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### HALIFAX, N. S., WEDNESDAY, SEPTEMBER 10, 1862.

WHOLE NO. 686.

### Religions Miscellann,

For the Provincial Wesleyan. "The Master is Come, and Calleth for Thee. BY M. E. H.

Suggested by hearing a discourse preached by the Rev. Mr. Lathern.

of religion.

He came not, wherefore? Stern disease Had entered long before. And Death, the silent messenger, Stood waiting at the door ; And fears the sisters shrank to speak, Wasted each form and paled each cheek.

He came not, wherefore? Placid eve Had ofter brought him near-A welcome, nay, beloved guest, Their happy home to share ; Entranced they listened to each word, Which all their earnest being stirred.

What high and glorious themes were those, On which he oft would dwell Wondering they heard, yet sweeter still. The words he loved them well .--And Mary, at the Master's feet Forgot all else in converse sweet.

He came not, wherefore? He was wont Gladly to turn aside From haughty Scribe and Pharisee, Who still his power denied. And in their calm and blest retreat Find sympathy and reverence meet.

He came not, wherefore? They had sent A messenger to say "He whom thou lovest, Lord, is sick," Nor feared a long delay .--But deemed, fond sharer in their grief, His presence soon would bring relief.

He came not, wherefore? They had watched Till watching seemed in vain, And bitter thoughts of misspent faith Thrilled every nerve with pain ; While taunting lips were murmuring low, "This were not had he loved ye so.

"Not thus had Death the victor proved, And laid the loved one low; Had He, in whom your hopes were placed, Cared ought for human woe, What now his friendship or his power, They save not from the trying hour ?

Thus many spake who thronged around The sisters' grief to share ; While they, with Sin's unswerving trust Long battled with despair ; "The Master yet will come, they say, And vindicate his strange delay."

The Master comes !" Oh! tidings bles Ye weeping sisters weep no more ; He calls you, haste to meet your Lord,-Your precious dead shall he restore ; Sorrow enclosed the weary sight, But joy breaks forth with morning light

not conscious of " peace with God," or " joyous you don't believe 'nm." And the agent for the round those galleries a fine company of bright- nature of the reception accorded to them. Hav-the that experimental passage is understood? ever did." Not a bad illustration of that old they may qualify themselves for filling such places version of a prodigal young man, who was in-"The Spirit itself beareth witness with our spirit, command to heap coals of fire on the head of and rendering such service in days yet to come. vited to hear John Wesley in the old chapel at those "words which are like a sharp razor, placeards, displaying various striking passages in that we are the children of God." Without your enemy.-Boston Journal. this there may be the form but not the power attained to !

#### Evil Speaking. Third,-A conscientious discharge of all the My heart is pained with the darts of evil speak-

duties devolving upon us. "The grace of God teaches us, that denying ungodliness and world-ing. I visit the villages and small towns of our ly lusts, we should live soberly, righteously and God's Word. In these far more than in the godly, in this present world." One of the sub-thronged cities, are the evils of DETRACTION aplime objects contemplated in our redemption by parent. It seems to be the necessary food of It is very true that many things occur every day the Son of God, was to purify unto himself a pe-conversation in some communities, whether in cultar people zealbus of good works. "Good the social party, the sowing circle, the formal well fitted to protect us against the delusion of works resulting from faith and experience, can-not be separated from religion, our light can not be separated from religion, our light can even in the room where sickness and death even in the room where sickness and death even in the room where sickness and death care which is taken to ascertain facts---the free, Families are shine to the glory of God only through good should remind of other themes. Families are

kept at variance ; the influence of others is pre-Combine the three particulars above mentionvented ; the prospects for happiness are blighted, faith, experience and practice, and a correct ed; and many a heart bleeds all the way to the view of religion is presented, but discard one or two, or give undue prominence to either and the two discard one or who do these things. And yet I seldom hear the world at large. two, or give andue prominence to enter and the whole of the world at large. Who do these things. All yes a section the world at large. One thing has especially from the pulpit the warning such sins should re-ceive. Seldom are they more than hinted at, or thoughtful, anxious solicitude Religion as well as its author has thus a Trinity in its nature, knowledge, feeling and doing, it-soon as uttered. Minister of God's truth, will have come under the examination of Coaference, think about it; let your penitent hearts be turned tellect. emotions and actions, the Bible, the Spirit and man. Some think they believe the word but continually disregard its precepts. Others imagine that they have an experience, but still are living in sin, while others again suppose that they are keeping the commandments, ing the souls of those who do it to the wrath of and yet are total strangers to the exercises of repentance, faith and joy in the Holy Ghost. These are all in error, however sincere they may be none are truly religious but those in whose and the slanderer as His and the slanderer as His. character are found the above mentioned ele-

ments of the Christian religion. This view of Sin. the Throttler. the subject exonerates from the charge of bigotry

those who maintain that there is but one religion We do not thus confound religion with names. sects and organizations, or with buildings, cere- of language, under the head "Knowing and Church, led by devout men, in weighty words nonies, forms of worship, or church government. Naming," gives the derivation of sin, how it and with Divine unction-the solemn and im-It can live and be manifested, in the midst of a came to be called by this name, in the following pressive services which have accompanied the great variety of outward circumstances and pe- interesting manner : uliarities, but still its nature is the same, and the same results as regards moral action, are constanly produced. This religion we incline to believe, is found in some degree, among all de- mark from which the serpent was named with his the numerous public and domestic acts of beominations of Christians the chief regret is its

great scarcity. Some are very moral, constant. the general idea of throttler. It is a curious ducted by such a body of men, trusting in the ty of Cornwall before. And certainly, Cornwal y performing religious duties. So strict on the root this anh, and it still lives in several mo-mediation of their own High Priest, Christ Jesus. abath, as earcely to look at a river because it dern languages. In Latin it appears as agno, to runs, or at a bird because it ceases not on that day strangle ; in angina, quincy ; in anger, suffoca- Divine, must exert a powerful influence for good and upon the admirers of what is wild and beau to gather material for its nest, and yet the whole tion. But anger meant not only quincy or com- on those by whom they have been and are sur- tiful in scenery ; claims upon those who love of their religion is confined to one of its essential pression of the neck ; it assumed a moral import, rounded.

elements. Oh ! when will human beings learn and signifies anguish or anxiety. In Sanscrit In the seventeen circuits included in the Corn- those whose delight it is, with a fine breeze and a flowing sheet, to sail over the swelling and it was chosen with great truth as the proper wall District, in their 150 chapels and school- a flowing sheet, to sail over the swelling and name of sin. Evil no doubt presented itself houses, and in the open-air, before the Conference tossing ocean, such as, perhaps, no other coun-

The assembling of such men, the various dis-

cussions in which they engage on the matters brought before them, the influence of such meetearnest, but kindly interchange and conflict of ome now, ask His mercy, call upon Him ! opinion-the reverent waiting on Divine guid "The arms of love that compass me Would all mankind embrace." ance which characterise these deliberations-

God help you to come ! Come there is mercy with Him, mercy for you ! I charge you, as in His sight-I charge you, as one who shall neve

behold you all again-meet me at the right hand thoughtful, anxious solicitude manifested to pro- of God ! Meet me there ; and if you would in which laymen and ministers had been, to to say, "I will come to Christ, He will receive is creeping almost into every family, and every some extent, in conflict ; and in every instance me ; then I will give Him my heart." Say so place of business, and into the daily and weekly the appeals of lay gentlemen were treated with now : lift up your heart, and say, " Lord Jesus, place of dustness, and mot the tany and daugh-journals which are read by our sons and daugh-ters, eating out the life of devotion, of charity, indicate of the Bedemer and ernor. eternity comes, that many sinners were led to God? Never will pure religion triumph while pressions of anxiety to give the laity the full Christ to-day; and that in this pit some were ed from the pit of sin."

> to put away, which should always distinguish the true Christian pastor, has been touchingly

manifested in high places. And then the words Max Mullen, in his recent lectures before the of wisdom from the chair-the daily, fervent, Royal Institutes of Great Britain on the science supplications of the collected ministry of our entary retrospect of its proceedings. From all that we can gather upon the admission of the probationers into full connexion

The root of the word serpent is ah or anh in with our ministry, including the powerful, soulhappier Sanscrit, which means to press together, or stirring charges of the ex-President and the thodism began. To a large number of the min choke, or throttle. Here the distinguishing venerable and beloved Thomas Jackson-and the attractiveness of novelty : probably not more than a third of them had ever been in the counthrottling, and ahi meant serpent, as expressing lieving, hepeful worship of Almighty God, conhas claims upon the antiquarian and the geole

explore the dark bowels of the earth, and upon

aversion to overcome.

Conference Retrospect.

Second, - An experimental knowledge of God now he goes on his way-he tells how the man sionally, one quite new and strange is heard, his text Luke xv. 2, "This man receiveth sin- attributed to any but ordinary causes. In some London Midnight Mission in Jesus Christ. This essential part of religion assaulted him. "He caught me by the wool uttering words which, either for their weight and ners." He first contemplated the character of previous years, some forty or fifty have been Under the heading "A scene by night in the is sadly overlooked by many. Thousands sup- and swung me round just so. He put his name value, or for their beauty and grace, tempt us to Christ as the receiver of sinners; the kind of under medical advice; this year, the Conference Haymarket," the Revival, a paper published pose themselves to be very religious, who are on my book. Jest look a here-dare him be if wish they were heard more frequently. And sinners-repentant-whom he received; and the has had the effect with many, of an invigorating London contains some interesting details by a summer excursion. The assembly of ministers correspondent, of this new movement,

> May they accomplish more than ever their fathers Moorfields ; and added, "He is now gone home working deceitfully." The President might English and in French, from the Holv Scriptures. to heaven ; and the preacher of that day, John have been seen taking his full share in every 1 resolved to betake myself to this quarter, now Wesley, who announced to that young prodigal discussion, replying as one of the many, and not so notorious in the evenings, and to observe the "This man received sinners," has gone home to speaking ex cathedra, but with a colloquial ease effect of this new and haudable project.

"This man received siners, has gote more voice his glorious reward. John Wesley, whose voice has rung around this hallowed spot, and preached for the moment he had forgotten that he was this neighbourhood has been described in the My heart is pained with the darts of evil speak-ing. I visit the villages and small towns of our country, and in all of these are ministers of hearts, must produce important results, as they that heard him is gone; but, thank God ! we are that heard him is gone; but is that heard him is g thousands that heard Wesley preach; and I am position. The quiet despatch of the Secretary ters, in fact, there pours out a crowd whose like as much called of God to preach as he, though is familiar to all who know him. The general could not be found in Europe for licentiousness, beile is that Mr. Farrar is the best Secretary belief is, that Mr. Farrar is the best Secretary disorderliness, and shameless impudence. The though men die, and generations die, the glorious the Conference can produce. There is reason divans and gin-shops cast floods of light upon text abides, 'This man receive th sinners.' Hear in the objection-which we have frequently the curious scene.' This goes on from eleven it, sinners, hear it; accept it ! Come to Christ; heard of late-to any minister who has passed at night to two or three o'clock in the morning. the Chair of the Conference being subsequently At present the nightly crowds are considerably elected to a subordinate post. It is contended increased by our foreign visitors. that the ex-Presidents should be released from

all subordinate offices, and should form a council at the President's right hand, without their the above-mentioned roads, carrying boards renerable ranks being broken by the imposition about four feet long and three wide, on which spon any one of their number of any other offiin position than that which was conferred upon to the following (in conspicuous red and green them for life when the suffrages of their brethren characters) :-- " Thou, God, seest me !" elected them to the Chair. men everywhere to repent :" " The wages of .

Amid the excitement of the next week or two in many of our circuits-excitements peculiar to system of changes like our own-sorrowful mercy be yours ; may it appear, when the day of partings with old friends and kindly receptions sions, and preliminary criticisms-it is more imposing, and seemed to attract much more at presents, introductory sermons and first impresthan usually important that the great object of ten. It is only too easy to be so absorbed in the

Now that the Conference has closed, and al working of the ecclesiastical machinery as to forhings in and around the distant town of Cam get, or at least to be remiss in the spirit of supborne have begun to subside into their normal alication for the descent of the Holy Ghost. condition, it may be permitted to indulge in a Conferences, and changes, and church appointments are but means to an end. Those who ject, it appears to be placed beyond a doubt that and are the most likely to be blessed and succes-Conference was never held since Meful in the use of the means. Ten thousand prayers will arise that the Lord of His Church will pour isters in attendance, the excursion possessed all out His Spirit from on high, and " make our Je-

rusalem a praise in the earth."

## Religious Intelligence.

Sabbath Profanation. LONDON.

"I found men stationed at various points along do not repent," etc. ; "God commandeth al

is death ; " " God so loved the world." These were in English and in French. Wren had struck twelve I saw placard-bearers arrangof new friends-farewell sermons and farewell ing themselves in a straight line in front of a brilliantly-lighted cafe. This spectacle was very tention than when the men were at a distance from one another. I remained more than an all Church arrangements should not be forgot-hour observing them, and saw about thirty persons together, reading the selected passages from the Word of God. Some blasphemed, but others who were chiefly foreigners, said, " Very well

done." Many hundreds of men and women stopped and read. When I meditated on the results of this attempt. I remembered that the ook most steadily and constantly to the great Lord has said, " Declare it among the nations: publish it, and lift up a standard; publish it, and do not hide ; " and I prayed fervently that He who had said of his word, " It shall not return to me void," would deign to bring to pass, by means of this publication of the "Words of Eternal Life,' the salvation of many souls in the midst of this unsettled and licentious growd."

Dr. Livingstone Attacked by the Natives of Africa.

Rev. William Monk, of Cambridge, England has received an interesting letter from Dr. Li-

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He came not, wherefore? Stricken one, Patient, yet sorely tried. Believing still, while all around His power and truth deride; Though darkness now obscures the way Look up, there dawns a brighter day !

Oh! trust him still, though long denied, The blessing sought for be,-Though sinks thy heart with nameless fears, Forget not Bethany; And thou shalt learn, as they of old.

A Saviour's love can ne'er grow cold. He hides his face to prove thy faith,

Thy hope in sorrow's darkest hour, Near, though unseen, He marks thy path, And soon shall manifest his power ; Thy song delivering grace shall be, "The Master comes and calls for thee." Halifax, August 28th, 1862.

wrong direction, heathenism and false Chris-

-----For the Provincial Wesleyan.

Religion. A word of extensive import, belonging exclusively to creatures professing a moral nature, yet correctly understood by but a small minority feet out of " the horrible pit and miry clay and ed a religious animal. At the same time we are please, take the name of my Master, the Lord armed them for their conflict with the worldobliged to declare that he is most wicked, in- Jesus, in vain ! He is your Creator as well as

ligion.

By the assumption then, that man is naturally and is always doing you good." religious, must be meant, that he has a capacity This was said with so much earnestness and for religion, in other words is capable of union feeling that the gentleman was quite touched. with God. This primary idea of religion, to His eyes filled with tears, and he said, " tie or bind" to God, is frequently forgotten or overlooked,---hence the general misapplication of the word. True religion inclines God-ward. Christ the Saviour in vain." "Thank you, sir," said the honest tar; and, False religion tends in the opposite direction.

gan system of error, to draw fallen human na-Dr. Newton. ture to God. Error is always progressive in the

tianity are constantly deteriorating, becoming

15.

A Brave Sailor.

the warehouse to enter it, but observing that the contemplated the statue of Laocoon and his sons, Cornwall, "thou art exalted to heaven," we may view. door was occupied modestly stepped aside, not with the serpent coiled round them from head well say. God forbid that the crime and doom willing to interrupt the conversation.

G. O. H.

While waiting there he heard the name observed that it was his employer who was speaking. Instantly changing his position and stand- ful, that is fearful, and ug in ugly. ing in front of the gentlemen, with his head uncovered and his hat under his arm, he ad-

British Conference. dressed the merchant in this language : " Sir, will you excuse me if I speak a word to From the Methodist Recorder.

crew of his vessel recently arrived, and supposing he might have something to say about the The world has been stirred, mightily stirred,

business of the ship, told him to speak on. You won't be offended then, sir, with a poo ignorant sailor if he tells you his feelings ?" Divine truth. The first ages of the Church, and said he. more recent periods of her history, furnish ready

" Certainly not," replied the merchant. "Well then, sir," said the honest-hearted

sailor, with much feeling, " will you be so kind has sent them forth indeed, then in their assemas not to take the name of my blessed Jesus in blings in His name, and in view of the interests vain? He is a good Saviour ! He took my of His kingdom, there will be a special, a large fulfilment of those death-words with which H with you always, even unto the end of the world : deed the only one on earth capable of sinning. mine, and he has made you, and preserves you, and where that Presence is, there must be power.

> "My good fellow, God helping me, I will never again take the name of the Lord Jesus

There is nothing in Mahomadanism, or any Pa- putting on his hat, he went away to his work .--

worse and worse. Furs Unristianity alone of new York, and asked him temper, as must commend them to all; others of Redruth, and about five miles from Camborne. other parts of the kingdom; an amount of native

under various aspects to the human mind, and shall have come to an end, nearly one thousand ty, all things being considered, possess. And ties and stupendous evils. It is the heart of encounter with the natives of Africa :

A merchant and ship-owner of New York was standing at the entrance of his warehouse con-meant originally throttling-the consciousness is not the less vi-been delivered to tens of thousands of earnest gorously and satisfactorily performed when, in gorously and satisfactorily performed when, in versing with a gentleman on business. A pious of sin being like the grasp of an assassin on the hearers. Can it be that such extensive seed- the hours which remain for relaxation, novel and But whatever may be said respecting the pe

culiar attractions of the place, still more mut to foot, may realize what those ancients felt and of Capernaum and Bethsaida should be yours. saw when they called sin anhas, or the throttler. But no ; it cannot be. Signs of better things be said respecting the extraoadinary hospitality Jesus profanely used, and on turning to look, he This anhas is the same word as the Greek agos, already appear. The table of the Lord was pre- of the people. The acknowledgments of the sin. From the same source we have are in aw- pared last evening in Penzance, and after a clear President and ex-President at the close of the Conference, are such as will with heartfelt sinand beautiful indication of the right of the Christian believer to enjoy communion with God, cerity, be responded to by all the ministers and a faithful declaration of its basis in the whose privilege it has been to receive a welcome

atonement of Christ's most precious death, its into "the country." The number of laymen in great agent and conductor being the Holy Ghost attendance at the various committees has been -followed by a powerful appeal to the believer greater than usual; and it must have been an

300 to 400 persons flocked to the divinely-ap- Methodism as a real power among the masses illustrations of this statement. And so it should be. If they be in verity Christ's servants, if He

> A VISITOR FROM THE SISTER ISLE. Penzance, August 11, 1862.

### The Rev. John Rattenbury at Gwennap Pit.

Whether the Conference is looked on from of men who have long and ably served their generation by the will of God; some rich in the beauty of healthful old age; others, though the chosen for the purpose. Associations of a far traces of gathering years can be discerned upon different kind, however, have characterised the them, yet fresh and vigorous as though cheered place since the founder of Methodism entered by the successes of their years of toil; some Cornwall, and in that "pit" declared those Still, there is undoubtedly, in many points

closely occupied in the conduct of the business Gospel truths which have leavened the whole room for improvement. The Methodism of Coals of Fire. The other day a respectable colored man call-ing such tact, and wisdom, and Christian good the county with their blessed influence. Gwennap is about two miles east of the town Gwennap is about two miles east of the town

dom, is at once the centre of magnificent chariits names are many; but none so expressive as these and addresses, having for their object of attendance at those derived from our root, anh, to throttle. Anhas means sin, but it does so only because it theme "the truth as it is in Jesus," will have

ng at the entrance of his warehouse con-g with a gentleman on business. A pious belonging to one of his vessels came to rehouse to enter it, but observing that the cas occupied modestly stepned aide not calling to mind its numerous charitable institu- message was only sent down to Chibisa, as he ions, philanthropic societies, and benevolent or is believed to possess a medicine capable of en-

ganizations; and running over its well-filled co- suring victory. The paramount Chief instead of lumns of contributions, we have been astonished helping his subjects, kindly helped the slave at so much Christian life. And yet, what is it hunters over the Shire. We found that the in London-London so full of heaps of poverty, whole nation was fleeing, and, hoping to stop misery, and wretchedness-London, so noted for this and the effusion of blood, went to hold a impositions, human sharks, impostures, and cool, parley with the Ajawa. Unfortunately we came calculating, selfish worldliness? Ripples on the to them when in the act of firing three villages. bosom of a corrupting, seething pond. The Sabbath dawns. The church bells ring prayer, and with the accents of that prayer we The gentleman, recognizing him as one of the rew of his vessel recently arrived, and suppos-the workip. Few hearts, comparatively, hail the shift scream for victory. As we advanced wanderer and fallen to hasten to take refuge gentlemen, coming from some other parts of the workip. Few hearts, comparatively, hail the under " the shadow of the Almighty "-from kingdom, to witness the practical influence of joyous sound. Few, indeed, feel and acknowledge a beautiful custom in the Black Forest. peaceably were nullified by some Manganja folat various periods of its history, by that which has arisen out of the conferences of ministers of Divine truth. The first ages of the Church, and the insultated memorials of that body which was and religious influence greater beyond compari-broken for them, and of that blood which was so freely ahed in their behalf. At Redruth a nearly equal number approached the table of the Lord. The great bulk of the working population in At Tuckingwill the number was greater than on any former consistent. May they all be found an enable by returned to re-our former consistent. May they all be found an enable by returned to re-to our fire-arms that we avoided all becoming any former occasion. May they all be found as ordinances, and can scarcely be induced to ap- the imposing host of Sabbath-breakers-the welcome guests at the marriage supper of the pear in church or chapel; but among the mining thousands who stay at home, and the tens and food for vultures. We had ammunition with us population of West Cornwall there is a genetal hundreds of thousands, singly or in familes, that was so unexpected.

and eager desire to hear sermons. Many who leave the lanes, and alleys, and gloomy workmake no profession of religion flock to our cha- shops, into which the sunbeam never enters, and pels when any preacher is announced of more hasten to the country, to breathe its pure air, The Census-Ignorance in Italy. than ordinaay note ; thus the house of God he- see its rural sights, snuff as in childhood the On the last night of 1861 a census of the comes more or less familiar to them. The forms sweet breath of flowery fields, and feel that they Italian kingdom was taken. The schedule con-

the platform, or from the gallery, or from the forms the forms that platform, as we look up, are seen the forms the the the days when cock-fighting was one of the scenes into by the miner of West Cornwall ; and when of death ! in the country and southern districts have not

a thousand obstacles of habit and of prejudced

presents a striking contrast even to London. Sabbath breaking in England is a sin. It vio-lates the acknowledged law of God, and the Christian character of the nation. In France, As the evangelicals have fearlessly stated their there is strictly speaking, no such law or characthere is strictly speaking, no such law or charac-ter to be violated. Sabbath-breaking is a civilly the native Protestants are not only composed of worse and worse. rure unresummy such the elements of pure morality, its tedes at and improve human rate to define the atter of the same significant to the same significant to

max. The great design of religions annotate in a link devine market in all its devine market in

failed to alarm the people, and to declare f.om

The gay metropolis of fashion, taste and folly failed to alarm the people, and the precurpresents a striking contrast even to London. the attar that the stronger of taxation and conscription, the returns are

