophecy?

among us all if we had more to do." "That is a very old experience, my dear." " As old as Dr. Watts's hymn, I suppose you older. Well, but it is not only to keep us vated garden bordering the Nile, where seclusion happy and smooth as a family, and make time could be had .- Burt's Far East. pass quickly, that I long for employment. That would be mere selfishness. While we are all wasting our time, and conjugating the verb 'ennuyer' at our leisure, there are thousands of suffering, struggling, ignorant human beings

and see one's fellow-creatures perish? "No real Christian could wish to do so." "But can I be a Christian, and do it? I am

ready to ask myself sometimes."

know how I am to be saved, and to look to Christ | Should you dare to put out your hand and alone for everything; and he has enabled me to thrust it away?" He dwelt for a few moments put all my trust in him. But since I have been on the idea, and then added:-" Now such a able really to feel this, I have had the words thread has come from God to you this afternoon continually in my ears, "Ye are bought with a You do not feel, you say, any interest in reprice, therefore glorify God in your body and ligion. But by your coming here this afteryour spirit, which are God's. I do earnestly noon God has fastened one little thread upon breadth of the land, reaching every family, and desire to devote my whole life to his service, and you all. It is very weak and frail, and you can some time ago I thought I saw how I could. I easily brush it away. But you will not do so? went to stay with my aunt, Mrs. Marsden, at No: welcome it, and it will enlarge and S-. She is a clergyman's wife, you know, strengthen itself until it becomes a golden and she and my cousions were very active in the thread to bind you forever to a God of love !" purish, and the chief helpers Mr. Marsden has. While I was there I helped them in all their TAKE CARE OF THE WEAK ONES. work, and oh, I was so happy! When I rewhen he saw a little child in great peril in the turned, I wished to try and do something of the grows less, because I have nothing else to do; in the babe of grace. and I really believe if, like dear mamma, I could only snatch an occasional half hour for reading, I should positively profit more by what I read. I think Minnie feels somewhat the

same, though she is so giddly, it is hard to know what she really feels. The others, I think, dislike the idea of any real, earnest work; and yet I can see they all suffer from this idle life. I believe if we were forced to labour for our bread, we should be a happier family; and yet it seems ungrateful to say so, when easy circumstance are a gift of God, surely. But what which used to come freshly into my mind while "Do you think me really very discontented, I was working with my aunt, now require to be striven laboriously after, and often in vain, I seem "That is a question I can hardly answer to be always fighting, too, against wrong feelings, and always overcome."

Selbst das Erliegennach dem Schein Wird oft der Anfang Rettung seyn."

"That is a very comforting word. But still come back to my old question. Can it be according to God's will that a woman should lead a life so utterly useless and objectless as that of many in our station and circumstances, ourselves included?"

" Certainly not. I think the listlessness from the old decree, 'In the sweat of thy brow thou shalt eat bread.' From the time of man's fall, I believe, it has been God's law, not only that the majority of men should be obliged to work, but that some sort of work should be a necessity of man's nature, without which he must suffer mentally, if not bodily.

A SCRIPTURE COINCIDENCE.

The tourist in Egypt, looking for Bible illusfeel that I need something more to occupy me. trations, is likely to be disappointed when he really depress me. Mamma talks of home duties. Moses. No sign of flag, reed, or other aquatic plant appears, either along the Nile or elsc-

Mamma cannot bear to let us help her in any of the rolls of papyrus found in the tombs testify her business or housekeeping. I think nothing to the existence of such plants; the papyrus but being quite prostrate with illness would in- having been made from the bark of the paper-

when papa is at home, which is very seldom, he find that the disappearance of these plants was likes to have her with him alone in his study. specifically predicted by the Scripture writers! No one in the house seems to want anything Says the prophet Isaiah: "The reeds and flags mended for papa, or a commission done for the mouth of the brooks, and everything sown mamma (if Ferris is not at hand to do it for by the brooks shall wither, be driven away, and

share, as she does it best,-and dressing the plants now grow in Egypt? Are not the phyvases with flowers, and now and then helping sical conditions now existing in this country to pour out tea and coffee. You laugh; but the same which have always prevailed? And really I have named all the home duties which does the Divine flat now resist natural laws for

7. And lastly, three name him who helped to raise would not occupy the twentieth part of the time dotus testifies, were extremely valuable, were of one. Of course I know there is the addi- reared, in the time of Egypt's prosperity, by tional duty of being cheerful, and kind, and artificial means—involving the preparation of obliging, and so forth; but I often think that is reservoirs and "brooks." Thus, too, by means be done, then when every one is at leisure. I tiplied. And the prediction of Isaiah relates to am sure there would be more unruffled harmony the destruction of the nice arrangements of artificial life, on which depended the country's high prosperity.

And how entirely natural that the bathingwere going to say, and I dare say a good deal place of Pharaoh's daughter should be a culti-

A LITTLE THREAD.

Payson once gave notice in Portland, that he around us, in need of help which we could give. would be glad to see any person who did not Is it consistent for a Christian to sit idly by, intend to seek religion. About forty came. He spent a very pleasant interview with them, saying nothing about religion, till just as they were about to leave, he closed by a few very plain remarks thus: "Suppose you should see, "Dearest Ella, you do not expect to earn coming down from heaven a very fine thread, so God's favour by the most diligent discharge of fine as to be almost invisible, and it should come and gently attach itself to you. You "No, I trust not. I think I have learned to knew, we will suppose, it came from God.

street. Another instant she would have been kind here, and our clergyman and his wife they will become strong one day. All great graces would have been very glad of my help; but were once little graces; all great faith must visited, and every now and then we would be upon her. At great peril to himself, he rushed mamma would not hear of it, for the reasons she have once been little faith. It is always first gave you; and everything I have tried to under the blade, then the ear, and then the full corn one and another from among the profane and take since has failed, or rather has been so in the ear. Mountain-moving faith was once a the careless, "Behold he prayeth." to look into the child's face, that he might see if he knew whom he had rescued. Pushing back the little bonnet, what were his feelings to see the little daughter whose life he said, that I am wanted for positively at home, the little daughter whose life he said, that I am wanted for positively at home, the little daughter whose life he said, that I am wanted for positively at home, the said, that I am wanted for positively at home, the said through one book. Then where shall going distinctly remember. Four years or so before I that it was his own little daughter whose life he all that is left me is to read through one book, Destroy the children? Then whence shall come distinctly remember. Four years or so before I and then another, just because it seems better to the warriors who march in ranks to the battle? read than make anti-macassars or look out of the Jesus sees the weak ones not as they are, but as of. "Whatever thy hand findeth to do, do it window. But my interest even in my books they are to be. He discerns the complete man

> Forgive thyself nothing and others much. Truth may be suppressed, but not strangled.

For the Christian Messenger.

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A DREAM, WITH A PROLOGUE, AND AN EPILOGUE.

BY S. T. RAND, MISSIONARY TO THE INDIANS.

"The Lord appeared to Solomou in a dream" " Daniel had a dream, and visions of his head upon his bed. Then he wrote the dream and told the sun of the matters." (1 kings iii. 5. Daniel vii.

THE PROLOGUE.

In the autumn of 1823, and extending on through the ensuing winter and summer, there was, in Cornwaillis, Nova Scotia, one of those religious awakenings, termed in these later times, " Revivals," but which at that period were usually designated "Reformations." The late Bro. Edward Manning was the only settled Baptist minister in the township, there being at the time there but one church and one pastor of that denomination. Mr. Manning's piety, zeal and activity were we may well presume, the principal instrumentality in the Lord's hands in directing and controlling the work. Other ministers, however, came to his assistance. The smiling face, and earnest tones of Rev. George which you all suffer is simply the bearing out of Richardson, and the countenances of two young men, the two Hulls, Hezekiah and John are readily recalled, in looking back to those times But Richard Preston, a colored preacher, from Halifax, is more particularly remembered than any other. As nearly as I can recollect the Revival commenced under his labors, and sure I am-he was a very diligent and efficient coadjutor in the work.

The first I remember to have heard of him, must have been, about the first of August, 1823. finds no "bulrushes" or "reeds," answering It was in the "time of wheat harvest." He to those spoken of in the history of the infant came and preached in "our neighborhood" now called Brooklyn, but at that time rejoicing in the fully as poetical, and more euphonious sister, or nursing, or even helping in house-work, if one's situation required it, I should be permer times. The monuments depict them in go to the first meeting held by Mr. Preston, feetly content. But you know our circumstances. great variety—the lotus being a favorite. And but some of the family went, and among others my brother Thomas, who was about seventeen years old at the time, and four years older than myself. The most I remember to have heard respecting the then singular phenomenon of a colored preacher, was a hymn that he sang at the close of the meeting. Next day as we worked done for him or her,—except a chance glove shall wither; the paper-reeds by the brooks, by in the wheatfield, my brother seemed to be thinking of nothing else save that hymn. He kept singing matches of it, and seemed much affected in the evening, which falls mostly to Adelaide's But the question comes, Why do not aquatic by it, as he worked. Many persons afterwards dated their awakenings to the singing of that same wonderful hymn, as Mr. Preston sang it-His voice must have been rich powerful and melodious, both as a speaker and as a singer. to divide these little things between us, which I answer that aquatic plants, which, as Hero- For I have heard it affirmed by the late Rev. Wm. Chipman, that the sound of his voice heard in the distance by persons going to the meeting, would sometimes arrest their attena duty easier performed when there is plenty to of "ponds" and "sluices," the fish were mul- tion, and impress them with the solemn realities of eternity, long before a single sentence was understood. There was doubtless power in his voice, power in the hymn he so frequently sang, but there was a mightier power attending it, and causing it to produce the effects which were sometimes produced. I seem now almost to see my brother's countenance and to hear his voice, as he reaped away, and in the meantime sang, ever and anon, during the livelong day:

"Don't you hear the trumpet sounding?"

"Glory Hallelujah!"

"Don't you hear the trumpet sounding?"

"Glory in your soul."

"Oh! a Judgment day is coming!" "Oh! a Judgment day is coming!" "Oh! a Judgment day is coming!"

"Are you ready for to go!"

It was evident that the key note had been struck. God had spoken. A "Reformation" had already begun, and it spread rapidly, That solemn hymn, with its simple touching music, its constant reiteration of the coming Judgement, and its ever recurring call to be ready, went rolling and vibrating over the length and every heart. It seemed like a voice from the eternal throne, the startling "midnight cry," "Behold the Bridegroom cometh! Go ye out to meet him." Many alas! slumbered still on in sin; but a goodly number "arose and trimmed their lamps." On through the winter the good work spread. Our natural Baptistry, the Little Lake in Billtown, was frequently startled and astonished by hearing respecting

had been the subject of serious impressions while spending the summer with my pious grandparents, who had taken great pains to instruct and admonish me, I had for some months thought myself converted. But I had kept my feelings all to myself, and on returning