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SELECT READING.

DEE TO SELLS—Live as near to Jesus as you possibly can, but die to self. It is a daily work. Jesus is as a sun that shines on the mountain, and now and then a sunbeam comes over the top; we get a glimpse, a sort of twilight apprehension of the brightness of the sun, but still must be much more subdued, before we can bask in the beams of the ever-blessed Jesus, or say in everything, "Thy will be done."
Beveridge.

PASTORAL TRACTING.—The Apostle says, "I taught publicly, and from house to house." We have now, too much of religion in our day, and too little of home religion; none too much teaching, publicly, and too little "from house to house." He is to take not only a general oversight, but a particular oversight reaching to every member of the flock. Baxter says, "If physicians should only give a public lecture on phisic, their patients would not be much the better of them; nor would a lawyer secure your estate by reading a lecture on law."—and so intimates, that neither would a pastor accomplish the work of oversight, if he only publicly calls after them, and says, "Well, he is to 'go preach,' not merely to get himself in the pulpit once a week, and preach to those who come. The Saviour's language still being, 'I was sick, and ye visited me, and in prison, and ye came unto me.'"

GOOD MANNERS.—It is a vulgar notion that politeness is only required toward superiors. But the truth is that every man ought to regard his fellow-men, as his superiors, and treat him accordingly. Such feelings the real gentleman always has. "Let each esteem other better than themselves," says an Apostle. This is the very soul of good manners.

RULES FOR READING.—Read the best books which wise and sensible persons advise, and study them with reflection and examination. Read with a firm determination to make a similar application to your own mind, more or more immediate or more important duty. Do not read with a view of making a display of your reading. Do not read too much at a time. Reflect on what you read, and let it be moderately enjoyed and well digested.

"IF YOU PLEASE, MAKE ME A CHRISTIAN."—I well recollect in the course of my labors a poor Hindoo youth, who followed me about the garden of the school, asking me to make him a Christian. I said, "It is impossible, my dear boy; if it is possible to do so at all, it is possible only through the Lord Jesus Christ, to make you a Christian."—Pray to him." How well I recollect that sweet voice and sweet face of that boy, when he soon after came to me and said, "The Lord Jesus Christ has come and taken his place in my heart." I asked, "How is that?" He replied, "I if you please, make me a Christian" and he was so kind that he came down from heaven, and has lived in my heart ever since." How simple and how touching! "Lord Jesus Christ, if you please, make me a Christian." Can you say that you have made a similar appeal in your hearts to the Hindu boy? And can you say, my young friends, that Jesus Christ has come down from heaven to live in your hearts?—Rev. Dr. Boaz, of Calcutta.

DR. BUSHNELL once remarked that "in order to get one handsome person, you must select a feature here and a tint there from a hundred others, and imagine them put together in a new combination."

JEAN PAUL says of children:—"The smallest are nearest God, as the smallest planets are nearest the sun."

JESUS CHRIST, without worldly possessions or scientific eminence, has his own peculiar sanctity. He promulgated no important discoveries; he aimed at no superiority; but his life was a life of purity; of the holiness of the holiness; the conqueror of Satan; altogether without sin. To the internal eye of the heart, to the discernment of true wisdom, how illustrious was the pomp of his appearance, and how unspeakable his greatness.—Pascal.

TRUST GOD.—"I could write down twenty cases," says a pious man, "when I wished God had done otherwise than he did; but which I now see, had I my own will, would have led to extensive mischief. The life of a Christian is a life of pain. He must by hold on God, he must follow hard after him, he must determine not to let him go. And yet you must learn to let God alone. Quietness before God is one of the most difficult of all Christian graces; to sit where he pleases, to be what he would have us be, and this as long as he pleases."—Christiana Treasury.

PRAYER.—Don't exhort when called on to pray. It is very well to exhort at proper times, and under proper circumstances. But when you are called on to pray, dressing yourself, it is not the time to exhort. Stand up on your feet, look at the audience, and talk right at them, if you have anything to say to them; but when you pretend to pray, pray.—Pacific Methodist.

OUR GOVERNMENT WITH GOD.—The Rev. Joseph Alleine having shortly before his death, a conflict with Satan, said: "Away, thou foul fiend, thou enemy of all mankind, thou subtle sophist! Art thou come now to molest me, now I am just going to sleep? For I am none of thine! I am the Lord's, Christ is mine; and I am his by covenant. I have sworn myself to be the Lord's, and his will I be: therefore begone!" These last words he often repeated, "which," says Mrs. Alleine, "I took much notice of, that his covenanting was the means used to expel the devil and all his temptations."

POCKET MONY FOR CHILDREN.—There is no error more fatal than imagining that pinching a youth in his pocket mony will teach him frugality. On the contrary it will occasion his running into extravagance with so much more eagerness when he comes to have money in his own hands; as pinching him in his diet will make his appetite into the more rapacious. If you money than is suitable to his age and discretion, you must expect to find that he has thrown it away upon what is not only idle, but hurtful. A certain ample, regular income; any child above six years of age ought to have. When he comes to be capable of keeping an account, he ought to be obliged to do so; he will thereby acquire a habit of frugality, attention and prudence, that will be of service to him through his whole life. On the contrary, to give a young person money to spend at will, without requiring an account of it, is leading, or rather forcing him upon extravagance and folly.

SENSIBILITIES.—The sensitivities are like woodlands. They are not to be cut down, but to be cultivated. They are to be cultivated by the hand of God, and not by the hand of man. They are to be cultivated by the hand of God, and not by the hand of man. They are to be cultivated by the hand of God, and not by the hand of man.

the orator says of such unprincipled and immoral policy: "The great evil is, that the chiefs of nations (les chefs des nations) are not aware of the immense evil they bring upon mankind, in thus trampling, by their great acts, the laws of morality." "But," adds Mr. Naville, "it is not our duty to repent to Kings; our general conclusion is, that the modern politics give to skepticism a powerful support!" "This is too true, and we see it in Anglo-Saxon as well as other communities. To shroud selfish designs under fine names, and plausible professions, is not the crime of France only, in modern times. Good men everywhere look with sadness at the apparent, nay, practical forgetfulness, that the Righteous Lord who loveth righteousness is the Governor of nations as such, and demands, on penalty of his frown, legislation according to his eternal laws of truth and justice.

As to the cause of Skepticism in religion, M. Naville said that at all times there is a religious movement and awakening; yet there is much in it bad and impure, especially in the instinct of contests and controversies; and to many persons, religious divisions are a source of doubt and skepticism. "The world of unbelievers and undecided persons, is constantly surrounding professed Christians; the most fruitful germ of skepticism, the most powerful cause of their indecision, is the spectacle of the controversies and disputes of Christians with one another.

The prevalence of infidelity in modern French literature, in periodicals, in newspapers, and the lighter publications of the day, was next dwelt upon. "An eulogy on vice is often found under the same cover with an eulogy on Christian virtues." "Modern Skepticism also finds an auxiliary in Science. Many savans exclude God from their views and thoughts; for them nature is without a cause, and mankind without a Providence."

The grand remedy for Skepticism, as M. Naville showed, was faith in God. "A Deity," he said, "I know," said he, "no other remedy." The sermons and addresses delivered during the period of the Conference, independent of its special and prescribed sessions, have been interesting and important. Dr. Guthrie, the Hon. and Rev. B. J. Noel, the Rev. William Arthur, Dr. Usher, the Rev. John, the Vicar of Islington, London, (Daniel Wilson), the Rev. Mr. Dallas, who had a meeting for the Irish Church Missions—such were some of those who edified the English-speaking portion of the members of the Conference. Mr. Denham Smith, also of Kingsley, gave several Revival addresses, (with some marked results), and Mr. Noel inaugurated open-air preaching in Geneva, by an admirable sermon in French. Dr. Krummacher, of Berlin, and other Continental pastors, also preached, in different places.

A Fast Day in Geneva, according to ancient custom, commemorating the sufferings of Jesus Christ, was observed for the common faith, presented opportunities for many meetings independent of the Conference, (suspended for the day), and yet in accordance with its main design. Thus, at Col. Tronahant's house, there was a large gathering, where Italy received special attention. Religious tracts also were duly considered. Thus, again, an English meeting was held elsewhere, for the stirring up (by facts related and addresses made) the flame of missionary zeal. At this meeting a foreign pastor gave interesting accounts as to the present condition of the Holy Land, which (including Lebanon), he had lately visited by Mr. Rev. a Swiss pastor, and a memorable meeting on the same day, when Jesus in Christ united in prayers to God and pleading with Gentile Christians, in behalf of Jews out of Christ. To this I referred in my last letter.

The Swiss Reformation, and especially the great Genevese Reformer, Calvin himself, furnished the theme to Dr. Merle's address, on Thursday morning, at the reopening of the Conference in the Cathedral. Never did I attend any gathering more truly heart-stirring. Here was the church in which Calvin preached and taught; and when the historian of the Reformation, in the course of his address, delivered from the temporary desk which was used throughout the Conference meetings, pointed to the pulpit with the canopy overhead, under which Calvin had so often stood, and the old black oak chair in which the great Doctor (Teacher) had so often sat, and with the vivacity of an eye flashing from beneath those dark, bushy eyebrows, and a hand pointing instinct with demonstrative ardor, he cried out "cette chaire!" (that chair!) the emotion in the vast audience was profound.

Every word of D'Abigne's address was distinctly spoken, and eagerly listened to. It was rich in all the beauties of his rhetorical style; he drew the portraits of Calvin, Luther, and Melancthon, with a distinctive power and with a master-hand; he described with striking clearness the controversy of Calvin with Luther, on consubstantiation, and their reconciliation; and with a fullness of great unctio and enthusiasm he recapitulated the grand article of faith which Calvin bore witness, as the greatest of Reformers.

The Italians are not to be forgotten in my notice of the proceedings of last week. On Thursday afternoon, at the chapel of the Oratory, the Hon. A. Kinnaird, M. P., presided over a crowded meeting. Near the altar, and on the right, were seen Mr. Rev. and M. Meille, Waldensian pastors, with others apparently their brethren. M. Meille was the first speaker. He was heard, that, strictly speaking, there was very little of Protestantism and of spiritual religion; that for the present the collision, with social utility, was the chief object. Nevertheless there was some, could now labor without hindrance in the spread of truth. He dwelt also with approval on the great pioneering work done by Cavour, Garibaldi, and the recent letter of Baron Ricasoli. He also touched on the question of the union of Church and State. He concluded by saying, "I will solve itself by and by, in the sense of Cavour's words, 'A Free Church and a Free State.'" But the charm and attraction of this Italian meeting was the address of M. Mazzella, (in Italian) Professor at the University of Bologna. He is yet young; but he has a bold and vigorous intellect, and a rapid and striking manner, the antagonistic positions of Protestantism and Popery in Italy, and the relations of the different Protestant congregations to one another. He spoke with profound affection, of the various sects, to which he does not belong), and expressed his conclusion that "the day would arrive when the Evangelical Alliance would meet in Rome itself!" D'Abigne expressed the same hope in his address, and contrary to what is usual in the meetings there, there was a burst of applause. It does not speak very favorably of religious liberty in Italy, to find it announced at the meeting of the Oratory, that M. De Sanctis, one of the expected speakers at the Italian

meeting, was refused a passport to Geneva. The singing of hymns in connexion with the meetings of Conference, was exceedingly delightful. There was a collection of Psalms and Canticles, (or Psalms of Canticles), selected and printed expressly for the occasion. Of these, the original number, in German, two, in English, five. But in most cases French and German words were given together, and in others, words in accordance with the music, which was also furnished in the book; in a few cases, the three languages ran parallel, as in the glorious outburst of seasonable and jubilant song which immediately followed the magnificent and powerful address of Dr. D'Abigne, on Calvin and the Reformation. The original hymn and music were—as is generally known—Luther's, and of course the German language supplied the words. It is the celebrated "Choral de Luther," which begins: "Ein feste Burg ist unser Gott," "Our God is a strong tower."

But parallel with each line ran the French and English. Accordingly, when Luther's "Choral" was announced, the three peoples swelled together the heart-thrilling notes of the glorious God and King, who in dark days had shielded, defended and made victorious, witnesses for his truth, especially in Germany, Switzerland, and England. More than this, true believers realized in the expressions of this noble song, their own and final victory over Satan, the great adversary and enemy of their souls. And so the last verse, as echoing in three languages along the aisles of the noble Cathedral, ran thus: "Yes, if the world with devils swarmed, In fiery ranks and fierce array, We fear them not, by their sin armed; With Christ we're sure to win the day; Thus Satan we defy, Nor dread his tyranny; 'Tis his own sin that's his undoing; The tempter's power is past; One word of Christ can lay him low."

The last hymn in the Conference selection was "For the Holy Supper," and was specially used in connexion with the celebration of the Redeemer's death. It is a hymn of humble thanksgiving to the Lord of the Feast; beginning with the acknowledgment of unworthiness and sinfulness, proceeding to extol his deep compassion and matchless love, dwelling on the blood which "flowed for our offences," and "the tasting of the sufferings of death for us."

The American meeting was held on Saturday, at the Oratory. Its design was to illustrate the effects produced on Romanism by emigration; and on that subject Dr. Baird bore full and gratifying testimony in a very interesting address. Immediately after the close of his speech, Dr. D'Abigne, who was obliged to leave the meeting, spoke in French, and said a few words, and proceeded to express his profound sympathy with "all the children of God" in America, in connexion with the civil war and its results. These sentiments were earnestly responded to by the audience, as also his prayer to the Prince of Peace for the cessation of the war. Dr. Baird spoke in French, and said a few words, and proceeded to express his profound sympathy with "all the children of God" in America, in connexion with the civil war and its results. These sentiments were earnestly responded to by the audience, as also his prayer to the Prince of Peace for the cessation of the war. Dr. Baird spoke in French, and said a few words, and proceeded to express his profound sympathy with "all the children of God" in America, in connexion with the civil war and its results. These sentiments were earnestly responded to by the audience, as also his prayer to the Prince of Peace for the cessation of the war.

I arrived here, on my way to England, on Tuesday night, having spent one day in passing through Switzerland from Geneva to Lausanne, and another from Lausanne to Zurich to Canstatt; and leave, D. V., in a few hours for London, expecting, D. V., by travelling express day and night, to reach home on Friday evening. I shall only mention that the interest of the Geneva Conference culminated on last Lord's Supper, (delivered from the temporary desk which was used throughout the Conference meetings), pointed to the pulpit with the canopy overhead, under which Calvin had so often stood, and the old black oak chair in which the great Doctor (Teacher) had so often sat, and with the vivacity of an eye flashing from beneath those dark, bushy eyebrows, and a hand pointing instinct with demonstrative ardor, he cried out "cette chaire!" (that chair!) the emotion in the vast audience was profound.

Dr. Morrison never forgot himself in his travels. His religion was unaffected by change of scene or of society. It so pervaded his whole being as to form a second nature in his simplest, most solitary, and most unassuming life. He was a man of great and noble nature. Travelling from Geneva to Canstatt, he was accompanied by two young ladies, the daughters—as he understood before the journey's end—of a clergyman in the neighborhood of London. The young ladies had just been visiting a religious relative at Bath, and seemed like birds escaped from imprisonment. Their conversation was full of life and merit.

"I could not stand it much longer," said one of them significantly. "It was nothing but Methodism." "Do you know what Methodism is?" said Dr. Morrison, quietly. "I think it is something about religion all day long," said the other. "Now I don't think that was ever intended," was his quiet answer.

The door was now fairly opened, and Dr. Morrison pursued the conversation, we may well suppose, with that genial earnestness, and consummate tact, which distinguished him. One of the young ladies, however, stood out very resolutely against his views of religion; and when the coach stopped at the cross-road, where friends were waiting to receive them, Dr. Morrison said to her: "Well, my young friend, let me request that before you go to bed to-night you will read the parable of the fig-tree, and you will find that he will enlighten you upon these subjects." "Well," she replied, "I am much obliged to you, at all events." "Not at all obliged," said he, "for I am always obliged to defend the truth, wherever I hear it called in question." Many years passed away, and the circumstance had almost vanished from his memory, when he was invited to a dinner by some members of his church who had recently spent an evening in a clergyman of London, and had met with another man and his wife, who spoke much of Dr. Morrison. The object of this party was to supply the opportunity. During dinner the conversation flowed freely, and the clergyman's wife, young and interesting, was frequently observed looking toward Dr. Morrison in silence, but with tears in her eyes. After dinner she went into the garden, and walking with Dr. Morrison alone, the clergyman said to him, "I cannot tell you, sir, how much I am indebted to you." "I was not at all aware that you are indebted to me," was the natural reply.

"You have observed my wife," said the clergyman. "She is the best of wives, and the best of mothers. Christianity has made her so, and it is through your words that she became a Christian." The circumstances were then recalled, and that stood out boldly in the Bath coach against her fellow-traveler's views of religion, despised his parting counsel, and went to bed that night without reading the Scriptures, or bending her knee in prayer. But she had no sooner gone to bed than she was awakened by a voice that would not let her sleep. She was compelled to get up and dress; and then she read the Word of God as she had never read it before, and prayed as she had never prayed before; and the issue of it was her conversion to God. When the dinner party had dissolved in the drawing-room, the clergyman said to his wife, "My dear, I have found him all," and she rose and rushed to Dr. Morrison, as a child would to a father, and fell on his neck and said, with an emotion which cannot be described, "Yes, if I ever get to heaven, I will own you for my spiritual father." Blessed are they who add, as our Lord said, "I have found him all," and such words and recognitions as these, to numerous and common. "Service and Suffering," by Kennedy.

Prayer for the Union.
A land of law and Gospel peace,
The Eden of the Western World,
What land so blest as ours?
How shall we prove our grateful thanks
To Thee, O bounteous Giver?
Whose own right hand hath made us one,
By lake, and gulf, and river?
Lord! write this law on every heart:
"Our Union, now and ever!"
For thou hast taught us through thy Son,
That those who thus have joined in one
No human hand should sever!

The Serpent crept Eve's pure heart,
And by his cunning won it;
Was, who unto our Eden-land
The Serpent's trail is in it!
A million hands, by madness moved,
Will strike the common mother;
A million hands, by madness moved,
Will strike the common mother;
A million hands, by madness moved,
Will strike the common mother;
A million hands, by madness moved,
Will strike the common mother;

The Land of Job.
The geography of the land of Job, is a commentary on his poetry. Conceive a land lashed over by the sun, when lightning rushing in, like an angry painter, did not dash his wild colors across the sky, but lay over in extremes, now dried up as in a furnace, now swimming with loud waters—its sky the brightest or the blackest of heavens—desolate crags rising above rank vegetation—beauty adorning the brow of barrenness—shaggy and thunder-bills surrounding narrow valleys and water-courses; a land, in all her queen-like majesty, when not swaddled in sudden tempest and whirlwind; a land of lions, and wild goats, and wild asses, and ostriches, and hawks, stretching toward the South, and horses clothed with thunder, and eagles making their nest on high; a land through whose transparent air might look down in all her queen-like majesty, when not swaddled in sudden tempest and whirlwind; a land of lions, and wild goats, and wild asses, and ostriches, and hawks, stretching toward the South, and horses clothed with thunder, and eagles making their nest on high; a land through whose transparent air might look down in all her queen-like majesty, when not swaddled in sudden tempest and whirlwind; 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