L SPALDING.

see they do not get a medicine licted parts, and which will open the disease to be cast out; he see and other matter is ledged, and see are literary overflowing with his ordergoing disagreeable fermixing with the blood, which after through every your and from the body by disease. Lr. ledged to themselves victory upon lions of the sack to blooming see, thousands who have been his sickness, pain and angulad, have been scorched by the born-zee, and with have been from the strength of the silent stace, now stand sey would have been for many continuous and linear from the property of the silent stace, now stand sey would have been a numbered abeen for this great and won-lindian foot linds. After one ken, they were astonished and ritnessing the fricharming effects mediate case and strength, and

minesing in a charming chees mediate ease and strength, and in and anguish, but they at instation of the dresses, which is will be shown, especially by that they will so shown, especially by that they will so chanse and deadly senemy—will take its path and beauty will again reas long and happy life will are days.

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apprehended from the insects possoning anything they may some in contact with after

ed parts, and which will or a

OPPOSITE MUSEUM, MASS. )., Halifax, General Agents June 25.

We know for us a rest remains, When God will give us sweet release From earth, and all our mortal chains, And turn our sufferings into peace. Sooner or later death will surely come To end our sorrows, and to take us home :

Home to the chosen ones, who here Served their Lord faithfully and well; Who died in peace, without a fear, And there in peace forever dwell: The Everlasting is their joy and stay, The eternal Lord hinself to them doth say,

The Missionaries in India. What seek ye here, on these golden shores,

Ivory, spices, silken stores-Sav. is it for such ye came?

Fair pearls in ocean's sand; Here ruby and emerald brightly shine And gold lies on every hand.

More pure and more bright than gems That ever hung from a kingly roof, Or sparkled in diadems-

It is these we came to seek: We fain would open blind men's eves Comfort the contrite and meek.

## Letters to a Deist.

LETTER VI. CHRISTIAN AND UNITARIAN

We shall close this series of letters by siveness. Do we not believe in the blessed

to-to-be-concealed pity. does not scruple to say that "Christ was equal to God;" and St. John, who expressly declares in the "beginning was the word, and the word was with God, and God was

Un. I perceive that you would involve accuracy of those doubtful passages of the New Testament which seem to favor the

nesses as interested parties, and in doing so guilty of heresy. pursue a policy in keeping with your usual mode of conducting an argument, for if these witnesses should not be heard, and if every passage in the New Testament be glossed

# Province Limidore 15 Pheslevan.

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Whole No. 445.

#### Doetrn.

#### Be Thou Content. BY PAUL GERBARDT-1670.

Be thou content; be still before His face, at whose right hand doth Fulness of joy for evermore; Without whom all thy toil is vain. He is thy living spring, thy sun, whose rays Make glad with life and light thy dreary days;

Art thou all friendless and alone. Hast none in whom thou canst confide God careth for thee, lonely one; Comfort and help will He provide He sees thy sorrows and thy hidden grief, He knoweth when to send thee quick relief: Be thou content

Lay not to heart whate'er of ill Thy foes may falsely speak of thee; Let man desame thee as he will. God hears and judges righteonsly Why should'st thou fear, if God be on thy side Man's cruel anger, or malicious pride?

So far from your island home

There are diamonds pure in Golconda's mine,

There are things more rich than silken woot

There are erring souls! 'Tis these we prize,

## Religious Miscellann.

placing in the lips of a believer in the divinity of Jesus of Nazareth those arguments which demonstrate the truth of his system of faith: and, by adverting to the opposite views entertained by one who shall stand forth as the type of the Unitarian theory, manifest to your understanding that the doctrines of the latter are violently antagonistic to reason, revelation, and experience. And, O, in drawing to the close of these expostulations, believe not that they have merely proceeded from a motive so unworthy as the gratification of those intellectual faculties which, continually in you as well as in him who now writes, crave for exercise, but rather from a desire, as intense as the very love of existence, to induce you to believe in the divinity of the Man of Galilee who was crucified; and through such a belief obtain that justification before the Eternal God, whereby you shall understand "that there is therefore now no condemnation to them that are in

U. At the outset of this argument I might well object to the respective names whereby you are determined that we should be realt thee. O Christ! as the King of men, but one and as atoning to God for them.

Un. I am not prepared to adm cognized by the world. Why employ the invidious distinction which is manifestly involved in the names "Unitarian" and by thy relinquishing all claim to be consid-"Christian." Allow me to state, before we enter upon a discussion, that if rationalistic Thou art the "first-born of many brethren," faith, sound judgment, and correct apprehen- Thou art the "first-born or many thou faith, sound judgment, and correct apprehen- Thou hast "an everlasting kingdom," Thou constitute a Christian, then I am obviously entitled to the appellation: whereas, if enthusiastic reverence for a mere man -an enthusiasm almost, if not altogether bordering to say, "Thou wast slain, and hast redeemed to say, "Thou wast slain, and hast redeemed on idolatry—debar one from the name, then us to God by Thy blood out of every kin-I would be justified in repudiating your claims thereto, for in you, in common with which we, more enlightened and more rati-to suppose Him so vindictive as to require and we cannot love him too intensely.— What!

and pity for their enthusiasm, are to be found such minds as the Apostle Paul, who

me at once in argument as to the critical doctrine of Jesus Christ's divinity: I enter a theory, would be to beg the question, and

quote passages from the New Testament, and shame upon his descendants for many such as "all things were made by him," generations, and that without any fault of

first remark. I asserted that you have no to merit them." (Richard Treffry.)

but one Caristianity. He who rejects the to him on the part of his people. If he did the measure of power. doctrine of the atonement and he who bewho worships Christ as God, and he who people love him? regards Him as fallible man can have no community. They cannot partake of the love him. same religion. The man who expects to | Chris. A martyr! So was Stephen. St. ship on earth with the man who says, "I Father." morals and conforming to the rationalism of and doctrines. sinful and perverted human nature." Be-

to recognize you as, in any sense, a Chris- - "witnesses" or "martyrs."

-"Along the desert's sand,
Echicos the Tempter's wild command—
Earth hears it' from her farthest skies,
The splendors of the world arise:
From the chill Tartar's untury plain,
From Jewelled Indis's mountain chain, From Jewelled India's mountain chain, The visions of 'he empires come, Curcing thy seven-hilled glories, Rome From dismond mine, from coral cave, Beyond Atlantic's summer wave, Beyond Atlantic's summer wave, The Tempter's voice, like ocean's roar, Bidyswith's thronged myriada roand them, As borne upon the engle's wings. Hash the rich squadrons of earth's kings; Alsems, turban, piume and diadem. L'our onward, like a fiery dream.

Yea, verily! Satan would have exalted the

ered the King of glory. the prince of the Kings of the earth"?

Chris. Truly, you are ready to admit his

wrath which Deity never knew. Chris. And yet in the ranks of those to of Egypt reply: let the first Cain make whom you apply the language of contempt answer. Hear that kindred spirit to thine, as he cries over his God-demolished altar :

" I will build no more altura, "I will build no more altars, But cast down you vile flatterer of the clouds; Thy altar with its bood of lambs and kids, Which fedjon milk to be destroyed in blood"—Cain.

Let St. Paul make answer. He cries, "Without the shedding of blood there is no remission." Above all, let the Redeemer himself reply to thee. Lo! he declares "This is my blood of the New Testament Christianity?

heaven forever.

God, you cannot deny that, under a for- by adducing evidence to prove man's totally am not now to prove what may be incapable intended to detach you from entanglements American Episcopal; and this through its this country. Probably, however, though mer dispensation, the prophet Isaiah—per- corrupt and guilty condition, but I will ad- of proof, that the Saviour endured in his which were assuming too dangerous an in- schools, which are conducted by unmarried the church itself would be consecrated, and haps no whit inferior to St. Paul intellectu- vert to your assertion that God is "too merperson the pains of the sinner's damnation; fluence over your affections and your carefemales. The most successful of the Ameso set apart to the service of the Church of ally both loved Jesus as God, and express- ciful to exact from the innocent the punish- but I do assert from the foregoing premises fulness. Or it may be only to draw you rican missions is the Baptist, who, after England exclusively, it might yet serve as a ly calls him God. For he says, "Unto ment due the guilty." I tell you nay; the that his death as a sacrifice has won man's aside into the wilderness, that there, remov- laboring hop-lessly for ten-years, are now monument of all who had fallen, and admit ly calls him God. For he says, "Unto ment due the guilty." I tell you nay; the that his death as a sacrifice has won man's aside into the winderness, that there, remove abouting administration is full of instances in love in such a manner as never would have ed from other attractions, the Lord may rereaping a rich harvest of souls. The Metablets and memorial inscriptions, without the government shall be upon his shoulder, the which the innocent have been punished resulted from his death as a mere martyr. veal himself to you more lovingly, and pour thodist, Presbyterian, and American Board distinction of religious communion. and his name shall be called Wonderful, for the guilty. I may refer to David's case counsellor, the MIGHTY GOD, the everlasting he had sinned, and not his people; yet for Father, the Prince of Peace." And so Da- his sin God proposed to him three modes of vid speaks of him when he declares, " Thou punishment, each of which could not personart fairer than the children of men, thy ally affect himself but his subjects, viz., throne, O, Goo! is for ever and ever. Gird either war, pestilence or famine. The rethy sword upon thy thigh, O, MOST MIGHTY, sult of his choice was that seventy thousand with thy glory and thy majesty." And the persons were slain by the immediate act of prophet Isaiah again declares, in speaking of God-the innocent obviously here suffering John the Baptist, " The voice of Him that for the guilty. And, in fact, your own adcrieth in the wilderness, prepare ye the way missions allow this: you admit that Christ of JEHOVAH, make straight in the desert a did suffer: that his sufferings were appointhighway for OUR GOD; behold the LORD ed by God: that they were intended for the God shall come, and his arm shall rule for benefit of man. Let me ask, then, Why him." And John the Baptist who had not did God subject the most virtuous man that

was before the Messiah, expressly declares suffering! Let me use another's language: "HE THAT COMETH FROM ABOVE IS ABOVE "It is admitted on all hands that, on the ALL; he that is of the earth is earthty, and whole, man's connexion with society is incal- reform them he feels that he is weak, and speaketh of the earth; HE THAT COMETH culable good; and consequently that its ap-FROM HEAVEN IS ABOVE ALL." In what sense can you believe that Christ is said to highest degree benevolent. Yet nothing is come from above if he was merely a man more common than for the crimes and foland came into the world as other men? It lies of one man to affect the happiness and could not be on account of his office, for in welfare of others, and that to an extreme that sense John was from Heaven as well degree. The inordinate ambition of a monas he? Was it not manifestly for the same arch may multiply miseries to millions of reason which John elsewhere gives for his men, and extend its destructive influence being preferred before him, because he was over the destiny of posterity for many ages. before him? Thus, then, though I do not One sinner may entail disease, and poverty,

and others of a similar import, which you theirs, or any power of shunning these evils. affirm to be either errors or interpolations, By the constitution of social life, therefore, yet I adduce the testimony of Old Testa- it is essentially impossible that happiness Un. But you have wandered from my only whose virtues and whose crimes appear strength! Just in proportion as he recedes ing a change of note; Matthewson as a right to arrogate to yourself the exclusive inference is very manifest, viz., that Christ ness, his power of usefulness diminishes. word repeat. According to Luther, and application of the name Christian, when we, has become the author of innumerable bless. Nor can he supply this deficiency by any others, it means silence. Gesenius explains as Unitarians, consider ourselves as equally lings to man by his vicarious and sacrificial other element. He who loses his purity it to mean, "Let the instruments play, and Chris. Indeed, I dare not term you Chris- the belief of the substitution of the innocent zeal, by enlarged charities, by the severest equivalent to Sursum corda, Up, my soul! tian when my understanding denies your for the guilty, is to be found in the fact, that austerities; but it is all of no avail. He Tommer, after examining all the seventy-

lieves it, cannot be both Christians. He not propitiatory, let me ask, why do his will strengthen this conclusion. One is a for aid, and prayers to be heard, expressed Un. He was a martyr-therefore they

say when he reaches heaven, "I have been Paul, and all the Apostles, except St. John, loved by the Lamb-He has washed me in yet we are not commanded to love them with love-" perfect love, that casteth out regards as indicating a blast of the trum-His blood-and I am here by right of His with supreme adoration, as we are taught propitiatory sacrifice"—can have no fellow- to "honor the Son even as we honor the spirit from eternity. His rebukes of sin fall an abridged expression, used for Higgaion

ween them there must be an everlasting witnesses: observe the term is ungricour, as sands are converted, sacrificed, and saved barrier. If I am right, you are a blasphemer: in Hebrews xii. 1; and does not mean sacri. through his instrumentality. But the other

if I am wrong, I am an idolator. There fice, nor deity, nor anything approximating man sees no such fruits of his labour. Souls can be no alternative. And hence I refuse to such a meaning, but simply marturon may be converted, but he feels that it is in

Un. These sentiments are in keeping an example of heroism, and to teach man He increases his exertions—elaborates his

Ohris. You do, verily! And so Satan death of Christ was not such an example. cannot subdue their hearts, bring them sort of consternation at the bare hypothesis. would have done when he took Him to the It was an infliction from which he shrank, weeping to the foot of the cross, and "Sir," said he, pointing to the ocean, "youwould have done when he took Him to the It was an infliction from which he surank, mount, and said, "All these will I give thee, and in the prospect of which his mind was overwhelmed with unutterable anguish. The the Redeemer. But let him seek and obships going by to all parts of the world."

"Sir," said he, pointing to the ocean, "younder, where nothing can be seen, there are ships going by to all parts of the world. -that sorrowful exclamation, Elot, Elot, laua and with power," and a glorious reformation Sugargari-if he died a triumphant martyr, follows. He is another living proof that and not as a broken-hearted sin-offering for Holiness is the measure of power .- J. T. Peck. human guilt? And we may multiply these questions, but you cannot reply to them

But I have already said that a strong argument to favor the substitution of Christ for the guilty is found in the love which Son of God to the highest pinnacle of human exists on the part of his people toward him, greatness, but only conditionally-" if thou and which never could exist did they not wilt fall down and worship me." And so regard him as a substitution for their sins,

Un. I am not prepared to admit that inonly at the sacrifice of thy Godhead,—only ference, but incline to believe that Unitarians love their Head, even Christ, though not with the wild enthusiasm which marks the religious career of so-called Christians

in modern days.

Chris. O man! hast thou lost thy reason! art "the first-begotten from the dead, and Can Christ be loved too much? Does it indeed rob Gop of the love due to Him to bestow it on His Son? Nay.

" Passion is reason-transport, temper here Admit your scheme, and make the Christ a moral teacher-why, by such a theory, is he more deserving of love than Socrates? all so-called Christians, do we perceive that does not perceive that it dishonors the Deity sin-offering, uniting Godhead and humanity,

> "Pardon for infinite offence: and pardon Through means that peaks its value infinite A pardon bought with blood—with blood divine— With blood divine of Him I made my foe! Yet for the foniest of the foul He dies.
>
> Bound every heart, and every bosom burn!
>
> Praise! flew forever—if astonishment
> Will give thee leave. My praise forever flow
> More fragrant than Arabia sacrificed,
> And all her spicy mountains in a flame.— Young.

Un. But where do you find this wild adoration of Christ in the days of primitive

Chris. Nay, rather, where do we find the those whom you call your own, a wife, hus-Chris. And therefore summon the witsesses as interested parties, and in doing so

Un. Is this the language of charity? I whom I have suffered the loss of all things."

Whom I have suffered the loss of all things."

To whom I have suffered the loss of all things."

The sesses as interested parties, and in doing so

The sesses as interested parties, and in doing so

Christ with an enthusiastic love? "He ed by his wise and firm, yet tender faithful-Chris. Nay, you deny God's truth and justice, and the sacrifice of Christ; and His mercy to him as the chief of sinners it has a convicting, humbling force, as with

## Holiness is the Measure of

seen his miracles, and could not be an interested witness, and who, in the order of time,

| And John the Baptist who had not do God subject the most virtuous man that tain. He is, in spirit, a man of the world, and he has very fittle power to reform men.

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| And John the Baptist who had not do God subject the most virtuous man that the most dense. The most virtuous man that the mos He may induce them to attend his Church, and even to join it : but in all his efforts to they turn away in disgust, or look to others for their models and advice. But let this

in exact proportion.

postulations, his tears, all indicate the pre- blast of trumpets. Chris. So did the Apostles. They were sence of an extraordinary power; and thouspite of him rather than through his instru-Un. But Christ died to supply us with mentality. He wonders at the difference. sermons with more lobouring and research Christ? Do we not exalt him to the highest position among the sons of men?

I use the words of the Divine already cited, all to little purpose. He may increase the admiration of his hearers, but he heroic Ignatius courted the wreaths of mar- tain the baptism of the Holy Ghost. Let But Christ would fain have avoid. fire from God's altar touch his lips and puried the death of the cross, and cried in his fy his soul, and he is a new man. He does Yes! what mean those pangs-that bloody the simplicity of a child, and a heart overlanguid face—that torn and trembling body and it is "in the demonstration of the spirit,

God's Design in Trials.

#### The Word Selah.

The translators of the Bible have left the same man improve in his piety, and his Hebrew word Sclah, which occurs so often power to do good at once begins to increase, in the P-alms, as they found it, and of Let him approximate nearer and nearer course the English reader often asks his the standard of Christian perfection, and it minister, or learned friend, what it means, the standard of Christian perfection, and it minister, or learned friend, what it means, the Bible is not even translated; and when suffering classes which abound in the neighbor. will be seen that his spiritual power increases and the minister or learned friend has often been obliged to confess ignorance; because On the other hand, take a man whose it is a matter in regard to which the most heart is entirely consecrated; whose pure learned have by no means been of one life indicates purity of heart, whose holy ex- mind. The Targum of the Jewish comample commands universal respect, whose mentators gives to the word the meaning simple unpretending efforts move all who of "eternal, torever." Rabbi Kimchi nehear his voice in prayer, or praise, or ex- gards it as a sign to elevate the voice. The hortation. Now, let him yield to tempta- authors of the Septuagint translation appear tion,-admit corruption into his heart,-and to have regarded it as a musical or rythand misery should attend those individuals how soon it is seen he is shorn of his mical note. Herder regarded it as indicat-The from his elevated position in Christian holi- musical note, equivalent, perhaps to the death. But a very strong argument to favor may strive to save his power by increase of the singers stop." Wocher regards it as right to such a distinction. There can be one of the results of Christ's death was love makes himself a living proof that holiness is four passages in which the word occurs, re-A comparison of two men in the ministry or summons to Jehovah." They are calls man of shining talent, of gentle address, of either with the entire directness, or if not, popular eloquence; the other ordinary in all in the imperative. "Hear Jehovah!" or these respects-in all natural qualities the awake Jehovah, and the like still earinferior of his brother. But he is a man of nest addresses to God that he would re-God-a man of faith. His soul is filled member and hear, etc. The word itself be fear." He moves among the people like a pets by the priests. Selah, itself, he thinks with dreadful force upon the hearts of the Selah; Higgaion indicating the sound of expect to enter heaven by observing the Un. He died to authenticate his mission wicked. His sermons, his prayers, his ex- stringed instuments, and Selah a vigorous

Never; impossible!" he cried, with a necess. -- Advocate & Journal. If to-night one of my burners were out, The following minute of the proceedings

## Religions Intelligence.

#### China. There are thirty missionaries actively en-

that has elapsed since the port (Shanghai) was opened to mission effort. The entire mission corps, women and children included. makes up a community of upwards of seveny persons. This constitutes a large circle r social enjoyment and mutual improvenent. Personal piety cannot languish where In is constantly enlivened by contact with so many ardent hearts. Missionaries are the most catholic people in the world; and, were they not irrevocably identified with the "Has God seen fit to touch you in the cast-iron frame-work of religious systems at tenderest part, to take away the dearest of home, they would know no bar to as perfect unity of practice and sentiment as is possidoctrine of Jesus Christ's divinity: I enter a protest against such a course, inasmuch as you well know we refuse to receive those and to lorge them apposite to the case;

Any, rather where do we find the loss whom you can your own, a wile, huse those whom you can your own, a wile, nusben this world of differences. In composite—the frigid rationalism of modern mit, though in tears; and believe, though you see it not, that he doeth all things well. The property of the case;

Any, rather where do we find the loss whom you can your own, a wile, nusben to live this world of differences. In composite—the frigid rationalism of modern mit, though in tears; and believe, though you see it not, that he doeth all things well. Chau, I am struck with their great advance of us, rather where do we find the loss whom you can your own, a wile, nusben to will be in this world of differences. In composite—the frigid rationalism of modern mit, though in tears; and believe, though you see it not, that he doeth all things well. Chau, I am struck with their great advance of us, rather where do we find the loss whom you can passages as being apposite to the case; and to lorce them upon us as proof of your the apostles alike affirm; and when thou little apostles alike affirm are apostles alike affirm; and when thou little apostles alike affirm are apostles alike affirm; and apostles alike affirm are apostles alike affirm are apostles alike affirm are apostles alike affirm are apostles alike a theory, would be to beg the question, and assume the very point for which we contend the right of these witnesses to be heaven for the presence of the presence of veterans in labor and learning; and when the language of Paul—" what are later which we contend the presence of veterans in labor and learning; and when the language of Paul—" what is the language of Paul—" wh Chau. More than fifty missionaries, married and single, have been sent to this single ried and single, have been sent to this single field within the last twelve years. The field within the last twelve years. The last twelve years they do not see how the proposal that the propo London Mission is the oldest and strongest mission in China. It has had but two deaths therefore I charge you with heresy.

It has a convicting, humbling force, as with the widow of Sarepta.

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It has a convicting humbling force as with the and one return in a dozen years, and has

into your souls the abundance of his conso- of Missions are later upon the ground, but lation. This know certainly, that in one rival the older missions in diligence and or other of his many inscrutable ways prospects of ultimate success. The Church The Bishop of London on "The ' He will make all things work together for of England Mission has but one laborer left good to those that love God, to them who out of five that have been sent out at differ Power.

good to those that love God, to them who are the called according to his purpose. —

An individual professor takes his place in Be supremely intent on your love to him.—

the Church. He has wealth, and uses it Then trust yourself and all that is yours unmitty and the Sailors' Bethel, besides have swarming neighbourhood of Bethnal-green. for the benefit of the organization. He has reservedly into his bands. The Lord fulfil ing in charge a boarding-school of thirty The Bishop of London had issued a notice taients, and they are generally devoted to his mercies to those of you who are now in native boys. Our Methodist brethren have stating that he had heard much of the spirithe defence of the Church. He has popusorrow; and prepare songs of thankfulness with them a most elequent native preacher, tual wants of that neighbourhood, and eslar influence, and he uses it to gather prose- for you, when these bereavements, grievous a very valuable acquisition. This mission pecially of the poorer classes, and that he lytes to the faith. But his piety is superficient the endurance, shall at length bear the has also a fine cylinder press, and several was desirous of meeting and preaching to cial. Words escape him every day which truit of righteousness! May this fruit even thousand dollars worth of type, Chinese and them on subjects connected with their present show that they come from an impure foun- now abound in you to the glory of God! - | English; but are not able to set it in motion | welfare and future happiness. St. Matthias

> efficient operation. unite to establish a press at Hong Kong or him. Having put on his episcopal robe, he Shanghai, for issuing the Scriptures? took his seat at the communion table, and afford to lose ninety-nine copies if the hun- church. His lordship then ascended the dreth will take effect. The efficiency of pulpit and selected for his text the few for t female teachers is clearly apparent from the verses of the 21st chapter of Revelations, boarding-school of Shanghai. The Epis- in which St. John describes the New Jers copal mission has forty gurls and forty-two salem, the new heaven, and the new earth and in its chapel, including its schools, of sin and sorrow. In an animated address, bath attendance of over two hundred per- generality of men as to the nature of heasons, to whom the Gospel is preached from ven, assuring them that their future state of

of stated Christian worship. Hold Forth the Word of Life to brick and mortar. I envy them some poverty to that new state, and then empha We remember to have read a traveller's and sympathy, regular mails, and ice in hot coming, when there shall be amongst you conversation with the keeper of the light- weather. I do not grudge them their low no more sorrow, poverty, or sin, but I warn house at Calais. The watchman was boast- situation and intermittent fevers. God's you to ask yourselves seriously where you ing of the brilliancy of his lantern, which providence directed the establishment of the will be when that good time arrives." can be seen ten leagues at sea, when the vi- missions at Shanghai. It is the outlet of a congregation were struck with his lordship's sitor said to him:

"What if one of the lights should chance and populous cities, in the interior of which and populous cities, in the interior of which was followed by hundreds. It was announced and populous cities, in the interior of which was followed by hundreds. the missionaries already have unquestioned was followed by hundreds. It was announce-

within six months would come a letter- of the Society for the Propagation of the amazement and sorrow, 'If it be possible, not throw away his talents, his genius, his perhaps from India, perhaps from America, Gospel has been made public:—" In conselet this cup pass from me." (Treffry.) | learning; but they are all sanctified. With perhaps from some place I never heard of quence of a communication received from saying, such a night, at such an hour, the the Earl of Shaftesbury expressing his light at Calais burned dim, the Watchman readiness to contribute to the fund for a Mesweat—those piercing cries—that pale and flowing with love, he preaches the truth, neglected his post, and vessels were in dan-morial Church at Cawnpore, and to advise ger. Ah! sir, sometimes in the dark nights others to do the same, on the understanding in stormy weather I look out to sea, and I that the selection and nomination of the infeel as if the eye of the whole world were cumbent of the church should rest with the looking at my light. Go out? burn dim? Archbishops of Canterbury and York, and the Bishop of London, it was resolved word of God wherever they can find hearers. was the keeper of this light-house so vi- 'That the appointment of the missionary ingilant; did de feel so deeply the importance | cumbent of the projected Memorial Church of his work and its responsibility; and shall at Cawnpore be vested in percetuity in the Christians neglect their light, and suffer it Archbishops of Canterbury and York, and poor, over 12,000 such visits are annually to grow dim—grow dim, when, for need of the Bishop of London, for the time being." made, and these visitors not only furnish the its bright shining, some poor soul, struggling Mr. Underhill, the Secretary of the Baptist needy with spiritual food, but also, by the amid the waves of temptation, may be dashed upon the rocks of destruction? No. letter to the Rev. E. Hawkins, Secretary of the Word of Life." This is the Propagation Society, inquiring whether the way to save souls: "Holding forth the "the committee contemplated in any erect- the sick, console the downcast, and roothe Word of Life," says the apostle; why? ion for Christian worship (at Cawapore or the dying. To the haunts of crime, the "That I may rejoice, in the day of Christ, that I have not run in vain, nor labored in vain."

Delhi) to make provision for the services, that I have not run in vain, nor labored in which Christian men not of her communion with disease abide, these good Samaritans gowhich Christian men not of her communion with disease abide, these good Samaritans gowhich Christian men not of her communion without fear. This society distributes an analysis of crises, the first same was and disease abide, these good Samaritans gowhich Christian men not of her communion with the same and t might desire to celebrate," and suggesting that the occasion is one "on which all diferences of opinion might well be laid aside, attend Divine worship; more than 2 000 and the entire Christian Church unite in the children are yearly gathered into Subbath erection of a memorial which might express schools, and over 250 persons are led to the unity—the fundamental and essential unite with the Church of God. Since this unity,—which notwithstanding ecclesiastical society began its work over 6,000 persons and contessional differences, truly exists among its various denominations." Mr. Underhill also points out the fact that although, for the last three or four years, the gaged, of various continuance here, from seven months to twelve years, the whole time Baptist Society has not sustained a Missionary at Cawnpore, yet there remained a coniderable number of persons who were Baptists, and were accustomed to worship in the Baptist Chapel, which some years ago was erected for their accommodation; and that these friends are among the slaughtered Liverpool (England) Young Men's Chrisvictims of Nena Sahib's treachery. "At tian Association was delivered by Dr. Close, Delhi," he continues, "we have lost a young Dean of Carlisle. The lecturer said he bear

# Good Time Coming."

parish, was selected as the place at which The London Mission has two cylinder the bishop had to deliver his address, and presses in operation here, and one or two in long before eight o'clock, the time appointed Hong Kong, furnished by the British and for the commencement of the service, the Foreign Bible Society. They are printing spacious church was densely crowded by an and circulating the "Shan-ti" Scriptures auditory whose composition it was impossiwith a rapidity that distances all competi- ble to mistake. The congregation was, in tion. We Americans are doing nothing .- fact, drawn exclusively from the toiling and it is, it is to be slowly issued on wooden bourhood, and especial precautions were blocks, for want of the concentrated energy taken that they should not be dispossessed which the British bring to bear upon their by others. Large numbers, unable to find enterprise. Two thousand dollars for a accommodation, stood in groups outside conpress, fixtures, and freight, with five thou- versing with one another on the new dispo sand for type, and a current expense of five sitions and tendencies of the Church. The hundred a year, would be required to set in bishop entered the church at a few minutes motion the printing of the Scriptures in before eight o'clock, and made his way with hina: a printer is an absolute e sential .- great difficulty through the dense mass of despair of its being undertaken by any people to the vestry room. The congregasingle society. Will the American boards tion rose in a body to receive and welcom The New Testament is ready, and China the ordinary service was performed by the ought to be flooded with it. The Church can Rev. J. Colborne, M.A., the Minister of the boys in the hands of three unmarried ladies; and the eventual departure from the world teachers, domestics, outsiders, and the girls' suited to the time and place, he pointed out school of Mrs. D. Bridgman, musters a Sab- to them the vagueness of the notions of the week to week, attended with all the forms happiness would not be in some unreal and unsubstantial place amongst the clouds, but Three of the Baptist mission-one man, that their real bodies would be reunited his wife, and the wife of another—are going home. Two of those that remain are in which the Book of Revelations so majestisuch health as to demand retirement. The Shanghai missionaries are well housed, showing how much of the lives, and labor, of true holiness. He asked them to look and the early workmen, have been devoted forward from amidst their sorrows and things-their abundant social intercourse tically exclaimed, "There's a good time vast country, and the scaport of powerful animated and yet simple style of oratory, ed that the bishop would preach at Sc. Peter's Church, in the same parish, on the evening of Wednesday, the 23rd inst.-London paper.

## Tract Distribution.

The New York Christian Advocate & Journal says:-There are over 400,000 people in this city who do not attend Divine worship, for whom there are no Churches, and whose spiritual wants give them the least concern. The New York City Tract Society, by their 30 agents, who go into the lanes, by-roads, and alleys, to dispense the hold over 2,000 religious meetings annually. Through their one thousand visitors, who made, and these visitors not only furnish the

## Dean Close's Lecture,

THEATRICAL AMUSEMENT. The fourth lecture in connection with the Delhi," he continues, "we have lost a young Missionary of the name of Mackay, a man of great promise, and only about two years engaged in Missionary work. Also the widow and two daughters of our late estimable Missionary, Mr. Thompson, after being foully abused, were slain. Some others, both Europeans and native, members of the Church Elemines tell a young to the sanguing. Church, likewise tell a prey to the sanguin- history of the stage to the present time, the ary mutineers; and our highly valued na- lecturer stated that up to the reign of tive preacher, Walayat Ali, met with a mar- Charles II. a woman had never appeared tyr's death." To this Mr. Hawkins replies, on the stage. After pointing out the evils in the name of the committee, that much as of young men and women giving their prechurch or chapel to be erected at Cawnpore a man drunk, to show other men what he should be open to the services of Christians | was like. As an instance of the bad characof every communion can be carried into ef- ters who frequented the London theatres,