

Religious Intelligence.

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McLEOD, Editor.

That God in all things may be glorified through Jesus Christ.—PETER.

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WHOLE NO. 172

The Missionary Spirit of the Christian Religion Illustrated in the Progress of Christianity from its rise to the present time.

CENTURY V.—At the beginning of the fifth century the Roman empire was divided into two distinct sovereignties, under the dominion of Arcadius in the East, and of Honorius in the West. The confusions and calamities which about this period attended the incursions of the Goths, the temporary possession of Italy by Odoacer, and the subsequent establishment of the Ostrogoths, were prejudicial to the progress of Christianity. The zeal of the Christian emperors, more especially those who reigned in the east, was, notwithstanding, successfully exerted in extirpating the remains of the Gentile superstitions, and the Church continued daily to gain ground on the idolatrous nations in the empire. In the East, the inhabitants of Mount Libanus and Antilibanus were induced by the persuasions of Simeon the Stylite, to embrace the Christian religion. By his influence also, was introduced into a certain district of Arabia. In the West, the German nations, who had destroyed that division of the empire, gradually embraced the religion of the conquered people. Some of them had been converted to the Christian faith before their incursions upon the empire; and such, among others, was the case of the Goths.

Pope Celestine the First sent Palladius to Ireland, where he arrived A.D. 431. The mission was unattended with success, which gave rise to a proverb among the Irish, that "Not to Palladius but to Patrick did the Lord grant the conversion of Ireland." St. Patrick, whose original name was Succath, was next appointed. The place of his birth was Baven, which lay between the Scottish towns of Dumfries and Glasgow, and was then reckoned to the province of Britain. This village, in memory of Patrick, received the name of Kil-Patrick, or Kirk-Patrick. His father, a deacon in the village church, gave him a careful education; he was instructed in the doctrines of Christianity, but he did not come to know what he possessed in this knowledge until the experience of great trials brought him to the consciousness of it. At the age of sixteen he was carried off, with many others of his countrymen, by Scottish pirates, to the northern part of the island of Ireland. He was sold to a shepherd of the people, who made him the herdsman of his flocks. Here he remained six years, during which time he received the renewing grace of God. At length he recovered his liberty, but was again recaptured. But in a short time, however, he was allowed to return home, and not long after he gave himself up to the work of the ministry. After his ordination in Gaul he was sent in company with several others, as a missionary to Ireland. The party landed at the place now occupied by the town of Wicklow, either in the year 432 or 441. After preaching in different parts of the country, St. Patrick visited Tara, or Temora, the royal residence of the monarchs; and here, notwithstanding the opposition of the pagan priests, his preaching was most successful. He gained over to the Gospel several zealous converts. In an epistle addressed to Caradoc, prince of certain districts in Wales, after stating that he had been seized by a predatory band, and carried captive to Ireland, he notices the success which had attended his endeavours to bring over the natives "to the obedience of the faith." He thus offers his reason for subsequently becoming a missionary: "Dwelling among barbarians, a Christian and exile, urged by my love and zeal for God and the truth of Christ, I wished, although rudely and in an unpolished manner, to declare those things from my mouth; for the love of my neighbours and my children in the Lord aroused me, and compelled me to give up my country, my parents, and even my life also, if I should be thought worthy to teach the truth to the nations." In the course of St. Patrick's missionary journey he visited also the south of Ireland. Eneas, the king of Cashel, received him graciously listened to his preaching, and became a convert; but the earlier Christians of the country, especially the bishops Ailbe, Declan, Kieran, and Ibar, did not give him a welcome; they either had not been acquainted with the extent of his labours among their pagan countrymen, or they had some fears lest the object of his visit might be to elate a some supremacy over them. It is expressly stated that Ibar would on no account submit to him, because he did not wish a foreigner to be the patron of Ireland. At length, however, their differences were made up, and they were persuaded to co-operate with each other in a more cordial spirit. St. Patrick, after this, returned to the north, where we next find him engaged in the founding of the see of Armagh, the date of which event is assigned to the year 455.—From this time he appears to have ceased in a measure from more arduous labours, and to have employed himself in holding synods for the settlement of the church. Several of the canons enacted in these councils are still in existence, and they serve to elucidate many of the doctrines and customs of the early Irish church. Whatever time St. Patrick could spare from these important avocations, was passed in retirement at Saul, where, in prayer and meditation he ended his days. He lived to an advanced age, and was buried near the site of the present cathedral of Down.

The efforts to evangelize the world, were not, however, restricted to individual attempts. In the fifth and several succeeding centuries, the Nestorians became the most missionary body at that time existing, as well as the most numerous.

Most writers agree that the Christian religion was early planted in Arabia, from the great number of Jews dispersed among these tribes, who claim their descent from Abraham and Ishmael. Some have maintained that several tribes among the Arabians had received the Christian religion long before the time of Mohammed, as appears from numerous passages in the Koran, where both Christians and Jews are mentioned; as well as in their own common histories, cited by Pocock and other Orientalists.

It does not appear, however, that the Holy Scriptures had been translated into their tongue, which will account for the subsequent extinction of their churches. All nations that have had the Scriptures in their own language have stood, either in whole or in part, against the seductions of Mohammedanism; such are the Greeks, Syrians, Armenians, Abyssinians, Copts, and some others.

In the same century, the conversion of the southern or lowland Picts is said to have been effected through the instrumentality of a British bishop named Ninian; and though they were soon after reduced by the northern Picts, their heathen conquerors permitted them to retain the profession of Christianity. The baptism of Clovis, king of the Franks, took place about the year 496; and it has been justly remarked, that "notwithstanding he was an ungodly man he became an instrument in the hand of Providence to promote a cause of which he knew not the value."—Through the influence of his queen Clotilda, who was a zealous Christian, he was induced to profess the faith of the Gospel, and was baptized at Rheims, together with his sister, and three thousand of his troops.

In Britain, Christianity was almost extinguished by the predatory incursions of the Scots and Picts, and afterwards, by the persecutions of the Saxons.

To be Continued.

The Lost Ticket.

OR, IS YOUR LIFE INSURED?

The London train was just about to leave the Exeter platform, when a lady exclaimed, "I have lost my ticket." Her concern became so great that guards and passengers searched the train, but the ticket could not be found. After the confusion had subsided, I said to my fellow passengers, is it not very strange that there should be such anxiety about this ticket, which is but the passport of a day, and may soon be forgotten, while so many have no concern whatever about the journey of life, or whether they have a ticket that will pass them into heaven at last? You may see a man get his insurance ticket, post it to his friends, and look as if he did a very prudent act. Is it not, I said again, strange that man should be so prudent and thoughtful for present things, and yet not care to have eternal life insured. Oh, that there were the same desire to have the passport of salvation, and to know it. A man in the next compartment stood up, and said, "will you have the kindness to tell me how a person is to have eternal life insured, and how he is to know it with certainty; in other words, what is his ticket for heaven?—and how is he to know when he has got it." It was evident from the man's manner, that he felt the question to be of the utmost importance. I said, we will take the case of a life insurance for illustration.

A man insures his life in a certain office; he believes the large figures, stating the amount of paid up, to be real; the policy is deposited in the safe keeping of his banker, lest he should lose it himself. Now, I ask, how does he know for certain that his life is, as it is called "insured." "Oh," said the man, "he cannot doubt it, if he have confidence in the company, and in his bankers. Very well, to carry out the figure thus:—When I look to God for salvation, I am assured that the capital has all been paid up. Neither gold, nor silver, words, nor figures, can express the priceless value of the precious blood of Christ;—and, mind you, the Cross was no ornament, leaving future calls to be met by sinful man. Oh no!—all was paid. The price of redemption was paid to the full, and paid for ever. But, what is the life policy, and how am I to know that I have it?—Christ risen from the dead is the life policy. God has shown his full and eternal satisfaction and joy by raising that Blessed One from the dead, and exalting him to the highest glory. Now as Christ thus died for our iniquities—when thus dead, He could not be raised, but as justified from our guilt. Yes, His resurrection for our justification is as real as His death was for our sins. Unless the question of sin is seen to be forever settled by Christ for us, we never can have full assurance of faith as to final salvation. Christ having finished the great work of atonement, and having ascended up on high, the Holy Ghost came down from heaven, with the glad tidings of salvation, through the blood of Christ, and of eternal life, in Him who is alive from the dead. All who have through grace, believed this testimony have been saved. This illustration holds good; just as when the capital of an insurance company is real, and a life policy deposited in safe keeping, where it cannot be lost or stolen. Even so the believer knows by faith in God's word, that the

atonement for sin has been made; that Christ is his life policy; for "He is our life;"—"he that hath the Son hath life." "He is at God's right hand for us, where we can neither lose Him, nor can ought possibly take Him away." Faith says, "because He lives, we shall live also."

Christ alive from the dead—raised to glory—is the believers life policy,—his passport to heaven. If my salvation were in my own keeping, I should be sure to lose it.—"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Yes, this simple-hearted confidence in God removes every doubt. The love of God is shed abroad in the heart, and the spirit bears witness that I am a child of God. "This seems very clear," said the man; "but will you allow me to state a difficulty I have had for many years?" "Oh, certainly." "Well, sir, it is this:—I read in the Epistle to the Romans, that justification is entirely through Christ, by faith without the works of law, and this hath given comfort. But then, I read in James, 'Ye see then how that by works a man is justified, and not by faith only. Now, sir, this has perplexed me for many years.' "At first sight," said I, "there seems a contradiction, but it is only in appearance."

In Romans the great question of justification before God is discussed; and before Him nothing short of absolute perfection can stand; and hence, Christ alone being perfect, we can only be justified by and in Him. But in James it is, justification before men: 'Ye see brethren' and men can only judge by works. Abraham was justified before God by faith, at the birth of Isaac; but he was justified by works before men, thirty years after, when he offered him up. True faith is sure to work by love, and is sure to produce fruits; if you believe the kindness of a person to you in your need, you are sure to be affected by it. We love God because He first loved us. But where so many make a fatal mistake is, the vain attempt to produce works before justification. When you see your neighbour's chimney smoke in the morning, what do you think? why, that the fire has been kindled. There is sure to be smoke if the fire is applied—but you don't make smoke first. One person might speak of kindling of the fire within, another might speak of the smoke seen without. Where would be a great difference—but no contradiction. The Spirit of God, by Paul, speaks of the kindling of eternal life within; by James, He speaks of its manifestation without; surely both are true. You put the seed in the earth, and with God's blessing you expect the plant, and then the fruit. If salvation were by works, then could none be saved. The man left the train with an expression of real thankfulness; his last words were, "I hope to tell others the gospel I have heard this day—Salvation first, and works after."

Reader! is your life insured in heaven?—Can you look by faith at Christ Jesus, in the presence of God, and say he is my righteousness, my passport. He has taken possession of heaven for me. Does Christ dwell in your heart the hope of glory? or are you gliding along the rails of life without a ticket? You may be a professor; you may be trying by self-righteousness to buy a ticket, and hope some day to get one—that is, to be saved.—It won't do. If God deals with you on that ground you are lost. However you may ignore the death of Christ, God never can. No, he will not sell you the ticket. It must be a free gift. The gift of God is eternal life, even Christ—God's greatest gift of love. "God hath given to us eternal life, and this life is in His Son. These things have I written unto you, that ye may know that ye have eternal life." (1 John, 5: 11-13). The New Testament is full of this assurance of salvation. It is no use saying you are doing the best you can. What! do you mean you are doing the best you can to be saved in some other way than by God's free gift to lost sinners? Eternal salvation, in, through, and by Christ. Oh, but you say, "my frames and feelings." Ah! you will never be saved by looking at frames and feelings. Look away from your feelings—simply to Christ. A person does not say, "I feel nice and happy—so it's all right—I dare say to have my ticket." No; he first finds his ticket and then feels happy. So my reader, you may never rest till you have Christ to be the all-sufficient passports to the haven of eternal rest.

Literary Poison.

We observe that the Police authorities of London, C.W., have imposed a stringent pecuniary penalty upon an individual, who had been convicted of importing for sale, "certain immoral and indecent works, contrary to the prohibitions of the statute." This proceeding must command the approbation of every right-thinking man, and well will it be for the best interests of our province if the example so worthily set be acted upon. Readily do we concede that, with exceptions few and far between, our Canadian bibliophiles would indignantly refuse to place upon their shelves or counters, the rampant and rancid abominations, which provoked law to manipulate her knout at little London, as aforesaid. Truth, however, constrains us at the same time to declare, that even in the most respectable book marts, of Canada West, publications are constantly to be found, whose inevitable tendency is to corrupt morality and inflame the passions.

Exceedingly dubious are we, whether in the whole range of meretricious literature,

anything more diabolically seductive can be cited than many of the fictions of Eugene Sue. If we include the whole of them in the category of condemnation, no violence would be done to truth or charity. With a pencil dipped in the colours of perdition—as poor Hugh Millar once observed—Sue endows vice with vestments which, by hiding her grosser features, render the sorceress only the more dangerous. The sanctity of the marriage vow becomes, in his hands, a mere traditional superstition, to trample upon which, implies the possession and exercise of enlightened mental vigour, that disdains to be shackled by shasters, or cramped by creeds. Yet the writings of this psychologic miscreant—yes, even the most objectionable—are openly bought and sold in the reputable book stores of our young land.

Again, look at the fictional engenderings of another story-teller, far inferior in ability to the Frenchman above mentioned, but still owing skillful to provoke the grosser appetites of the million. We allude to Reynolds, who has been appropriately characterized as a "literary pimp to the lagnies." Is it not a miserable consideration that the contaminating filth of Reynolds soils the premises of a preponderating majority of the decent Canadian dealers in mental pabulum? Such, we grieve to say, is the humiliating fact.—For many years have the unsuspecting youth of both sexes been tempted to purchase this deadly poison, from seeing it publicly exposed in shops, the owners of which might confidently be expected to harbour no such corrosive commodities.

What must be the natural and necessary tendency of such works upon the crude minds of thoughtless and unsettled youth? When fictions inculcating the morality of the brothel, and the lawlessness precivities of Robin Hood are permitted to be openly vended, it is strange that the gaunt gods of the Penitentiary should be so constantly opening their "sullen jaws," to receive fresh victims into the social Purgatory? From data not to be impugned do we speak, when asserting that a very large per centage of juvenile criminals attribute their primary lapsation from rectitude to the perusal of compositions cognate to those we have been condemning upon. To this effect has been the testimony of magistrates and prison chaplains in Great Britain as well as on the continent of America. Strange, indeed, if it has been otherwise. The natural heart of man presents a rich and unctious soil for the seeds of demoralization, and he who sows "cockle" therein, may confidently anticipate a rankly harvest.—Toronto Globe.

Education and Freedom.

A spirit has gone forth among the nations which demands universal education. It comes upon the earth like the atmosphere we breathe, enveloping land and sea. It binds like the principle that wheels the planets in their orbits. Tyrants tremble, thrones bow, armies stand still before it. Man will be educated. On this point the extremities of the world meet—antipodes feel in unison—one hemisphere speaks and the other answers. Man may rise against it—avarice may utter its maledictions—superstition may rail—selfishness may exclaim, interested nobility condemn; but it comes. The decree has gone forth that man shall be enlightened. It will not be revoked. It is the voice of nature—it is the voice of God. Vain is resistance—vain the arm of law—vain the scepter of sovereignty—vain the barriers of caste. They will be swept like the dike before the tide when a nation is enlightened, or the rampart before the whirlwind that has uprooted the forest.

If man is to be educated he is to be free. Freedom has always kept pace with the progress of education. Egypt was once free, at least so far as she was educated. She had, even then, many slaves, and so, many untutored sons. Greece was once free, but it was when the powers of her body and mind were cultivated—when imagination, memory, taste, and feeling—all that was bright or beautiful, foul or terrific, and magnificent or lovely in wondrous, heaven-born, exiled man, enjoyed an ample development and a vigorous life.

Rome was once free—once mistress of the world. From Gaul and Britain to Asia's plains, she pushed her conquering march, and chained the subjugated nations, but she herself was free. Why? Her mind was developed and active. Wisdom sat in her councils, eloquence lingered on her lips. Her legislation was for the race—her literature for all time. Her poetry fell upon the soul soft and sweet as kisses from the lips of love. Her oratory vibrated upon the breeze as the note of the harp, swept by an angel's hand.

Trace the history of modern Europe, and you will perceive that rational liberty has generally kept pace with the progress of general education.—Thomson's Essay.

Wrong Never Obligatory.

One of the most impudent claims put forth by the enemies of moral reformation is, that the "rights" of sin, vice, and crime are as sacred as those of innocence, virtue are morality. Even the professed friends of truth often tacitly admit the "rights" of the devil to be as good as those of God, and that they should be equally respected—especially if there is any prospect of his making a noise on the subject. The proposition that Satan, the usurper and arch-rebel, has as good a

title to this world and all therein, as God, the Creator and upholder of all things, while

"Nature, with all her moving train, Rests on His mighty hand."

would not, in the abstract, be admitted by any one for a moment; yet, like nearly all the other anomalies of the works of the Devil, it is practically admitted every day by the votaries of sin. "They steal the livery of Heaven to serve the devil in." The emissaries of that power often appear with this guise, as angels of light, special devotees of truth. With such, nothing is the more sacred for its moral fitness—nor the less so, for its unnatural or infernal bearings. They will insist that the "right" of partaking of a deadly poison, is as good as that of eating nutritious food. To them, the "right" of dealing out the maddening, murdering liquid, is as valid if the law allows, as that of "giving a cup of cold water" to the thirsty, or the life-giving medicine to the sick and dying. They will claim that the constitutional prerogative of robbing another man of all the best interests of his being, is to be respected as sacredly, and guarded as carefully, as his title to "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

All this is mistake. Sin and Satan may have power, but they have no rights in this world. It belongs wholly to God. And the friends of God will do well to act upon this truth. If any man or collection of men have compromised themselves in this matter, or have claimed to bind others by their acts, they have exceeded their vested rights—and such acts are necessarily "null and void, to all intents and purposes whatsoever." God commissions every servant of His to oppose and destroy the works of the devil. For this very purpose the Son of God appeared on earth. He began the work, and ordered his followers to do as he had done. The great commission contemplates this very end. Without the fullest confidence in this right of God, to every interest, every enterprise, every being, the missionary work is impertinent and obtuse. But if, on the other hand, sin has no business in this world, then the true course is to ignore and oppose its claims. Then the business of the Church is to re-ignite and promote a universal observance of the reign and rights of God "Rest and repose" are gradations of treason and rebellion. All compromises with sin, are opposed to the divine constitution. Christians are compelled to serve their sovereigns wholly in an inoffensive war to the end. They are not authorized to agree to or proclaim a truce—wherever does this, does it at its peril, and "at his own charges." The Church can know no will or policy but Christ's.—Christians must fight till they conquer.—And they "shall conquer, though they die."

"But shall believers fear?
But shall believers fly?
Or see the bloody cross appear,
And all their powers defy?
By all hell's host withstood,
We all hell's host o'erthrow;
And conquering them thro' Jesus' blood,
We on to conquer go."
—Northern Independent.

Nazareth.

A distinguished German, who travelled for the purpose of seeking and examining manuscripts of the Holy Scriptures, has given us a very interesting record of impressions made upon his mind at Nazareth. It was difficult, he remarks, to find the most beautiful view of Nazareth, as it had from all parts a picturesque and beautiful effect. He delighted most, however, in wandering over the eastern heights opposite the city. "Two thousand years," he observes, "may possibly have changed much; but as much as I saw to-day must also have spread before the divine eye of the son of Joseph of Nazareth. How often may he not have wandered where I was now wandering, his sacred heart full of his great future work, full of the conception of his doctrine, which, from the narrow mountains of his little home, should fill all the mountains and all seas of the earth, and every land, and every heart!"

He goes on to inform us, that opposite to him, on the west, lay the crown of all the heights about Nazareth. From the Turkish Sepulchre upon it, it is called by the name of the Moslem saint or prophet (Neb) Ismael. Thither he went, knowing before hand what splendour awaited him there, especially as, that day, the sky was almost cloudless, and the atmosphere perfectly clear.

A few months before I stood upon the loftiest pyramid, with the desert, the Nile, and Cairo at my feet. I had since stood upon Sinai, the majestic mountain of the Lord, and had thence petitioned Heaven itself, like a bosom friend. From the minaret at the summit of the Mount of Olives I had viewed at once the Holy City, with Bethlehem's heights and the mountains of Samaria, the wonderful sea of Sodom, and the mountains of Moab; yet to-day I felt as a child who had yet seen nothing but his own home, and knew nothing of the world. I was thus overwhelmed by the view from (Neb) Ismael, which crowns the heights of Nazareth. I looked towards Tabor, in the east; the lesser Hermon and Gilboa peered upwards in its vicinity; and guided me to the mountains of Samaria, in the south. Thence I looked towards the west, and beheld the forelands of Carmel, and, in the blue distance, Carmel itself. Amid all these mountain heights, the

broad plains of Esdraelon reposed before me, as if encircled by eternal walls. But beyond Carmel, to its left, as well as to its right, lay, like a festal day in glittering beauty, the mirror of the Mediterranean. In the north, a second extensive plain spread forth, with Cana, the little town of the marriage, and the "Horns of Hattin," where the army of Saladin trampled under foot all the conquests of the Crusaders. In the northeast, lastly shone down, like a divine eye, behind desert groups of mountains, the summit of the great Hermon, enveloped in its eternal snows; and withdrawing my gaze from those distant scenes, I looked down upon Nazareth, which clung like a darling child to the hill above which I stood.

What were the feelings of my soul during this survey? The admiration and devotion then felt have no words to express them; but a Psalm of the inspired David was rushing to the lips, to resound to the depths of the unfathomable ocean, and to ascend to the snowy summits of Hermon. What may this watch-tower have been to our Saviour? A symbol of his kingdom upon earth, of the Gospel of redemption, as it embraced Heaven and Earth, and seas, with the arms of maternal affection; as it compressed together both the past and the future, in the one great hour upon Golgotha. The snow of Hermon looks like the gray head of Time—like the past; the sea pregnant with mystery, like the future. Between both reposes the present, this dew-drop, reflecting infinitely rich images from the rays of the morning sun.

Don't be hasty.

1. Because you will be likely to treat quite lightly two very good friends of yours.—Reason and Conscience, who will not have chance to speak.
2. Because you will have to travel over the same ground in company with one Sober Second Thought, who will be more likely to have with him a whip of scorpions than a bunch of flowers.
3. Because the words or actions involved in it are more likely than otherwise to be misunderstood, and therefore to be severely judged.
4. Because this is one way to please and give great advantage to a great enemy of yours, and powerful enough to be called "the Prince of this World," and who has caught more people than can be counted in this way.

5. Because in so doing you are likely to be a fellow-traveller in such company as follows:—"He that is hasty with his feet sinneth."—"He that is hasty of spirit exalteth folly."—"Seest thou a man hasty in words? there is more hope of a fool than of him." "The thoughts of every one that is hasty tend only to want."
6. Because such a fire may be kindled that cannot be put out even by all the water a whole engine company can throw, with Second Thought for their captain.

COLPORTAGE IN EUROPE.—Through the instrumentality of the British and Foreign Bible Society, colportage has spread abroad the Word of God in most of the nations of Europe. In the South it has widely disseminated the Bible in Spain, and the effects have already been evidenced in the clear dawn of reformation which lately appeared in that dark land—now, alas! overcast, but destined assuredly by Him "whose word shall not return unto Him void," yet to usher in a bright and glorious day. In the North it has reached Norway and even to Finland, where recently 240,500 copies of the New Testament have been circulated, being a copy for every family, and 40,000 for the solitary and homeless. So highly is this agency prized in Sweden, that a colporteur school, for the training of agents, has recently been opened there, and several benevolent men support a number of colporteurs—one of them supports seven agents.

PRACTICAL PREACHING.

We have heard of various specimens of negro eloquence in our time, but never actually listened to the illustration till yesterday. Dropping into an African meeting-house, we found the sermon just commenced. The topic seemed to be the depravity of the human heart, and the sable Divine thus illustrated his argument:

"Brethren, when I was in Virginy, one day de old woman's kitchen table got broke, and I was sent into de woods to cut a tree, to make a new leaf for it. So I took de axe on de shoulder, and I wander into de deeps of de forest."

"All nature was as beautiful as a lady going to de wedding. De leaves glistened on de maple trees like new quarter dollars in de missionary box; de sun shone as brilliant, and nature looked as gay as a buck rabbit in a parsley garden; and de little bell round de ole sheep's neck tinkled softly and musically in de distance."

"I spied a suitable tree for de purpose, and I raised de axe to cut into de trunk. It was a beautiful tree! De branches reached to de four corners of de earth, and raise up high to de air above, and de squirrels hop in de limbs like little angels foppin' deir wings in de kingdom ob heaven. Dat tree was full ob promise, my friends, just like a great many ob you."

"Dea I cut into de trunk, and made de chips fly like de mighty scales dropping from Paul's eyes. Two, three cut I gave dat dat tree, and alas, it was holler in de butt! 'Dat tree was much like you, my friends—full ob promise outside, but holler in de butt!'"