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My Great Wonder.

The heathen dying at the rate of 40,000

Whole No. 522.

Poetry.

For Mother's Sake. BY E. S. SMITH. A Father and his little son On wintry waves were sailing; Fast from their way the light of day In cloud and gloom was failing ; And fiercely round their lonely bark The stormy winds were wailing.

They knew that peril boyered near; They prayed, " O Heaven deliver !" But a wild blast came howling past, And soon, with sob and shiver, They struggle in the icy grasp Of that dark rushing river.

" Cling fast to me, my darling child," An anguished voice was crying, While silvery clear, o'er tempest Rose softer tones replying, "O mind not me, my father dear, I'm not afraid of dving.

" O mind not me, but save yourself For mother's sake dear father : Leave me and hasten to the shore, Or who will comfort mother ?'

The angel forms that ever wait Unseen on man attendant. Flew up o'erjoyed to heaven's bright gate, And then on page resplendent, High over those of herces bold, And martyrs famed in story, They wrote the name of that brave boy, And wreathed it round with glory.

"God bless the child !"-ay, He did bless That noble self denial, And safely bore him to the shore Through tempest, toil, and trial. Soon in their bright and tranquil home, Son, sire, and that dear mother For whose sweet sake so much was done In rapture met each other.

Religious Miscellany.

For the Provincial Weslevan Eastern Scenes and Stories for the Young. BY A PILGRIM FATHER.

NO. 4.

I have no doubt you have all heard so thing of what in India is called Caste. The Hindoos are divided into a great many classes, according to which all their social and domestic habits and intercourse are re-

was the Rev. Joseph Mullins, of the London had always been as comfortable and well Missionary Society, who chose for his text cared for as he could wish in the domestic the memorable words of Agrippa to the arrangements, and that he loved his father Apostle Paul, as he stood before the and mother and family most tenderly, but bar of judgment a prisoner in bonds he had been led to see the sin and folly of stood in the midst of a group of native con- been good enough for his fathers for more verts, who were seated in the front, and, ad- than three thousand years, and was as suitdressing one of them, he rose and stepped able for him as it had been for them generforward. He was a fine looking youth in ation after generation ; why, then, should he his seventeenth year. His countenance, though dark, was comely and strongly marked with the features of intelligence. temptible Christian? The son responded The simplicity and spotless purity of his that the religion of the Eternal God had white raiment, contrasting with his com- been from the beginning, and that it alone plexion, beightened the interest of his ap-pearance and of the scene. Before admi- wrath revealed against the ungodly-that nistering the ordinance Mr. Mullins gave a the system of the Shasters could not make few particulars of the young man's history, the comers thereunto perfect but that the from which I gathered the following :--He atonement of Christ was sufficient for the belonged to a good family of the highest sins of the world, and whosever believeth in caste—the Koolin—and had been sent to the him shall not perish but have everlasting him shall not perish but have everlasting Mission Institution to receive an English life. Reverting to the idea that in making secular education, his friends neither de- the change he must have had a desire for siring nor thinking it possible that he should some temporal indulgence forbidden to his forsake the religion of his fathers, and caste, she vehemently exclaimed, Why did espouse the obnoxious and detested faith of you leave us? What did you want to eat the Nazarine-the friend of publicans and or drink that you had not at home? adding sinners. Against such a scandal they con- that if he would only return he should have sidered high-born privileges and position a anything or everything he desired. To this sufficient and invincible safeguard. During final appeal the unflinching disciple rejoined, the course of his studies, however, his at- My dearest mother, the good bock called the tention was drawn to the Bible. It was a Word of God teaches me that the kingdom new book to him. Its history, biography, precepts, promises, and doctrines were alto-gether different from what he had been ac-Ghost. This was what I needed and what customed with. Nicodemus, for fear of the I have found-the kingdom of God wihin Jews, came to Jesus by night, so this youth- me. I cared not for the body, but feeling ful enquirer concealed for a season his re- that my immortal soul was perishing for searches after truth. He was afraid to con- lack of knowledge, I hungered and thirsted fess his convictions at home ; he was ashamed after righteousness, desiring to be fed with to avow them to his tellow-students at school. the bread of life which cometh down from After some time of groping his way alone heaven, and to drink of that living water of in the dark, the light of the Divine Spirit which if a man drink he will never thirst dawned upon his mind. His eyes, long again. In an auguish of despair and sorsealed in the blindness of nature's night, were gradually opened, until he saw "men as trees walking," and felt constrained to reveal to some of his classmates his inward he had passed, was able still to retain his struggles. They had passed through a si- integrity. After the lapse of a sufficient milar experience, and having been made light in the Lord, were now able joyfully to of his faith and practice, as well as for the say, "This one thing we know, that whereas maturity of his knowledge of sacred truth we were blind, now we see." From them his application for baptism was received and he received much assistance and encourage he now stood before God and His people to ment ; and the missionaries also being made witness a good confession and to subscribe acquainted with his interesting condition, himself by the name of Jacob. Having anrendered him great service in directing and swered satisfactorily the questions proposed beloing him to a right understanding of the as to the reason of the hope that was in him, Scriptures. His admiration of the sublime he took from his neck the poita he wore as

ly interested in the service. The preacher atisfied with his home. He replied that he

the mouth, and various other objects. They flippantly flung at middle life—for the 'fogy' tinctly understood that he went merely out could give five times as much to save the is not the old, but the middle aged man; but of curiosity, to report what he saw, when he heathen. Why so little? And how few go one finds that, with the fuller flesh, and returned home. For a while the scene to carry them the gospel! Men to be law- firmer muscle, and stronger tread, and truer seemed to make little or no impression upon yers, doctors, merchants, &c., enough, and poise of his faculties-while yet his sympa- him ; but towards the close of the services. more too: but to carry the bread of life to thies are all young and fresh, while yet he Rev. Dudley A. Tyng proposed to engage dying heathen, rarely one is found. Why waits to follow where the older and the wiser for five minutes in silent prayer. For so few? There is wrong about it somehow. bught to do more for them. We confess it. tates, until he discovers, that no longer merchant was observed to be weeping. "Let We do not, like Christ, in denying self and looked upon as young, he must take his place us go," said he to the young man. striving to save the lost. It is cruel, oh, it is horribly cruel, to let them starve and die way in which other steps shall tread. When they left the hall, both walked some Why do we? When I read the news that comes to us ter of the man. It is that by which he is length broken by the merchant. " I never from Turkey, Persia, India, China, &c., how known, that by which he makes his mark, felt," said he, as I did to day in that prayergreat cities and clusters of large villages are that by which he does his good or evil; it meeting. I do not know what came over epared for the entrance of the gospel, and is the character he carries with him into age me at the moment of silent prayer. I was, the people, or our brethren speaking for them, plead for help, I think, "surely Chris-Middle life makes for us what God himself were worshipping God sincerely, and that tians will respond to these calls; these touch- could not give. The bright visions of youth their religion was true. I have been a ing appeals." But they do not. The hea. are past. Sorrows, disappointments, griefs, scoffer at religion, a member of an infidel plead, and missionaries among them have overtaken us, and we are made to club, have bought and sold infidel books. plead, and plead in vain; but young men see how solemn and how real a thing it But henceforth by God's help, whom I have run to their employments, and our people is to live-how vain and now rear a thing it but henceforth by God's help, whom I have spend their money for other purposes, and rant is the unsupported soul of man. Amid to seek that religion with all my heart " et them starve and die ! Why is it? There must be some mistake about this a Father's discipline and oversight, amid us to his union with the church, and also of matter; some error. All sin comes from defeats which each day testify to our insuffici- the conversion of a brother in consequence error; and our sin of not doing enough for the heathen, proceeds from some wrong view Shall all this pass us as the breeze passes the wheat-field, leaving it standing and of the subject. When these calls for help for dying souls smiling as before ! Shall we not have come to us, have we not each thought that somebody else would help them? Would we not have done for them, if we had each ourselves, some other reverence than for known and remembered hundreds of those the old frivolity still cleave in us-the gart perishing souls depended on what we should of childhood on the frame of man-the old do for them? Hundreds of immortal souls love and pursuit of pleasure-the old, often sinking, and stretching torth their imploring vanquished, self-confidence? Shall we be growing into years with all the frippery of hands to me ! Say, my friend, if you saw a village of 400 hundred people or more childbood lingering about our hearts, our depending on you alone for the gospel, and manners, our hopes, our attainments? entreating you to give it, would you not do so. Middle life is for better things; for the more than you have been doing for the hea- cutting off the childish and unworthy, and then ; and much more? Then haste to do the putting on of the whole man-even of it; for there are, on an average, hundreds the man after Christ. Saddest of all sad depending on every Christian that can be sights is it to see the probation of a human soul wearing towards its, noon, while no expected to help them.

The call comes from Turkey. The gos. deepening tinge to character proclaims the pel has found its way to a city of 30,000 inhabitants. Some of them desire a Chris-tian teacher. A good and able man will go grosser and meaner delights. Old age is and preach the gospel there, if \$150 can be not of necessity beautiful. All do not had for his support. Must he stay in his know the secret of the art of growing old Scriptures. His admiration of the sublime interview into the distinguishing badge of the Brahminical cast to which he distinguishing badge of the Brahminical cast to which he belonged and surrendered he advanced in his knowledge of the doc-he advanced in his knowledge of the doc-h

a day, and Christians knowing it, I do greatly sadness that one comes to rank himself in Jayne's Hall, a merchant from the south, wonder that they do so little to give them the middle life. Slowly it dawns upon him, noted for his profanity and infidel sentigospel. Their contributions for it do not reluctantly he admits it. It is no sense of ments, finding that the young salesman was fadeless fire. average a dollar a year. They give far growing old that teaches him, no flagging going there to the imeeting, determined to more to gratify their pride in dress, to deco- of the powers or the spirits, not even the accompany him. Turning to the other cusrate their dwellings, to procure luxuries for taunt of that opprobrious epithet now-a-days tomers, he said that he wished it to be dis-

Silent Prayer.

At one of the first prayer meetings in

lead-the world about him waits and looks time the great congregation was as still as We to him-pushes him forward where he hesi- the chamber of death, and afterwards the and Greece are foredoomed, and must con-" No.' When they left the hall, both walked some The character of middle life is the charac- distance in perfect silence, which was at

trials and toils, the attendant witnesses of Subsequently information has been received

Piety in Humble Life. Christianity hallows the most menial em

Hugh Latimer is an illustration : Not very hard and strait life, insomuch as none

at that time did the like ; to whom came a over the masses. voice from heaven saying : "Anthony, thou art not so perfect as is obbler that dwelleth at Alexandria." Anthony, hearing this, rose up forthwith and went till be came to Alexandria, where he found the cobbler. The cobbler was as-

his house. Then Anthony said to him : " Come and tell me thy whole conversa-

Half Converted.

works have I none, for my life is but simple and slender. I am a poor cobbler; in the stances most egregiously misrepresented. Irish love arer tha

Is Romanism Declining? From Zion's Herald. Our attention has lately been directed to the comparative power and vitality of the Roman Catholic Courch, by a remark in a recent letter of the "Herald's" Eoglish correspondent, to the effect that in " Europe and America the apostate systems of Rome vulse the nations in their fall." With a certain class of Protestant writers, from the

vital heat the intrepid chief imparted from

his own spirit to theirs. It was this that

enabled the Apostle Paul, a person of mean

stature but a blazing soul, to write the name

of Christianity upon the world in letters of

days of Luther till the present, the speedy downfall of Romanism has ever been a favourite theme ; and from the Diet of Worms until the last evangelical gathering, the downfall has been steadily predicted with the most amazing confidence

But, notwithstanding the most sanguine expectations and confident predictions of these Protestant seers, the Papacy has not yet fallen, but is to day as active in all its church and missionary operations as ever it was in the days of Ignatius Loyola, and presents as bold a front to the world. It is even more vigorous. This can be readily shown. In Roman Catholic countries it yet retains its former ascendency; and though in Central and Southern Europe the people are restive under the yoke, it is the political and ecclesiasitical power to which they are opposed. It may be true that Pio Nino maintains his position only by the presence of foreign troops, and it these were with-drawn the Italians would rise, en masse against his authority, and send the successor

ployments in life, and the servant in the of St. Peter, with their blessing to parts untitchen may serve God as truly as the mi- known. But even so, would they change nister in the pulpit. The motive and the their religion with the change of governaim of life are of more importance than the ment? Would they not be Papists still? condition. The following story by old No; if the Papal power is not as harmless as a dove, it is at least as wise as a serpent; We read a pretty story of St. Anthony, and let such a change as the above take who, being in the wilderness, led there a place, and very soon its policy would likewise be changed, to continue its influence

How is it in Roman Catholic countries where Protestantism has obtained a strong and sure footing? Take Ireland for example. How often are we told that Ireland will soon cease to be a Catholic country. It may so cease to be, but never by free choice tonished to see so reverend a father come to or by conversion ; and if it should, distant generations alone will see it. As an Irishman, we can speak positively here. The tion, and how thou spendest thy time !" Irish character has often been discussed by "Sir," said the cobbler, " as for me, good poet, orator and historian, and in many in-Irish character has often been discussed by

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ORE, Jan 8, 1º58.

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NRY JENKINS. ooklyn. Ala. Peb 14, 1858. Ilair Restorative has couniry. My hair al "geers, caused I was quite an infant. hive ior eix weeks. I hair now growing, known to no effect. now extant and adu se your remedy proper.

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ted with neatness and

gulated. Such classes are made up of as gulated. Such classes are made up of as many castes. The Brahmins belong to the Redemption. He had been taught from his calculation of his nativity and fate—a docuhighest, while the Pariah represents the highest, while the Pariah represents the lowest order in the social scale. In some ful he was better than they, but now he dis-turb that although inferior eastes were sin-ful he was better than they, but now he dis-value by all high caste Hindoos, — and kneelparts indeed, as in the Madras Presidency, there are some who are called no caste people, and who are regarded and treated avail before Him who looked not on the avail before Him who looked not on the down he was baptised in the name of the Father, the Son and Holy Ghost. I look-ed on with deep emotion and lifted up my parts indeed, as in the Madras Presidency, by the others as outcasts. Betwixt the exoutward appearance, and, being "no respect-er of persons," has declared that "the soul that sinneth, it shall die." Feeling the pleasure, friends and fame-yea all for tremes there is an impassable gulph fixed. The Brahmin and the Pariah have as little dealing with each other, and as little incurse and condemnation of sin he was con- Christ might be acknowledged by him in the terest in common, as existed in the days of strained to cry, "What must I do to be day of the Lord before his Father and His saved ?" The missionaries shewed unto holy angels-acknowledged as one who had Messiah between the Jews and the Samaritans. If a low caste person were by acci-dent to touch a Brahmin, the act would be him the way of life, pointed him to the Lamb not been ashamed of the Son of Man on of God that taketh away the sin of the ea-th, but at his call had denied himself, ta-world, and assured him that He was mighty ken up his cross and left all to go after him. considered as contaminating and requiring purification. Education has done someto save. They at the same time, however, "For this cause He is not ashamed to call thing in the large cities of India to break down the outside distinctions that separate the different grades of native society, but still for all practical purposes any change that has taken place of late years has been on the surface, and is at best but a dead letof faith in Christ; the power and presence or going to church or Sabbath school. They of God to protect and comfort His suffering are rather pleased to mark your attention to They do not hold any friendly relations, nor will they allow their children to mingle, or children in all their trials on earth, and His your duties and encourage you to learn your promise to bring them out of great tribula- lessons, to study the scriptures and to pray to to attend the same school. How opposed to the spirit of Him "who, though He was tions, causing them at last to return and Jesus. Then you have your faithful Minisrich, for our sakes became poor that we come to Zion with songs and everlasting joy ter and your diligent and affectionate teach-upon their heads. Having thus faithfully ers, all ready and willing to help you on in through His poverty might be rich" ! Every caste has its own station in life, and it exhibited the gains and the losses, the evils the good and the right way. Surely the lines would be esteemed a degradation for any one to discharge the duties of another in an inferior position. One class is called the writer caste, and a person of this rank would feel himself insulted, if asked to pershould determine his destiny-the choice "He that spared not His own Son but deliform any other service than he could render which should fix his fate forever. What a vered him up for us all how shall he not with with his pen. So it is with all the ramificamomentous occasion in the sight of man, him also freely give us all things ?" Your tions of native society, and as might be exand in the presence of the angels of God ! friends can do much for you, but there is a pected from such a state of things there is A moment's pause, anxious and breathless, limit to their power. Salvation is a personno interchange of the courtesies, the kindis succeeded by grateful rejoicing on earth, al thing, and can only be obtained by a pernesses, and the sympathies that the charity and triumphant exultings in heaven. The of the gospel inculcates. The Brahmins, as already stated, belong to the superior or-der, and are, in virtue of their hereditary suspense is at an end :--station, entitled to exercise the functions of

"Tis done, the great transaction's done, I am the Lord's and He is mine, He drew me and I followed on Charmed to confess the voice divine. High beaven that beard the solemn vow, That vow renowed shall daily hear, "Till, in His's latest hour I bow And bless in death a bond so dear." the priestly office in connection with their religion. As the Scribes of old read and expounded the Scriptures to the people in the synagogues of Jerusalem, so they read A change so thorough and influential could and explain to the masses of the Hindoo not be hidden from triend or from stranger, worshippers the mysteries of the Shasters. What a blessing it is that we have got a foes were they of his own household. His Spirit and haste to lay hold on Jesus Christ "more sure word of prophecy as a light shining in a dark place, whereunto we do well to take heed "! But there are grada path and policy, but remembering the save Then hanny and safe in the bonds of the path and policy, but, remembering the say- Then happy and safe in the bonds of the tions even among the Brahmins. Some ing of Christ, "He that loveth father or Covenant of peace, you will be enabled with are of higher birth than others, and are mother more than me is not worthy of me," known as Koolin Brahmins. This caste is he held on his way through good report and the beautiful hymn: the most aristocratic, its members esteeming themselves the offspring of their gods, and stronger. He had vowed unto God and he the representatives of a hierarchy descendcould not go back. The hostility of his faming in an unbroken line through more than ily at length became intolerable and he was three thousand years. These are generally necessitated to seek refuge on the mission necessitated to seek refuge on the mission the proudest and most bigotted supporters premises. Even here, however, he was of the Hindoo mythology, and the most viodaily plied with every kind of solicitation lent opposers of that gracious system of and menace. First he was visited by his revealed and saving truth that deals with all brothers who appealed to his fraternal duty men as sinners, outcast and ruined, and of- to return to his home and to the faith of his known to be a specific for many forms of fers them a common salvation by Jesus Christ—that levels all distinctions set up by a superstitious and rapacious priestcraft, bias of an affectionate nature. He was next and placing Brahmin and Pariahs on the visited by his father, who spoke to him al- Christianity; by it the messengers of the same footing, declares to both and to all ternately in the tones of parental pity griev- Gospel can open the eyes of pagan blindalike that there " is neither Greek nor Jew, ing over the errors of a much-loved child, ness; by it the ears of the most obstinate

circumcision nor uncircumcision, Barbarian, and then with the authority of an injured and hardened man can be unstopped; Scythian, bond nor free, but Cbrist is all, and in all." Knowing a little of the preju-son. These efforts also failing to shake his by it every human ill can be alleviated; by resolution he was subjected to a severer trial in an interview with his mother. This, in can be removed or diminished. dices and enmity against Christianity usudices and enmity against out in the priest-ally distinguishing this order of the priest-hood, I was equally surprised and delighted such circumstances, is usually the last re-such circumstances is usually succeeds when

starve and die?

for a preacher of the gospel. One, prepared duct of selfish, frivolous middle life. by education and grace, will go and labor in the gospel work there, if he can receive five dollars a month. Shall these 40,000 people

be left to grope on in darkness ? We . read or hear such facts, and say, "These perishing people ought to have the gospel, certainly. I hope people will send it to them." And we put in our "usual" contribution; or what we think our part; and the funds are not sufficient ; the preacher is not sent ; the people perish.

the truth. Let us take to our hearts the eight years of age, and literally alone in the set before him all the probable consequences them brethren." From the incidents I have fact, that heathen souls will remain in dark- world, without father, mother, or friend likely to follow the course he now wished to now related my dear young readers will see ness and die without Christ by our neglect, He lodged with some poor body, and paid adopt-consequences affecting the life which how much has to be done and suffered by if we do not do our whole duty in giving his way, with a right manful heart, by means now is, and also that which is to come. They warned him to count the cost before he ad- and inherit eternal life. You cannot fail to them the gospel. Let us not deceive our-selves with the hope that " somebody else" of jobs like this. She asked him if he did not sometimes find it impossible to get anyventured further in his new pursuit. They discover how highly favoured you are in beon the surface, and is at best but a dead let-ter. You will easily understand what an obstacle this system of partitioning has been and still is in the way of the truth, when I tell you that people of unequal castes will the tork of the truth when a prospects in the peace and joy they also set before him the will respond to the calls and appeals that thing to do, which he confessed was too of come to us from heathen lands. Doing ten the case. "Don't you sometimes get " our part," will not answer the purpose. discouraged, then, and feel afraid that you We must do all we can, without diminishing can't get along?" much that we shall be blamcless, if the work is not done.

Young men, there are thousands of heayou carry it to them. Will you do it; or Christian friend, their are hundreds of

heathen that will never receive the gospel and the good of the Christian life, they said, have fallen unto you in pleasant places and unless you send it to them. That " some Choose now, this day, whom ye will yours is a goodly heritage. God has given body else" will never do it. Will you let serve." It was a solemn and important you all these advantages, and much as you them die without it ?- Corr. N.Y. Observer. crisis. It was the turning point which owe to man, you owe infinitely more to Him.

The Boldness of Faith. 'Having boldness to enter the holiest by the blood of esus."-Hm. x. 19.

To be permitted to enter the holiest-the To be permitted to enter the holiest—the presence of God—at all, surely ranks among a wealthy farmer who had kept back his sonal application to the Saviour. Nobody can the highest of the privileges which man can believe or be saved in your stead. A rich enjoy. But to be permitted to enter with of raising the price. The pastor heard of it, boldness-to come without slavish fear, but and resolved to make a public attack upon man cannot send his servant to buy and bring the blood bought blessing for him. He animated rather by the spirit of adoption, and confiding in the Holy God who cannot his text, "He that withholdeth the corn, the must go himself and go without money and without price to prove the promise true, look on sin, constitutes one of the chief won-"Him that cometh unto me I will in no ders of redeeming love, yet one in which the wise cast out." And so must you. Nocontrite soul may most assuredly rejoice. Prov. xi. 26. Colonel Ingraham could not thing less and nothing else than the faith of Nay more : the more boldness he displays, but know to whom the reference was made, the heart-of your own heart-can avail you the more is God glorified. To come as if but he held up his head and faced his pastor He grudged a pardon, as if he were reluctant with a look of stolid unconsciousness. Father to blot out iniquity, or to admit us into the Moody went on with very strong remarks, foes were they of his own nousehold. This Spirit and haste to by hold on beau of the blot out iniquity, or to admit us into the Moody went on with very strong remarks holiest, is to grieve his Spirit, or undervalue became still warmer, and touched the Colo his love. But to come perfectly abased as to ourselves, yet confiding in the finished held up his head, apparently determined not joyful lips and hearts to sing in the words of

than in condeming our race had no Mediator that I mean you : why don't you hang down appeared-that is the right evangelical your head ?" spirit. As long as I think that salvation in

any degree depends on me, I cannot but come before God with fear and trembling. But when I see that the work was finished in the divine counsels before the world be-

I heard the voice of Jesus say Behold ! I freely give The living water, thirsty one ! Stoop down and drink and live

I came to Jesus and I drank

Of that life giving stream; My thirst was quenched, my soul revived, And now I live in him.

in the fulness of time, then the spirit of bon- were afterwards found in very different POWER OF KINDNESS.-Kindness dage disappears. The soul glorifies now in situations. There were some found who the Lord; God is honored, and man is at were in the streets as if they had been atonce exalted and abased-abased as a sin- tempting to make their escape. There were ner, exalted as one to whose conscience that some found in deep vaults as if they had blood which cleanses from all sin has been applied. And how is the case with my soul? Let every one who would deal faith-

morning, when I rise, I pray for the whole they do their own life, and it would be as starve and die? From India the call comes. A district of middle life; and age, querulous, exacting, 40,000 people, within five miles, is pleading burdensome to itself and others, is the pro-

The Sidewalk Cleaner's Faith.

Middle Life.

It is perhaps not without some shade of

A friend spoke of a touching case in our hearing the other day. During one of the snow-storms of the past winter, a kindhearted lady was importuned, by a very small boy, for the job of clearing her side-

walk and steps. She thought him quite unequal to the task, but vielded to his entrea ties, and became interested to inquire into Brethren, sisters, friends, let us awake to his circumstances. He was, perhaps, six to

attacks us on every side. Many there are whose consciences are continually roused. disquieted, and harassed by that which they see around them, and that which they hear in Agrippa's exclamation, "Almost thou persuadest me to be a Christian." And if

The child looked up with a perplexed and indeed this avowal bespoke the commenceinquiring eye, as if uncertain of her meanment of a work, which should continue and ing, and troubled with a new doubt. "Why," said he, " don't you think God will fuller light, well might we rejoice, and be med with the incense of our fuller light, well might we rejoice, and be celebrated on her altars." It cannot be then that will never have the gospel, unless you carry it to them. Will you do it; or the dis mithant it?

His questioner felt rebuked by the simple entirely to Christ. But alas, too many faith, and sorry that she had disturbed it by there are, who rest at the "almost ;" and interposing her own doubts. She took pains avowals which have on their first utterance to investigate the case, and he is now doing gladdened our hearts, become very melanwell under her care ; or rather under that choly when those who have made them are an alarmingly rapid manner, raising its head of the God in whom he trusted

Pointed Preaching.

Father Moody was an eccentric man. He than almost convinced : that their convictions had no depth, no solidity. That the seed sown, had never taken such root as to bring forth fruit to maturity. That such a large stock of corn from the market, in hope ease, and seeking to temporise; that it was who urged religion upon their notice; a means of quieting their remonstrances; of people shall curse him; but blessings shall calming their disquietudes. Oh, that pere upon the head of him that selleth it."sons, who from such motives are led to make such avowals, would consider well their real state, and feel its guilt and danger; but inthemselves, and to sleep in security on the persuasion that they are far from being enemies of the truth.-Rochat. nel still more closely, " who, however, still

work of Christ, and understanding that God herd up his nead, apparently dotte interest and in the presence of the standard in is more glorified in forgiving through him, and cried out, " Colonel Ingraham, you know Great men are not always big men

The Roman Sentinel. When Pompeii was destroyed, there were

was too great for the peace of Europe. It gan, and actually accomplished at Jerusalem very many buried in the ruins of it who not the body that is brave, but the soul. "How many cowards, whose hearts are all as false As stairs of sand, wear upon their chins The beards of Hercules and frow ming Mars; Who, inward searched, have livers while as milk."

fully regarding his eternal concerns solemn- standing at the city gate, with his hand still that carries a man swifter and farther than

tully regarding his eternal concerns solemn-ly say, Have I learned to come boldly through the blood of Jesus? Then my re-ligion is the religion which God has revealed, which came from heaven and which guides us to it. But do l still come haunted by Is a single standing at the city gate, with his hand still the best heaven, where he had been placed by his captain, and there while the he heavens threatened him, there while the lava stream rolled, he had stood at his post, is ford merely gate, with his hand still the best legs. It is this that commands the passions and wills of the multitude, whether on the field of battle or on the deck of a sinking ship, in the hall of debate, or in the seclusion of the thinker's study, from which contrary to the analogy of nature, when I fear, as if God would not hear and answer, even for Christ's sake? Then my religion away was he found. So let Christians learn the world. It was this that kept Dr. Kane up again with new life and vigor; or a worm, such circumstances, is usually the last re-to learn some time ago, that a young Koolin Brahmin, after a course of religious instruction, had applied for admission into the visible Church, and was to be publicly baptized on the following Sabbath evening. I was present on the constion, and felt great.

Flesh and Spirit.

c.ty wherein I dwell, especially for all such neighbors and poor friends as I have. Af-cient faith in the Virgin Mary and his father ter I set me at my labor, when I spend the whole day in getting my living, and I keep me from all falsehood, for I hate nothing so lah. We cannot enter into details here, but much as I do deceitfulness : wherefore, when our opinion is that Ireland will never be I make to any man a promise, I keep it, and Protestant country until another pestilence

perform it truly, and thus I spend my time and famine more dreadful than that of 1847 poorly, with my wife and children, whom I will sweep over the land, consigning the I teach and instruct, as far as my wit will serve me, to fear and dread sin. And this is the sum of my simple life." too well :" or until it will be drained by em-

igration of all its church and priest-loving Look at Great Britain, a professedly Pro-

We live in times when, so to speak, truth testant country, and you will find Romanism to be virtually a power in those islands. Its churches, colleges, schools, convents and monasteries are scattered over that part of the United Kingdom; and the church itself spoken and preached. The light is so that liant, that despite their love of darkness, it penetrates and darts some of its rays into their consciences, constraining them to join their consciences, constraining them to join " that Westminster Abbey would yet resound with the strains of our (Romish) holy denied that the Established Church is being Romanized to a vast extent.

But if you will turn your attention to our happy country, where "this apostate system is foredoomed," you will see it spreading in seen, like Lot's wife, to pause statute-like in above all other denominations, and making the plain which separates Sodom from the its influence to be felt in the politics and mountain of refuge. For it is then too councils of the nation. And what does all this imply? Why, that Romanism, instead clearly seen, that they were never more of being "foredoomed," is really striking deeper its roots, and spreading wider its branches in this and in all Protestant lands. Are not Romish converts to be found amongst cry had proceeded from a conscience ill at every people ; and are not Romish missionaries to be found in every land ? They have ease, and seeking to temporise; that it was a slight, a passing satisfaction given to those who urged religion upon their notice: a hesitated to go, and show the same zeal today in the service of "holy Mother Church" that every they did in her palmiest days, when Hildebrand was acknowledged sovereign lord of all.

This policy of decrying the real strength stead of this, many appear to tranquilize of the papacy, we must characterize as lecidedly unwise and very impolitic. A general, to be successful, must know the number and character of the forces of his

enemy, and the strength of their strongholds. The Protestant Church must likewise know the insidious, powerful and ever-watchful enemy with which she has to contend. She ought not, she cannot, thus be complacently Shakspeare was a man of slight stature. Napoleon looked almost dwarfish beside the blinded to the true strength of this ecclesiastical Gibraltar. Not thus is the citadel tall English officers who conveyed him to his rocky home on St. Helena, because he to be taken; not thus is the enemy to be subdued, or the territory of our King to be wrested from her grasp. Let us know her is not the flesh that is mighty, but the spirit ; real strength, keep before us her truc condition and the extent of her means, her influence and her power, that we may put forth efforts commensurate with the real neces-sities of the contest, to enter the field against this formidable adversary, and to be no longer lulled to inactivity by the soothing

