Miscellaneous

AGED CHRISTIANS.

They are resting from their labors Ere the final call shall come-Ere they quit their earthly dwellings For their long prepared homes.

They are resting in the twilight, For the eventide is nigh; Time has turned their locks to silver, Age has dimmed each steady gye.

They have passed through joy and sorrow, They have lived in peace and strife ; Learning sweet and bitter lessons, Scholars in the school of life.

Though around then many dear ones, Children and grand hildren stand ; Many more have gong before them To the Holy Spirit land.

Many tears have dinum'd their eyesight, Now their bitterness is o'er ; In the land of many mansions They shall grieve and weep no more.

Earth is bright, but heaven is brighter With the glory that exceeds : Short the passage o'er the river When the gentle Shepherd leads.

So they linger in the radiance Of a sunset purely bright, In the rest that still remaineth For "at evening shall be light."

-Mary Witson.

Mr. Newdegate's Motion.

Now that the strife and bustle are over, we may the better estimate the value of Mr. Newdegate's recent motion. The honourable member for North Warwickshire has not gained all he sought, but he has gained much for Protestantism at large. He has elicited an amount of feeling which the Government could not resist, and which, before the criment could not resist, and which, before the Government had made up its mind as to the course to be taken, the *Times* newspaper clearly appreci-ated. That journal, though disclaiming sympathy with Mr. Newdegate, has clearly favoured inquiry, doubtless because it know (as in the case of the Ecclesiastical Titles Bill) how the pulse of the country beat. And it is something to have shown that Protestantism is not, as some boast, dead, but is still an active power in the land.

Although inquiry into the character and discip-line of the so-called "religious houses" will not take place, it is not a small gain that the public will have the means of knowing what and where they are, and how supported. At present they know what the Romanist directories think fit to tell them, and but little more. Now when foreign countries are becoming unsafe for monks, and particularly for Jesuits, it need excite no surprise if they seek homes for themselves and secure investments for their vast wealth in this land. Mr. Newdegate states that to his knowledge certain Warwickshire convents possess considerable property; many other persons acquainted with the country in which they live could make similar statements. We shall now have the means of putting these several parcels of knowledge together, and seeing what they may amount to.

Nor will it be a loss, but a gain to Protestantism that the brotherhoods and sisterhoods of the socalled Anglican Churches may be inquired into by the same Committee, and their resources ascertained. These associations found an advocate, it seems, in the preacher at Whitehall Chapel last Sunday y friends in high places, but they require careful watching. At present they are, it is said, mere voluntary combinations, bound by no vow of perpetual obligation, but who knows how soon they may alter their constitution ? And what is to be understood by Benedictine monks of the Church of England? Subscriptions are this day being openly solicited in aid of a second monastery of that order. We hope this Committee will be the means of enlightening the unblic on this point. SILK, means of enlightening the public on this point. But we cannot help asking, is Mr. Lyne subject to no bishop, or does his bishop favour Church of religi England monasteries ? We have gained something as Protestants too when we see what pleas the Romanists have to urge against the proposed inquiry. The perverts put forward a claim to their "liberties as English-edan and Hindoo religions as better than its own, men," which would be amusing in the mouths of and for this reason does not enforce Christianity Romanists, if we did not remember that liberty in their idea is liberty for themselves alone, as the practice of the city of Rome plainly shows. It is said that convents are private families, which every man's senses would, we should think, contradict; and that no hardsdips whatever are endured in them. Well, if that be so, why object to inspection? If all is so right and smooth, surely the visit of inspectors would not ruffle it. If no one is coerced, and there is no foul play of any kind, why should not the public be officially certified of it? Who would gain so much as the Romanists by making it known. True Protestants will have noted while this discussion has proceeded that two instances have been produced of nuns having been absolved from their vows-namely, those of the Colwich nun and of Lady H. Douglas. This, too, is gain. Who are these men that can dispense with yows made to God, and release the unhappy creatures who have made to God, and release the unhappy creatures who have made them? Perhaps Cardinal Wiseman, perhaps Bishop Ullathorne!! Surely this is the Man of Sin sitting in the temple of God, and shewing himself that he is God. Some persons have denied that this disis God. Some persons have denied that this dis-pensing power exists, or at least suppose that it is in Barton, near the city of Hamilton, on Mr. Jacob now in exercise. Here is a practical answer to all these doubts or denials. The power to dispense We cordially invite our Hamilton and other friends with promises made to God, and sealed by solemn to come again to our help. Any ordering tents, can religious observances, is affirmed and exercised write to the undersingned, Glanford Centre P. O., or before our eyes. Query, cannot the power which Jacob Terrybury, Esq., Hamilton. releases nuns from their vows, release subjects from their allegiance? Mr. Winterbotham's remarkable deliverance cannot have escaped attention. It is a curious illustration Zion Church, on the Cooksville Circuit, will (D.V.,) have escaped attention. It is a curious illustration of the proverb that extremes meet when Congrega-tionalists and Socinians agree with Tractarians and Romanists to uphold the inviolability of the nun-nery. The member for Stroud is in no fear of Popery, because the middle classes are not turning Papists; the converts to Rome, heaves, are only peers, priests, and women! He appears not to con-sider that when the lower and higher classes are proselytized the middle classes have a poor chance of holding their own. And when mobs and peers of holding their own. And when mobs and peers take the same side, the power of the middle class must needs be considerbly abridged. What sort of Tea served from 5 to 7, p. m.—Tickets 50 cents. a statesman is this who despises the influence of priests, women, or peers? Surely, the Hon. gentle-men has read history to small purpose if he has not seen what power wealth, love, and superstition have from time to time exercised over the affairs of life.

This warm, Lucknow March evening, fragrant with orange blossoms, spangled with roses of var-ious hues gleaming in the moonlight, resonant at intervals with the soft music of the frogs from the river that laves the garden walls-this delicious March evening, so perfect in its temperature that all idea of heat or cold vanishes, reminds me by the very force of contrast, of my last March in Canada. A wandering "Jonah" it was my misfortune to be caught in the mud 50 miles from home, and for 20 consecutive hours I trudged behind the scraping, screeching sleigh, which seemed ever to rebuke me with the words of Solomon, " The way of transgressors is hard."

Who will condemn my partiality for India? When I walk in my garden beautified and enriched with the gifts of both temperate and tropical climeswhen I ride rapidly and comfortably upon the finest roads in the world-where ruts are impossible and mud unknown-when theunvarying climate allows the itinerant to spend months in his tent without fear of frost or rain-when these blessings of Indian life pass before my mind, I instinctively commiser-ate my weather-beaten, bespattered, benumbed bre-thren in Canada. There appears to me to be a sublime heroism in facing mud and storm ; and so far from supposing that there is anything praisworthy, or self-sacrificing in becoming an Indian missionary, I feel like sitting at the feet of these men, who in the face of uncertain roads, uncertain weather, and more uncertain pay, continue to carry their Master's message to country school-houses, and the benight-

ed habitues of city churches. But there are imperfections everywhere in this world of ours, and even the Indian missionary sometimes finds dark clouds hanging over his path. His winter unfortunately does not last all the year; and when his December has passed into May, and the fierce prostrating heat makes life a burden and compels idleness, he feels that there are even worse things than Canadian winters. I have been according such hearty sympathy to my brethren that they will not in turn be unmindful of my complaints, though a want of common experience in the matters am about to notice may render it impossible for all to fully realize the conditions of the case. It is not often the lot of a Canadian minister of the gospel to baptise converts with the conviction that by so do doing he was sealing their doom so-cially and exposing them to bitter persecution and possible death. You do not often see your Sundayscholars fleeing from the face of day, running for life, because they have listened to your teachings and

attempted to put them into practice. We have lived to see such days here in Lucknow, under the reign of a Christian Queen, where European ladies enjoy all the consideration allotted to them in the politest countries of Europe, —in this city, at this very hour, high-born Mahomedan ladies, now converts to Christianity, are hiding like hunted hares, striving

to escape from the clutches of bloodthirsty Mahomedan relatives into whose hands they have been committed by an English judge administering justice in the name of the Queen. These ladies, three in number, are the first of their

class who have embraced Christianity in Lucknow, and the Mahomedans are highly excited over this defalcation from their ranks, and have doubtless suc ceeded in bringing considerable pressure to bear upon the officers of government in the city.

These converts are the firstfruits of our Zenana schools. They have been carefully reading the Bible for years, and their rejection of Mahomedanism has been made after thorough examination of the claims of the two religions, and in the face of certain loss and suffering. They are enduring their JAS. trials with firmness and constancy, though we regret

that their peculiar circumstances render it impossible for them to enjoy the privileges of the Sabbath and the sanctuary, and also deprive us of the opportunity of giving them that spiritual counsel and encouragement which they so much need. What will be the ultimate fate of these converts I cannot We had hoped that this was the open

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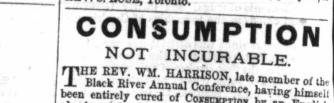
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From the Christian Guardian. Notes from Lucknow.

SIR,-It is just ten years this month of March since I took leave of a circle of kind friends on a Canadian "Circuit," and commenced that career of wandering, which in a few months brought me to India. The temptations of the devil or the voice of the Spirit may have led me to adopt this course. Some of my friends inclined to the one opinion and some to the other. I have never seriously tried to settle

to the other. I have never seriously tried to settle the point, and probably never shall. It is sufficient for me that I am in India, that there is work for me to do; and I am not troubled with any temptations to seek another field for the fulfilment of my Master's 2000 and 225.00

door that was to introduce Christianity among the most bigotted and inaccessible and inimical class of SUITABLE community. And it is a fact that several relatives and friends of these converts are quite favourably impressed with the truths of Christianity, and would able or unwilling to protect converts to its own

Mahomedans, believing in the right to propagate religion by the sword, and accustomed to see the religion of the ruler enforced among the ruled, cannot understand this neutrality of the British Government. I have been told, times without number, among the people. This is the honest opinion of millions around us, and hence when we find the British arm impotent to protect our converts we realize that a great disaster has befallen us and that yet darker days are in store,

Connexional Notices.

CAYUGA.

Special Religious Services will be held for four days, in a beautiful grow near the Village of Indiana, commencing on Friday, the 17th of June, 1870, at 10 o'clock, a.m. Ministers and friends from adjoin-ing Circuits are respectfully invited to attend. En-trance on the Cranboro Road. WILLIAM SAVAGE. York, May 31st, 1870.

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Tea served from 5 to 7, p. m .- Tickets 50 cents.

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REV. W. HARRISON. Dear Sir :- For the sake of the NEV. W. HARRISON. Dear SIT :--For the sake of the vast numbers of people who are suffering "and dying with that dire scourge of our land, Consumption, (trusting they may be induced, by reading these lines, to partake of your great remedies and "be healed,") I offer this testimonial as to the extraordinary merits of your medicines :

For many years I was troubled with Catarrh, which finally culminated in a settled cough. My lungs had finally culminated in a settled cough. My lungs had several spells of profuse bleeding, and soon became very badly diseased. I faithfully used one kind after another of various advertized uostrums, and at different times took treatment from some of the best physici-ans in our section, but instead of receiving any perans in our section, but instead of receiving any per-manent benefit I continued to grow worse, and was evidently sinking into a helpless decline. I suffered greatly from night-sweats, extreme nervousness, pier cing pains in the lungs, canker sore throat, coldness of the feet and hands, disordered and morbid condition of the stomach and bowels, and excessive weakness. I expectorated terribly. The last stage of con-sumption was apparently reached. With but little hope (or life) remaining, I commenced using your remedies, March 1st, and by the 15th of the following June I took the last dose of the seventh package, and had then become a well man. This was two years had then become a wELL man. This was two years ago, and since then I have worked steadily on a farm, all the time in good health. My age is 62, and my present weight 150 pounds. Very gratefully yours, Lor CARLISLE.

Holly, Oakland Co., Mich., Jan. 10, 1868.

DR. R. E. SUTTON & Co. Gentlemen :-- I wish to express my sincere thanks to you for the great bendit Rev. Mr. Harrison's Consumptive Remedy has done for me. In the spring of 1867 I took a severe cold; I for me. In the spring of 1867 I took a severe cold; I doctored for it, but to no effect; my case became more and more dangerous, attended with a severe cough, copious expectoration, and dreadful night-sweats. I became much emaciated; the best physicians of our place were in attendance, but they soon despaired of my recovery and stopped prescribing for me. They pronounced my complaint anick consumption, and ronounced my complaint quick consumption, and said I could live but a short time. At this critical period a friend from the State of New York came to visit me, and as he had been in a like situation, he could speak from experience. He recommended your invaluable Remedy; it was soon procured, and I am happy to say before one package was taken, I felt its beneficial effects and by the time I had taken four packages I felt positive I was a well man. I de-A Liberal Discount to Ministers for cash, or quarterly instalments received as may be agreed upon, that all those who are similarly afflicted may be relieved.

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