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## Religious Miscellany.

### Weariness and Rest.

Saviour, I come to Thee,  
A weary child, with pain and care opprest;  
Oh, let me lean this aching, burdened breast  
Upon thy loving breast!

The way is very dark;  
I cannot see the light, through these my tears!  
Take Thou my hand, and draw me up to Thee  
Through all the lonely years.

I have no strength, dear Lord;  
Oh, let me lie where I can kiss Thy feet,  
And look up from the dust into Thy eyes  
That are so true and sweet!

And come, oh, come to me,  
And raise me up to Thee arms, and teach me  
Thee  
The strong, deep secrets of Thy love, and bend  
Thy ear to my prayer.

Speak to me, soft and low,  
My spirit yearns for one little word  
To cheer the still, and silence of my life;  
One word from Thee, my Lord!

Speak to me, O my God!  
There are sweet voices falling on mine ear,  
Long known, long loved, but in my inmost  
Soul

Their tones I cannot hear.  
But Thou wilt speak to me;  
And, as the river falls into the sea,  
And sinks to sleep, so this my weary heart  
Shall find its rest in Thee.

—Thoughts for Workers and Sufferers.

### Always a Hypocrite.

Yes, that is the cry, he has sinned and fallen,  
and now you say, "He was always a hypocrite."  
I do not believe it. I cannot believe that  
through all the years in which he professed to follow  
Christ he was a traitor to his Master. I pity  
the heart that can readily credit such a tale.

The poor old man has sinned and fallen.  
God pity him, for man's sympathy is full of  
 scorn. How eagerly he whispers the sad  
 story, and glows over the shameful details as  
 though a brother's fall was a cause for rejoicing!  
 The angels—the pure angelic woe, while  
 frail man looks on with scorn.

True, they close the tale with, "I pity him,  
yet his sympathy goes no further; and by his  
 aid," but I always believed him to be a hypocrite.

Is not his present shame enough, that all the  
 good of his past life should be counted as  
 naught, or as the cunningest stroke of a confirmed  
 villain?

"Always a hypocrite!" David fell, Solomon  
 sinned, and Peter denied his Master thrice; yet  
 who will say these were "always hypocrites?"  
 I do not know this poor old man, though I  
 have seen him often as he served in the church  
 of God, and now, when the story of his shame  
 is on every tongue, his heart bleeds to think  
 of him, as disgraced and deserted, he hides  
 in the solitude of his home, moaning and weeping  
 in impotent remorse for the sin which has  
 stamped a Cain-mark on his brow. God help  
 his brethren, and in this agony of grief, crying  
 brethren out to God, the pure, the Almighty,  
 beseech his repentance, and will forgive thy sin—  
 "For I am not come to call the righteous, but  
 sinners to repentance."

And you, who join in the hiss which pierces  
 the lacerated heart, pause and look at yourself.  
 What has kept you from falling? Perhaps you  
 were not tempted. Then thank God for that,  
 and strive to help those who were. Or, being  
 tempted, you fled to the Source of strength and  
 found power to resist. Then be grateful, and  
 assist those of weaker faith.

Proud Pharisee, despise not thy brother.  
 Look deeply into the recesses of thine heart,  
 and mark well the points of weakness, which,  
 if attacked in an unguarded hour, might prove  
 vulnerable; and humble thyself in the dust,  
 thanking God, not that thou art "not as other  
 men," but that He has supported thy weakness,  
 and guarded thee from the sin that doth so  
 easily beset.

And ye, young lambs of the flock, who in  
 your innocent purity can scarcely believe that  
 such iniquity abounds, and penetrates even into  
 the church of Jesus, while your tears  
 and prayers are fervently offered for the  
 suffering, silent slave; the Shepherd's  
 bosom, and stretch that He will lead us  
 into temptation, but deliver us from evil.

—Presbyterian.

### Testimony for Jesus.

The following is the testimony of a Presby-  
 terian minister to the blessing of entire sancti-  
 fication by faith, taken from *Pioneer Experiences*.  
 "My soul shall make her boast in the Lord;  
 O magnify the Lord with me, and let us exalt  
 His name together. I sought the Lord and He  
 heard me, and delivered me from all my fears.  
 This poor man cried and the Lord heard him,  
 and saved him out of all his troubles."  
 I am called upon for my personal testimony  
 and experience respecting "perfect love, which  
 casteth out fear." Gladly do I confess, as a  
 witness of Christ's grace, and faithfulness, and  
 power, that He has by His word and Spirit,  
 given me to know in my happy experience,  
 blessed truth of "perfect love," as the present  
 from all fear that hath tormented, and the  
 testimony of a dear saint, and through the  
 personal of that evangelical old work, "Marshall's  
 Gospel Mystery of Sanctification." But it was  
 about thirteen years afterwards, when my soul  
 was weary, very weary, in long and vain at-  
 tempts to keep and sanctify myself by watch-  
 fulness and the means of grace, and when God's  
 spirit seemed to become hopeless because I  
 knew not how to wait on the Lord, and  
 mount up with wings as eagles, and run  
 and not be weary, and walk and not faint; that He

revealed His fulness to me. In the valley of  
 affliction and humiliation the Lord visited my  
 soul. Blessed be His name forever! "I will  
 bring her into the wilderness, and speak com-  
 fortably unto her: and I will give her vineyards  
 from thence; and the valley of Achor (trouble)  
 for a door of hope."  
 The reading of Boardman's Higher Christian  
 Life, gave me, by the blessing of God's  
 Spirit, the first glimpse of "full assurance of  
 faith," as an abiding blessing in its proper  
 connection with the experience, and state of entire  
 sanctification to the Lord, in soul, spirit, and  
 body, in all things and at all times, by full  
 consecration and full faith. This is the adoption  
 of sons in its full and constant realization.  
 This happy experience the Lord gave me a few  
 days afterwards, by the aid of dear saints, in  
 the meeting for holiness held at Dr. Palmer's,  
 New York; the Holy Spirit using their testi-  
 mony to make His word plain, and to encourage  
 and guide me in giving myself at once, wholly,  
 without reserve, and forever to Christ, and to  
 God, through Christ, a living sacrifice, and to  
 believe on the ground of His own word  
 that He received me in Christ "without spot,  
 or wrinkle, or any such thing." No tongue can  
 tell the rest, and sweetness, and peace of the  
 which truly and fully, and every moment  
 embrace Christ and abide in Him, as of God  
 made unto us, wisdom, righteousness, sancti-  
 fication and redemption.

It was but a few days until the Lord gave me  
 a few among my own dear people, as the sharer  
 in my joy. When in public and private, my soul  
 made her boast in the Lord, and I told what He  
 had done for me. And while for years the  
 fellowship of the saint in the meeting where  
 first the Lord taught me the way of holiness  
 in simple faith in Christ, was as a forest of  
 beavers, the little band who hearts God open-  
 ed to receive the truth of full salvation in my  
 own church, were my crown and my joy  
 amidst coldness, misrepresentation, and opposi-  
 tion. In my present field God has helped me;  
 and some of my flock, some theological stu-  
 dents, and one or more ministers, have ac-  
 knowledged the truth of entire sanctification  
 by faith in a living, present Saviour. Eternity  
 alone will suffice to tell the whole story.  
 Thanks for a few, and every opportunity to wit-  
 ness for Jesus, as a Saviour from all sin, for it  
 is not only an important duty, but a delightful  
 privilege to "boast in the Lord"; a boasting  
 which expresses, and forever abandons self, as  
 utterly bankrupt and void of resources, and  
 enjoys, and rejoices in Christ "as in all," not  
 merely in theory and doctrine, but in actual  
 personal experience. O for this baptism of  
 power upon all God's people! Unto Him  
 that loved us and washed us from our sin in  
 His own blood, and hath made us kings and  
 priests unto God and His Father; to Him be  
 glory and dominion, forever and ever, amen!

### The Power of Grace.

Look at Paul. The old bed of the sea laid  
 bare for the foot of Israel, the dry rock changed  
 into a gushing fountain, the lifeless stones  
 the tombing rising at Christ's word, to appear,  
 once divested of its grave clothes, with life  
 sparkling in its eye, and health blooming in  
 its rosy cheek, did not show God's power over  
 dead matter more plainly than Paul's con-  
 version attested his power over the depraved heart.  
 What more incredible than yonder man, who,  
 with a fierceness, a firmness of purpose, and an  
 intensity of youth, standing glaring his eyes  
 Stephen's blood, would ere long be  
 Christ's greatest and most devoted apostle; and  
 would die, after a life of unparalleled suffering  
 martyr in the very cause of which he shed  
 the first martyr's blood—yet it was so. Is there  
 anything too hard for me? said the Lord. In  
 other and fuller words—a any heart too hard  
 for me to break; any sin too great for me to  
 bind; any habit too old for me to change; any  
 prayer too great for me to answer; or  
 want too many for me to supply? The  
 blessed Lord does such things as these. It is  
 that however great the difficulties, or deep the  
 sorrow, or the temptations, or the  
 duties of His people, His grace, as He promises,  
 shall be sufficient for them. And so they may  
 use the highest, and yet the humblest, the  
 bravest, though by no means boastful, saying  
 that ever fell from moral lips—"I can do all  
 things through Christ which strengtheneth me."  
 —Dr. Calkins.

### Can I be Holy?

My soul longs to be holy; to have power over  
 sin, and to be free from it. Tell me, all ye that  
 fear God, can I be holy?  
 Yes, beloved, surely you can! Otherwise the  
 glorious God of our salvation would not have  
 commanded you to be holy. He commands  
 what He has made full provision for you to  
 perform. There is, then, not a want of your  
 renewed nature which lacks supply,  
 for He "is able to do exceeding abundantly  
 above all we ask or think." And that He is  
 His ability, so declared, is full proof. But  
 besides, He said, "Ask what ye will, and it  
 shall be done unto you." How much more  
 shall your Father give THE HOLY SPIRIT to  
 them that ask Him? For the Holy Spirit was  
 given without measure to Christ. For what  
 is this special mention made, when Jesus already  
 possessed Him in inseparable relationship, but  
 that His body, the church—"the fullness of  
 Him who filleth all in all" might "of His  
 fulness receive grace for grace," might "be  
 filled with all the fulness of God, and thus be  
 possessed of this changeless demand of the  
 regenerate soul, entire holiness,  
 O, the witness of the devil! He has suc-  
 ceeded in making the ways of Zion desolate  
 bringing unbeliever like a flood, by proving false  
 to God's people the habit of sinning  
 by his own, as an essential accompaniment of  
 his humanity, even after Christ redeemed them—  
 The Church Union.

### Courting Sin.

We cannot avoid being tempted. In some  
 form or other the spirit of evil comes to us every  
 hour of our lives with his magnificent promises.  
 If we listen to them, half smiling, are we not  
 really courting sin? To go voluntarily to lawful  
 influences, and put ourselves in their power,  
 is little worse than to give ourselves over to  
 those influences, without effort to the contrary,  
 when they come to us. There is no excuse for  
 half the defects we meet with while endeavoring  
 to walk uprightly. We surrender to temptation  
 with never an arm upraised in defence. We  
 not even a whisper—"Get thee behind me, Satan,"  
 do we meet the tempter.

And yet we bemoan our infirmities; we sob  
 bitter tears over evil thoughts and deeds, we  
 make weak resolves to stand up more manfully  
 in the future. All this is well. Repentance is  
 very essential. But unless we cease habitually  
 courting sin by receiving it kindly when it visits  
 us, of what avail are all our bemoanings, our  
 tears, and our resolutions? Our visitors mes-  
 sure their stay by the character of their recep-  
 tion and sin is no less sharp-sighted than they.  
 Then it is better to put sin behind us, always,  
 rather than let it stand before us as an equal,  
 the language our Saviour used, when tempted.

### The Weather-Gauge.

The senior Dr. Alexander, of Princeton, being  
 once asked whether his assurance of an interest  
 in Christ was strong, replied, "Yes, except in a  
 Northeast storm!" Bad weather always  
 lowered his spiritual temperature; the sunshine  
 revived him. Now this does not make poetry for  
 the product of meteorology. But such facts do  
 show that spiritual phenomena are affected by  
 physical conditions, or that everybody knows,  
 that body and soul are so intimately connected  
 as to interact and not upon the other. And  
 this interaction is not to be ignored in our spiri-  
 tual diagnosis. If we do so, we shall make  
 many a blunder, and perhaps do irreparable injury  
 to some delicate organisation. Had the seraphic  
 Dr. Payson understood this matter as well as did  
 Dr. Alexander, he had been no less seraphic, but  
 might have spared the world some morbid nerve-  
 dyspeptic experiences, which are worse than  
 this subject. Most profoundly do we believe in  
 spiritual and Satanic influences, in grace and  
 prayer, in watching and fighting; but as truly  
 do we believe in atmospheric and gastronomic  
 influences, in sunshine and east winds, in cooling  
 and sleeping, in exercise and recreation, in  
 fun and frolic, in romping with children and  
 being children ourselves. There is a time to  
 pray—alas! there is too little praying; and  
 there is a time to play; alas! there is often too  
 little playing. Some good men are "dying of  
 dignity." —Examiner and Chronicle.

### Revival in Galt, Ontario.

From Correspondence of an Ontario paper, we  
 take the following—The work of God in Galt  
 still goes on, and day by day extends in in-  
 fluence and power. As the religious public  
 might desire to know particulars, I have thought  
 that a brief review of this work would be ac-  
 ceptable. Five Sabbath days it was announced  
 from the several pulpits that Douglas Russel,  
 from Scotland would preach the Gospel on the  
 Queen Square at 3 p. m. Accordingly, six or  
 seven hundred people convened, and for an hour  
 and a half listened with close and solemn atten-  
 tion to the teaching of God's word. We heard  
 with joy the announcement that in the evening  
 Mr. Russell would occupy Rev. Mr. Murdoch's  
 pulpit (Presbyterian), and on Monday evening  
 preach in the rooms of the Y. M. C. Associa-  
 tion. This was to have been the last service,  
 but the deep and prevailing anxiety on the part  
 of the public to hear, constrained this servant  
 of Christ to remain another day. Tuesday night  
 in Rev. Mr. Sayth's church (Knock) was one of  
 special power, awakening many who were dead  
 in sin and quenching believers. Mr. Russell  
 then consented to remain another night, occu-  
 pying Mr. Murdoch's church, and this night the  
 cry was "What must we do to be saved?"  
 went up from not a few hearts. To remain was  
 inevitable. Thursday, Friday and Saturday  
 night the services were conducted in the New  
 Wesleyan Methodist church, and the next week  
 attended that it was Rev. Mr. Lovell's  
 (Wesleyan). The second Sabbath Mr. Russell  
 preached in the New Wesleyan church in the  
 evening, and on Queen's Square in the after-  
 noon, when about 800 persons heard with ever-  
 growing interest than on the previous Sunday.  
 In the evening he preached in the Wesleyan  
 church to a densely crowded house, after which  
 he gave an address in the New Wesleyan church  
 to those who were inquirers after salvation—the  
 place being full.

After two weeks of successful labor, Mr. Rus-  
 sel, by urgent request of the friends here tele-  
 graphed to London for his companion Charles  
 Carroll—who he was to have joined there a few  
 days after his arrival in Galt. Mr. Carroll  
 promptly responded to the Mesopotamian cry—  
 "The arrival of Mr. Carroll, two or three  
 services each week have been held in the Wes-  
 leyian chapel, at the same hour as the regular  
 work of the New Wesleyan. On the last three  
 Sabbath, the afternoon service has been con-  
 ducted in the Town Hall, which has been crowd-

### Religious Intelligence.

#### Praying for the Dead.

The Bishop of Carleton has been calling a  
 number of his clergymen to task for recom-  
 mending "prayers for the dead." Here is the  
 response of one of the parties implicated, the  
 Rev. C. H. V. Pielig, incumbent of Skirwith,  
 near Penrith, Cumberland. This church mini-  
 ster, professedly a Protestant, defends "prayer  
 for the dead" on the following grounds:  
 1. The Jews prayed for the dead in their pub-  
 lic services, and our blessed Lord, though he  
 continually joined in those services, in no wise  
 condemned or forbade the practice.  
 2. The early liturgies of St. James, St. Mark,  
 and St. Clement contain prayers for the faithful  
 departed.  
 3. The only fathers of old prayed for the  
 dead—St. Augustine, Ambrose, Chrysos-  
 tom, Basil, etc.  
 4. The Holy Church throughout the world  
 does so, save, if you will, a portion of the An-  
 glican Church, but that such a practice has ever  
 existed amongst us, as Bishops Andrews, Overall,  
 Montague, Jeremy Taylor, Sheldon, Barrow and  
 Bull, and above all that able and learned old  
 Churchman Archbishop Usher, testify.  
 5. The prayerful remembrance of our loved  
 ones helps to wean us from the world, and raises  
 our hopes and thoughts to that place whither  
 they have gone before.  
 6. Our Prayer Book, in several passages at  
 least, countenances them.  
 7. There is a fair scriptural argument in their  
 behalf, at any rate far stronger one than can  
 be brought forward in behalf of Infant Baptism,  
 or for the observance of the Sunday instead of  
 the Sabbath.  
 8. The doctrine of the Committee of Saints  
 necessarily involves them.  
 9. The Courts of Arches (woolsey or Breaks)  
 pronounced them legal.  
 10. If it be permissible to pray for the Bleas-  
 ed Dead, if you can doubt it, it cannot be  
 wrong to pray for the most earnest apostle, i. e.  
 at the Blessed Eucharist (for I have shown that  
 though Article XXXI. justly condemns the  
 notion of offering Christ's body for quick  
 dead, it in no wise prohibits the offering of the  
 Eucharistic Sacrifice on behalf of all members  
 of Christ's Body).  
 What next? I wonder how often this ques-  
 tion has been asked of late!

#### British Guiana.

Capt. Coker, of the brig *Isis*, in a recent let-  
 ter to a minister in America, says:  
 "A glorious revival is in progress in Demara,  
 British Guiana. Rev. William Taylor,  
 from California last, I believe, but I think a mis-  
 sionary of the whole world, is holding a series  
 of meetings here with astonishing results. Sin-  
 ners are awakened and are flocking to Christ.  
 Multitudes attend, and great numbers are at  
 the altar every evening. Great earnestness prevails  
 among the people. Brother Taylor is a powerful  
 man—never tires of talking—brings home the  
 truth in Christ with clinging arguments and a  
 force seldom witnessed. He preaches every  
 second Saturday, and on the Sabbath  
 three times. The meetings are held in the lar-  
 ger of the two Methodist churches in this place."

#### Revival on the Ottawa.

A correspondent to the *Montreal Witness*  
 gives an interesting account of the good work  
 which is being experienced on the Otta-  
 wa. Lord Cecil is laboring earnestly and suc-  
 cessfully. Of this christian gentleman, the writ-  
 er says:  
 "But soon the speaker's voice arrested my at-  
 tention, the audience was soon lost sight of, and  
 my thoughts reverted to the words that fell from  
 Lord Cecil's lips. Never shall I forget the  
 masterly manner in which he expounded those  
 words of the Psalmist where he speaks of the  
 Lord's hand being heavy upon him day and  
 night on account of sin. He seemed to be car-  
 ried away with the desire of leading sinners to  
 Christ. With his soul beaming from his eyes  
 he said, 'He that believeth in Christ hath ever-  
 lasting life; if not then you are an unbeliever,  
 you must let the Spirit convince you of sin, and  
 look to Christ for salvation. After he had ex-  
 plained for about forty minutes, we had a prayer  
 meeting, many standing up to be prayed for,  
 Four professed conversions since the last meet-  
 ing, and three were converted during the pre-  
 sent meeting. After the benediction was pro-  
 nounced, Lord Cecil invited the new converts  
 and those desiring a change of heart to remain  
 for christian conversation, and then he went to  
 the door and shook hands and conversed with  
 every person as he left the church. His usual  
 mode of salutation both at his meetings and on  
 the street is, 'Well, my friend, how do you do,  
 is your soul converted; are you for Christ or  
 against him?' like a christian soldier wishing to  
 cross swords with every enemy he meets. I saw  
 Lord Cecil next day visiting from house to  
 house, and jumping over fences to talk to the  
 farm labourer at his work in the field. A friend  
 said to me that Lord Cecil seems to know no  
 thing among men but Jesus Christ and him talk-  
 ing, for in private conversation he will not talk  
 for any length of time on any other subject.  
 He visits every house both Roman Catholic  
 and Protestant, and every denomination attend  
 his meetings."

has a deeper significance than we are wont to  
 give it. He said "Get thee behind me." And  
 why behind? Was it not to be wholly out of  
 sight? Sin is hardly ever without the glamour  
 over it, concealing its deformity, oftentimes ren-  
 dering it absolutely beautiful. Satan may have  
 a cloven foot, and the *et cetera* commonly cre-  
 dited to him, but he is frequently fair to look  
 upon. And the heart receives its impressions  
 too often through the eyes. On that account it  
 is dangerous in the extreme to look evil long in  
 the face. Unless we voluntarily bid it get be-  
 hind us, away from our seeing, it may become  
 an angel of light, blinding our vision com-  
 pletely.

And alas! how often our thought plays  
 truant, and goes off kite-flying, like the variety  
 idler, in beautiful fields where all beauty hides a  
 secret sting! Into those lovely recesses we fol-  
 low, no longer waiting for sin to come to us  
 that we may be won, but going out after it,  
 and then, when we have found it, we are working it  
 in its own chosen haunts. And we go, and go  
 again, until the way becomes worn and familiar,  
 and the beauties throw off their outward seem-  
 ing and pierce us with their sharp, biting real-  
 ities. Then, wounded and sick at heart, we feel  
 that it is not enough to pray "Lead us not into  
 temptation," but that we must continually and  
 in earnestness declare "Get thee behind me,  
 Satan!"

And every body makes it  
 the attention of the mind  
 singing, prayer and the reading of the Word,  
 there is no order observed as to which will  
 first or last. When one is doing preaching an  
 intimation is given that any who wish to retire  
 can do so during the singing of a hymn; then  
 the other presches, founding on a text of the  
 same class as that just dwelt upon. Each dis-  
 course continues from twenty or thirty minutes  
 to an hour and a half, and never once does the  
 attention flag, or the meeting seem tedious.  
 After the sermon a short, pointed prayer is  
 offered up, Christians and seekers are invited  
 to remain for the "second meeting," and the con-  
 gregation is dismissed.

INQUIRERS' MEETING.  
 This meeting is often opened with an address  
 to anxious inquirers, who are then personally  
 dealt with in their sins. While this is being  
 done, believers are asked to lift their hearts to  
 God in prayer for blessing. An occasional  
 hymn is sung, such as:  
 "Just as I am," or  
 "There is a fountain,"

Anyone is quite at liberty to retire during the  
 continuance of this meeting, which at length  
 closes without ceremony.

#### General Miscellany.

Wishing.  
 Of all the fashions of the mind  
 From logic down to fishing,  
 There is not one that you can find  
 So very cheap as "wishing!"  
 A very choice diversion too,  
 If you but rightly use it,  
 And not, as we are apt to do,  
 Pervert it and abuse it.

I wish—a common wish indeed—  
 My purse was something fatter;  
 That I might cheer the child of need;  
 And not my pride to flatter.  
 That I might make oppression reel  
 As gold can only make it,  
 And break the tyrant's rod of steel  
 As gold can only break it.

I wish—that sympathy and love,  
 And every human passion  
 That has its origin above,  
 Would come and keep in fashion;  
 That scorn and jealousy and hate,  
 And every base emotion,  
 Were hurled down fifty fathoms deep  
 Beneath the waves of ocean.

I wish—that friends were always true,  
 And motives always pure;  
 I wish the good were not so few,  
 I wish the bad were fewer;  
 I wish that persons never forgot,  
 To heed their priest's teaching;  
 I wish that preaching was not  
 So different from preaching.

I wish—that modest worth might be  
 Appraised as truth and candour;  
 I wish that innocents were few,  
 From treachery and slander;  
 I wish that men their vows would mind,  
 That women men were rovers;  
 I wish that wives were always kind,  
 And husbands always lovers.

I wish—in fine—that joy and mirth,  
 And every good ideal,  
 May come erewhile throughout the earth  
 To be a glorious real;  
 Till God shall every creature bless  
 With His supreme blessing,  
 And hope be lost in happiness,  
 And wishing be possessing.

#### A Great Organ.

Henry W. Bellows, of New York, now so-  
 journing in Europe, gives the following account  
 of a large organ in the cathedral at Lucerne,  
 Switzerland:  
 "Lucerne is as Catholic as Zurich is Protes-  
 tant. I found the old cathedral thronged with  
 worshippers at seven on the morning of an ordi-  
 nary week day. There must have been at least  
 thirty priests engaged in the services. The vi-  
 tality of the church is indicated by a magnificent  
 organ four years old, which equals in power and  
 purity any I ever heard. It was built in Lu-  
 cerne by Hans. It played twice a day for one  
 hour and furnishes a favorable resort for tra-  
 vellers. I stumbled into the church first, at  
 the very hour the organ was being exhibited and  
 with no knowledge of its merits, and of course  
 without any special expectations. But the hush  
 of the little audience showed that something un-  
 usual was going on, and it required only a few  
 minutes to bring me wholly under the most  
 magical stops that I ever listened to."  
 "The player, I found after a second hearing,  
 was not a very great one, but the organ itself  
 was wonderful, and he understood perfectly how  
 to exhibit it. I could compare it only to the  
 effect of a great park of artillery heard at a great  
 distance sufficient to mellow the thunder. But  
 the organ was the speciality of this organ,  
 and nothing more successful in the way of imita-  
 tion was ever done. At first, after a bold in-  
 troduction of the full instrument, we heard a  
 choir of children's voices, singing apparently in  
 a neighboring cloister; then a chorus of men's  
 voices took up the strain, and came nearer and  
 nearer, as if one and then another door between  
 heaven and earth were being opened.  
 "I could not persuade myself for a long time  
 that a choir was not concealed in some adjoin-  
 ing apartment. Tones more human or more  
 angelic were never permitted to visit my ears.  
 At times the mighty instrument was subdued to  
 the gentleness of an infant's breathing, and we  
 all held our breath not to lose the least sigh  
 of its decaying harmony. It seemed as if a choir  
 of seraphs had strayed out of heaven, who were  
 heard by chance as they flew by.

"A few moments after, we had a storm which,  
 however offensive, considered as an abuse of  
 power, was a marvellous exhibition of the power  
 and quality of the instrument, and of the practi-  
 cal ability of the performer. The first sob of  
 the rising tempest, the distant thunder, the  
 shrilling of the breeze, the sweeping of the  
 winds, the patter of the rain, the near thun-  
 der, the break in the cloud, the first down pour,  
 the steady shower, the clearing up, the song of  
 the birds, with the return of the sun, not with  
 clamorous suggestion, but with such accurate re-  
 semblance, that with closed eyes one might have  
 been defied to say whether it actually stirred  
 or not. I waited after service to give my per-  
 sonal gratitude to the organist, whom I expected  
 to find some vigorous young man, proud to dis-  
 play this famous instrument. What was my  
 surprise to see a grave old gentleman in knee  
 breeches and silk stockings, crooked and schol-  
 arly, come down from the organ loft, and answer  
—to my self-introduction—as the organist of  
 the cathedral. He was modest and dignified,  
 and might have been old Handel himself, as far  
 as fitness of looks was concerned. It was quite  
 charming to talk with him in bad German about  
 his instrument, and about sacred music gener-  
 ally. We promised to come again about twi-  
 light, to hear the organ. A half-dozen tall  
 tapers lighted the dim cathedral, and a hundred  
 persons sat far an hour in absolute stillness while

#### Proof Reading.

There are many people who think proof  
 reading one of the easiest things in the world,  
 and who get very impatient over mistakes in  
 books and newspapers. A writer in the June  
 number of the *Galaxy* gives some interesting  
 instances of typographical errors. He mentions  
 one edition of the Bible which contained 6,000  
 mistakes. He gives the following example of  
 mistakes in the way of spelling out the perfect  
 book. Some professors of the University at  
 Edinburgh resolved to publish a book which  
 should be a model of typographical accuracy.  
 Six proof-readers were employed, and after it  
 was thought to be perfect, the sheets were pasted  
 up in the hall of the university, and a reward of  
 two hundred and fifty dollars was offered for  
 every mistake that should be discovered. When  
 the book was printed, it was found that it con-  
 tained several errors, one being in the title-page,  
 another in the first line in the first chapter. The  
 only books that are believed to be entirely free  
 from errors are an Oxford edition of the Bible,  
 a London and Leipzig Horace, and an American  
 reprint of Dante.

#### The Trouble with Unhappy Peo- ple.

We wish to be happy; but we set about it  
 wrongly and the false happiness which our genera-  
 tion pursues with mad desperation covers  
 naught but profound wretchedness. Of all the  
 fruits of the gospel, there is none that ripens less  
 frequently than happiness. Repose is one of  
 the essential signification of the word happiness.  
 Even the most bustling toil, only one day to re-  
 pose labors in doors, labors out of doors, direct  
 to the same end—to obtain for ourselves and  
 our dear ones a peaceful position, the right to  
 peaceful enjoyment. Christianity would not be  
 human as it did it not accord to the great  
 question of happiness the high place which be-  
 longs to it. It is necessary that we should suf-  
 fer so long as we have not by a new birth,  
 regained our true nature. The sinner needs not  
 only to be reconciled with his God, but also with  
 himself. If obedience be not his first inclina-  
 tion, it remains his first duty. He feels himself  
 born for it. He desires the lofty joys from  
 which he is severed. This is the sinister shadow  
 which darkens all lives, even those which have  
 succeeded in rendering themselves unconscious  
 of it, in which all seems giddiness and frivolity.  
 —Count Gasparin.

#### Truth—Some one has beautifully said— "Truth is immortal; the sword cannot pierce it, fire cannot consume it, prisons cannot incar- cerate it, famine cannot starve it."

Dr. McCosh, at a missionary meeting held  
 in Edinburgh recently broached a glorious sug-  
 gestion, no less than union of all the Non-  
 conformist churches in the three kingdoms. He  
 announced his intention to devote the rest of  
 his days to the hastening of this grand con-  
 summation.

MANNER OF PROCEEDING.  
 Although the opening exercises embrace  
 singing, prayer and the reading of the Word,  
 there is no order observed as to which will  
 first or last. When one is doing preaching an  
 intimation is given that any who wish to retire  
 can do so during the singing of a hymn; then  
 the other presches, founding on a text of the  
 same class as that just dwelt upon. Each dis-  
 course continues from twenty or thirty minutes  
 to an hour and a half, and never once does the  
 attention flag, or the meeting seem tedious.

After the sermon a short, pointed prayer is  
 offered up, Christians and seekers are invited  
 to remain for the "second meeting," and the con-  
 gregation is dismissed.

INQUIRERS' MEETING.  
 This meeting is often opened with an address  
 to anxious inquirers, who are then personally  
 dealt with in their sins. While this is being  
 done, believers are asked to lift their hearts to  
 God in prayer for blessing. An occasional  
 hymn is sung, such as:  
 "Just as I am," or  
 "There is a fountain,"

Anyone is quite at liberty to retire during the  
 continuance of this meeting, which at length  
 closes without ceremony.

#### Religious Intelligence.

#### Praying for the Dead.

The Bishop of Carleton has been calling a  
 number of his clergymen to task for recom-  
 mending "prayers for the dead." Here is the  
 response of one of the parties implicated, the  
 Rev. C. H. V. Pielig, incumbent of Skirwith,  
 near Penrith, Cumberland. This church mini-  
 ster, professedly a Protestant, defends "prayer  
 for the dead" on the following grounds:  
 1. The Jews prayed for the dead in their pub-  
 lic services, and our blessed Lord, though he  
 continually joined in those services, in no wise  
 condemned or forbade the practice.  
 2. The early liturgies of St. James, St. Mark,  
 and St. Clement contain prayers for the faithful  
 departed.  
 3. The only fathers of old prayed for the  
 dead—St. Augustine, Ambrose, Chrysos-  
 tom, Basil, etc.  
 4. The Holy Church throughout the world  
 does so, save, if you will, a portion of the An-  
 glican Church, but that such a practice has ever  
 existed amongst us, as Bishops Andrews, Overall,  
 Montague, Jeremy Taylor, Sheldon, Barrow and  
 Bull, and above all that able and learned old  
 Churchman Archbishop Usher, testify.  
 5. The prayerful remembrance of our loved  
 ones helps to wean us from the world, and raises  
 our hopes and thoughts to that place whither  
 they have gone before.  
 6. Our Prayer Book, in several passages at  
 least, countenances them.  
 7. There is a fair scriptural argument in their  
 behalf, at any rate far stronger one than can  
 be brought forward in behalf of Infant Baptism,  
 or for the observance of the Sunday instead of  
 the Sabbath.  
 8. The doctrine of the Committee of Saints  
 necessarily involves them.  
 9. The Courts of Arches (woolsey or Breaks)  
 pronounced them legal.  
 10. If it be permissible to pray for the Bleas-  
 ed Dead, if you can doubt it, it cannot be  
 wrong to pray for the most earnest apostle, i. e.  
 at the Blessed Eucharist (for I have shown that  
 though Article XXXI. justly condemns the  
 notion of offering Christ's body for quick  
 dead, it in no wise prohibits the offering of the  
 Eucharistic Sacrifice on behalf of all members  
 of Christ's Body).  
 What next? I wonder how often this ques-  
 tion has been asked of late!

#### British Guiana.

Capt. Coker, of the brig *Isis*, in a recent let-  
 ter to a minister in America, says:  
 "A glorious revival is in progress in Demara,  
 British Guiana. Rev. William Taylor,  
 from California last, I believe, but I think a mis-  
 sionary of the whole world, is holding a series  
 of meetings here with astonishing results. Sin-  
 ners are awakened and are flocking to Christ.  
 Multitudes attend, and great numbers are at  
 the altar every evening. Great earnestness prevails  
 among the people. Brother Taylor is a powerful  
 man—never tires of talking—brings home the  
 truth in Christ with clinging arguments and a  
 force seldom witnessed. He preaches every  
 second Saturday, and on the Sabbath  
 three times. The meetings are held in the lar-  
 ger of the two Methodist churches in this place."