Provincial Meslevan.

Devoted to Religion, Literature, Science, Education, Temperance, Agriculture, and General Intelligence.

Volume VI. No. 37.

HALIFAX, N. S., THURSDAY, SEPTEMBER 14, 1854.

Whole No. 270.

Here is my Heart!

"HIER IST MEIN HERZ," "My son, give me thine heart "-PRov. xxiii. 26 Here is my heart !- my God I give it Thee I heard Thee call and say, " Not to the world, my child, but unto me," I heard, and will obey. Here is love's offering to my King, Which in glad sacrifice I bring,-Here is my heart.

Here is my heart !- surely the gift, though poor, My God will not despise, Vainly and long I sought to make it pure, To meet Thy searching eyes ; Corrupted first in Adam's fall,-The stains of sin pollute it all,-My guilty heart !

Here is my heart !- my heart so hard before, Now by Thy grace made meet! Yet bruised and wearied, it can only pour Its anguish at Thy feet: It groans beneath the weight of sin. It sighs salvation's joy to win,-My mourning heart !

Here is my heart !- in Christ its longings end, Near to His Cross it draws: It says, "Thou art my portion, O my friend, Thy blood my ransom was," And in the Saviour it has found What blessedness and peace abound-My trusting heart !

Here is my heart !- ah ! Holy Spirit, come, Its nature to renew, And consecrate it wholly as Thy home, A temple fair and true. Teach it to love and serve Thee more, To fear Thee, trust Thee, and adore,-My cleansed heart!

Here is my heart !- it trembles to draw near The glory of thy throne; Give it the shining robes Thy servants wear, Of righteousness Thine own: Its pride and folly chase away, And all its vanity, I pray,-My humbled heart!

Here is my heart !-teach it, O Lord, to cling In gladness unto Thee; And in the day of sorrow still to sing, "Welcome, my God's decree." Believing, all its journey through, That thou art wise, and just, and true,-My waiting heart!

To make each tempter fly, Give me the victory! Let me say when life is closing, Here is my heart! _Ehrenfried Liedick.

n of those Pas

(Worthy of b

Theology, se-lesley; and so vinity 12 mc6

Larrabes, A

&c.

cheap.

YAN.

nd its ample

, as a Paper

ion: Litera.

barriculture, e, &c., &0

e. A large

ciency, and

st appeal is

supporting

stion, and

e Provincia

to their

en Shiilings

ding the ad

his residence Subscrip

value will be

a period lees

nd desirable

. 3 0

ove rates.

tinued until

all kinds of

reasonable

ng to supply

r at a very

us a libera

rs, Bill-heass

d at shortes

le book bind ourges.

Destiny of Methodism. " Prove all things, hold fast that which is good," is a dictate of inspiration, and consequently of infinite wisdom. And it may safely be affirmed, that whatever cannot bear the test of rigid investigation, is unworthy of our esteem, and ought at once to be relinquished. On the other hand, by--not only will our attachment to it be strengthened, but, with the clearer light which we enjoy, our efforts to render it efficient will be directed in the way best suited

case, than to yield up our decision to the to repose upon our own convictions; but if generally as unstable as the waves of the sea.

ecclesiastical constitution, and cannot but reed for the good of our whole race, and to be transmitted in its original purity, and unim-

We sometimes contemplate the destiny of Methodism, yet we would not suffer our tuous expectation; but adopting the course often been foretold, and with an assurance, too, that has intimidated sincere but weak minded friends, and may have retarded, to some extent, its career of usefulness. Durterm-a radical departure from the Christian faith-and by these its overthrow was longed for and expected. But when fairly tested by the light of revealed truth, it was coadjutors, had no connexion with fanaticism, hend "the faith once delivered to the saints," shall never prevail, because "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner

In one sense, "Methodist doctrine" is a term wholly inapplicable to the system of work the extinction of Methodism. Theology which, as a body, we hold. There is not a point in the essentials of Christianity but on which it is admitted by all evangeliit would be no difficult task to prove that in every age, and among all churches who have recognized the supreme authority of And David was right. The presumptuhas no glory, the glory which we now
maintain. Of course we admit that we have
a Doctrinal system. The arrangement of
its several parts, the exhibition of their mutual relation and dependence, and above all

And David was right. The presumptuhas no glory. The house of God must have
a glory beyond what Solomon's cunning
wilderness of time, the pious Christian is assured in the word of God, "that all things
wilderness of time, the pious Christian is assured in the word of God, "that all things
wilderness of time, the pious Christian is assured in the word of God, "that all things
work together for good, to them that love
became a babe in Bethlehem—guard him
occurrence minister unto him when he
first, been "as life from the dead." The
occurrence minister unto him when he
sorrows and of most of our misfortunes. It
is the cause of many
work together for good, to them that love
became a babe in Bethlehem—guard him
occurrence minister unto him when he
first, been "as life from the dead." The
connexional bond has not only consolidated
became a babe in Bethlehem—guard him
occurrence minister unto him when he
first, been "as life from the dead." The
forth of a tide of corruption through a creturn product the word of God, "that all things
work together for good, to them that love
sorrows and of most of our misfortunes. It
is the cause of many
work together for good, to them that love
sorrows and of most of our misfortunes.

When Jackson.

And David was right. The presumptuis the cause of many
work together for good, to them that love
sorrows and of most of our misfortunes.

It is the cause of many
work together for good, to them that love
is through pride and stubbornness, the pride
of intellect and pride of standing with their
on the Mount of transfiguration—through
of intellect and pride of standing with their the Holy Scriptures, there have been found place."

their duty to labour for the dissemination of the power of Satan unto God. the opinions which they hold; "but to save Now if we enquire concerning the scope thou me from secret faults! as many souls as they can." "How then afforded to Methodistic enterprise, and the See to it, then fellow Christian, that se-

of God shed abroad in his heart.

This at length came to be acknowledged carried out, has spread the blessings of saleven by those who at first looked upon it as vation all around.

diligently searching into the properties of "that which is good"—salutary, beneficial or drawer of water to the Israel of God, "that which is good"—salutary, beneficial or drawer of water to the Israel of God, "that which is good"—salutary, beneficial or drawer of water to the Israel of God, "that which is good"—salutary, beneficial or drawer of water to the Israel of God, "that which is good"—salutary, beneficial or drawer of water to the Israel of God, "that which is good"—salutary, beneficial or drawer of water to the Israel of God, "that which is good"—salutary, beneficial or drawer of water to the Israel of God, "that which is good"—salutary, beneficial or drawer of water to the Israel of God, "that which is good"—salutary, beneficial or drawer of water to the Israel of God, "that which is good"—salutary, beneficial or drawer of water to the Israel of God, "that which is good "that which is good"—salutary, beneficial or drawer of water to the Israel of God, "that which is good"—salutary, beneficial or drawer of water to the Israel of God, "that which is good "that which is good"—salutary, beneficial or drawer of water to the Israel of God, "that which is good "th like the Gibeonites of old, but it became a the cords thereof be broken." tribe itself, having a part in the subjugation Stimulated by our quickened and holy of the enemies of the Lord, and a portion in activity, other communities shall then "re-In order to form a correct idea of the ulwas instrumental in founding this Society, is versaries of Judah shall be cut off: to ascertain thoroughly the merits of the plain from his prevention of it during his Ephraim shall nat envy Judah, and Judah lifetime, and from the many prohibitions shall not vex Ephraim." Marshalled by which he addressed to both preachers and the "Captain of the Lord's host," the nuits inherent qualities—the power for good people, on this subject. Nevertheless it canor for evil which it possesses—and the scope afforded for its operations, we shall be able lived to witness, as his successors did, the "with confused noise, and garments rolled in blood" but "or it the day of Nilley" necessity which existed for a separation in blood," but "as in the day of Midian" from the Established Church, he would have with as weak an instrumentality, yet with we be indebted for our information to the speculations of others, we shall arrive at no satisfactory conclusion, for such notions are generally as unstable as the waves of the sea. order the second, although interior in con- every one who faithfully engages in this rangements which Mr. Wesley had made for be led forth in place; the mountains and and such will they ever continue to be. Me- come up the fir tree, and instead of the briar paired vigour to the generations succeeding maintaining a system of doctrines, but at be to the Lord for a name, for an everlastimpregnating the world with the spirit of ing sign that shall not be cut off." holiness. Her economy is formed to cherish this spirit, and to develop its energies in affection for it to lead us to any presumpthe most effective manner. If this therefore Strains from David's Harp—Sewere superseded, her spirit would expire, cret and Presumptuous Sins. claim to supernatural foresight, we think its dissolution. Let the responsibilities of the final position may be more than guessed at. Pastoral office be annulled, let class meetings and love feasts be abolished, and then the unity, the strength, the efficiency, and,

therefore, the very essence of Methodism is When the spiritual system which we have many as a heresy, in the worst sense of that just noticed took a determinate form, though stability of its principles, and the permanence of its action, than had formerly existed, yet its inevitable ruin was predicted as an event speedily to be accomplished; nently set forth by Mr. Wesley and his prediction has been reiterated. In the first place, the zealous adherents of the Episcoof Antichrist. In fact, they were found to the pale of their church, the Methodists be neither new nor singular, but to compre-were guilty of schism, and would be certain to meet with discomfiture in all their plans and to exhibit all the lineaments of that spi-ritual edifice against which the gates of hell church system was not only more sharply defined than ours, but arrayed in direct and irreconcilable hostility to the Episcopal form of government, contended that the want of democratic, or popular rule, would soon

Nevertheless its continued existence, advancing usefulness are undeniable facts. The experience of more than half a century, and even on minor matters, while our appeal is uniformly "to the law and the testimony," in the capacity of a church, enables us humbly but joyfully to exclaim, "Now thanks is uniformly "to the law and the testimony," be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every

with the view of making any distinct.... be- garded as " a foolish nation " for clinging so defences, and finally rush forth in an inuntween our communion and that of others, tenaciously to the middle course in ecclesias- dation of presumptuous sin. From the cothey are not imposed as requisite to mem- tical polity-and not seeking to advance our vetous desire, flows avarice, injustice, fraud. bership among us. "There is one only con- own interests as a party, we will triumph in From the cherished passion, comes open lidition previously required of those who de- it, as the means under God of fostering centionsness. From the pampered appetite, sire admission into these Societies, viz., a those pure and powerful principles in the proceed drunkennes and brutality. From desire to flee from the wrath to come, and bosom of our church, whereby existing piety the broodings of envy and malice, issue be saved from their sins." See "Rules of is not only established, but enabled to grap-slander, revenge, falsehood, and even murthe Society," &c. On the same grounds, ple with error in its worst forms, and turn der. How important, therefore, to him who our Ministers are not taught to regard it as the votaries of the basest superstitions from trembles at the thought of the presumptuous

is that unanimity of sentiment which per- influence which this must have upon its des- cret faults find no indulgence, no place of vades the Methodist Ministry sustained ?- tiny, we shall find that we are but entering rest within your breast. As he, who would In this way—our doctrinal system being upon a campaign which must not terminate preserve his fruit trees from being stripped subordinated to the salvation of souls, and till the short arises from earth, and resounds and blighted by palmer worm or canker, deriving its importance from that most mo- through heaven, "The kingdoms of this must diligently search out and destroy the mentous of all objects, it is required of those world are become the kingdoms of our Lord, larvæ of those insecta; so you, if you desire who minister to us in holy things, that they and of his Christ, and he shall reign for to have all the virtues blossom into golden be intimately acquainted with the whole of ever and ever." Myriads of this world's fruit in your character, and to keep yourself our Theology, and that they be able to es- population are yet in Pagan darkness. from being blighted by presumptuous sins, tablish it by the solid proof of Holy Scrip- Others though possessing some faint glimmer- must earnestly, constantly, sedulously seek ture. Hence the repeated and searching ings of revealed truth, still sit in the valley the utter destruction of your secret faults .examinations into the doctrinal views of of the shadow of death-bound in guilt, fet- With the Psalmist, whose bitter experience every candidate and probationer for our tered with despair. Multitudes in the most had taught him wisdom on this subject, you Ministry-next in strictness to the grand civilized and Christianized countries are still must daily pray, Cleanse thou me from sepre-requisite for this sacred office, his per- ignorant, polluted, condemned. Generation cret faults. Keep back thy servant also from sonal and continued experience of the love after generation is ushered into the world, presumptuous sins .- Zion's Herald. and if not born again, during the short space Methodism, regarded as a clear and for- which transpires before they follow their cible exposition of the "glorious gospel of the blessed God," did not long exist before the beneficial results everywhere following it, attested that it was not a human and brimstone." And yet there is a remedy fil his promises? Has he not the power? production, but one of those agencies which for every one. God has provided it, and "He has a mighty arm; strong is his hand, demonstrate the wisdom and power of "Him he commands His church to apply it. Me- and high is his right hand." who worketh all things according to the thodism, by the simplicity, harmony, and the wisdow requisite? "O Lord, how

counsel of his own will." By this means, completeness of her doctrinal system—by manifold are thy works; in wisdom hast hardened sinners were converted into loving her converted ministry—by her experimenthou made them all." Is he not good? disciples of the Lord Jesus Christ, and were tal religion - by her heart searching means "The Lord is good to all, and his tender edified in the faith and purity of the gospel. of grace—by her connexional relation—is mercies are over all the works of his hands." We say not that it was the emanation of a peculiarly fitted to take a very important Is he not merciful? "The Lord is great in new beam of glory from the "sun of right-eousness," but it certainly was the concen-"for the healing of the nations." Woe be mercy." Has he not the disposition? "He tration of rays that before were scattered, unto us, if we "come not up to the help of is more willing to give, than we are to reand the lighting up at their focus another the Lord, to the help of the Lord, against ceive." "Have faith in God." of those lamps for the illumination of the the mighty." God has already crowned Think of your past experience. Did you world, among which the glorified Redeemer our labours with abundant success, both at seek him penitently, and look for the pardon is represented as walking-holding the stars home and abroad. If our prosperity has of your sins, through the merits of Christ? Here is my heart! - O Friend of friends be near, in his right hand, and feeding the flame not been constant, or complete, the reason He said, "Go in peace; thy sins which are with abundant supplies of the oil of the must be sought in ourselves,—not in God; many are all forgiven thee"—and the peace inctuary, the Holy Spirit's sacred influence. nor in that system which, whenever fairly of God rested sweetly upon thy heart.

> But although it is indisputable that in this which He has given us to do. Then "the respect it has been of incalculable service to pleasure of the Lord shall prosper " in our

> the inheritance of His people, assigned by new their strength," and all be joined to-Him. That this position was not contem- gether in mighty phalanx. "The envy not be reasonably doubted, but if he had vance to the conquest of the world, not sideration to that only. The prudential ar- conflict. For ye shall go out with joy, and the benefit of the Societies under his care, the hills shall break forth before you into now became the distinctive marks of the singing, and all the trees of the field shall Methodist Church. Such they are still - clasp their hands. Instead of the thorn shall thodism, as already stated, does not aim at shall come up the myrtle tree: and it shall

"Cleanse thou me from secret faults. Keep back thy A young Hollander, as he was once crossing a dyke, heard a slight noise. Looking down, he perceived a tiny stream oozing through the embankment, and running into the ditch beneath. Prompted by a noble impulse, he threw himself flat upon the top of the bank, and reaching down, stopped the crevice with his hand. It was nearly twilight when he did this; and, as no one passed that way so late, he remained at his post through the livelong night, guarding the crevice against enlargement with unsleeping watchfulnes. Nor did he forsake his task till morning dawned, and people came from the adjacent village to repair the vice, small as it was, if left unchecked only for a little while, would expand to a huge

the point and prominence given to each, in nation on the face of the earth. Yet all this vice previously created by the working of order to secure their practical utility, was results from our peculiar economy—the very an inward sin. The secretly indulged deone of the greatest achievements of the thing for which we have so often been up sire; the passion nourished to maturity in the Founder of Methodism; but so far as this, braided as fanatics or fools. Be it so. If cradle of an impure imagination; the appeand their perfect preservation in the Church in nothing else we may boast as belonging tite cherished by excessive gratification in are concerned, so far only can they with exclusively to ourselves, we will in this, things lawful; the success of a rival, or the propriety be styled "Wesleyan doctrines." that, as "them that are no people," we wrong of an enemy, long brooded over in And here a passing glance at the means have "provoked to jealousy"—to emula- secret—these are the springs which, by enof their preservation may not be out of place. tion —" them which are our flesh that we feebling the will and corrupting the conAs they are not held for their own sake, or might save some of them." Let us be rescience, gradually work through the soul's sin, is the prayer of the Psalmist - Cleanse

"Have Faith in God."

respect it has been of incalculable service to the Lord shall prosper "in our the world, yet there is abundant evidence the world, yet there is abundant evidence that it was intended to accomplish much that men and women." Then shall we "look will be your friend. Are you in bondage title and attribute, by which the deity was By a concurrence of Providential events, upon Zion, the city of our solemnities;" to man? You shall still enjoy the "liberty pleased, through them, to reveal himself to By a concurrence of Providential events, upon Zion, the city of our solemnities; to man: Tou shan still enjoy the "liberty pleased, through them, to reveal himself to it was thrust out as a labourer into the field and our "eyes shall see Jerusalem a quiet of the children of God?" Are you "ap- man. To their minds, he would have been, of the world. No longer was it to occupy habitation, a tabernacle that shall not be pointed unto death?" He will be with you all and in all—at once the source and emathe subordinate position of a hewer of wood, taken down; not one of the stakes thereof even unto the latest period of your lives. nation of all knowledge—coming forth from

"O for a faith that will not shrink. Though press'd by every foe,
That will not tremble on the brink
Of any earthly woe;"
A faith that shines more bright and clear,
When tempests rage without:
That when in danger knows no fear,
In darkness feels no doubt.

Herald and Journal. Power of Praver.

The Bible account of the power of prayer the best we have, or can have. Abraham's servant prays-Rebekah

Jacob prays-the angel is conquered Esau's revenge is changed to fraternal love. Joseph prays-he is delivered from the rison of Egypt. Moses prays—Amalek is discomfited

Joshua prays—the sun stands still: vic-Hannah prays-the prophet Samuel is born. David prays-Ahithophel goes out and hangs himself.

srael triumphs.

Asa prays-Israel gains a glorious victory. Jehoshaphat prays—God turns away his nger, and smiles. Elijah prays-the little cloud appears he rain descends upon the earth. Elisha prays—the waters of the Jordan re divided; a child is restored to life.

Isaiah prays-one hundred and eighty four thousand Assyrians are dead. Hezekiah prays-the sun dial is turned back; his life is prolonged. Mordecai prays-Haman is hanged; Is-

rael is free. Nehemiah prays-the king's heart is softened in a minute. Ezra prays—the walls of Jerusalem begin

The church prays—the Holy Ghost is ooured out. The church prays again-Peter is delivered by an angel.
Paul and Silas pray—the prison shakes;

injured dyke. But why did he thus? Because he knew full well that that fatal cre-THE HOUSE OF GOD .- The glory of or userumess, as a punishment from the Lord himself. And, again, those whose gap, through which the waters of the sea sacred edifice lies not in its vaulted roof,

would rush, tear away the dyke, and spread and lofty spire, and pealing organ, but in sudden ruin all around. Hence, by watch- the glory that fills the house-the Divine ing and stopping that secret crevice, he saved a whole village from destruction.

And is there not a relation between "secret faults" and "presumptuous sins" simi-lar to that which existed between that un-men and of singing woman, but in the music suspected crevice and the flooding of that of well tuned harps; not in its sacred priestvillage? Is not the secret fault tacitly, or hood, but in the great High priest. If every from distinct choice, indulged, the parent stone were a diamond, and every beam of of the presumptuous sin? The good Psalm- cedar, every window a crystal, and every ist evidently thought on this wise, and there- door a pearl; if the roof were studded with which the Angels desire to look into-but fore when he prayed, cleanse thou me from sapphire and the floor tesselated with all to eternity itself, where in the continuing secret faults, he added, as if foreseeing the continuing manner of precious stones and yet, if Christ consequences of their continuance, keep back and the Spirit be not there, and if the sacribis mysterious deity—see him in his origithy servant also from presumptuous sins! his mysterious deity—see him in his original and excellent glory, that glory which he had with the Father before the world was right. The presumptuous of God must have had with the Father before the world was right. The presumptuous of God must have had with the Father before the world was right. The presumptuous of God must have had with the Father before the world was right.

The Common Lot.

BY JAMES MONTGOMERY. Once, in the flight of ages past, There lived a man, and who was he! Mortal howe'er thy lot be cast, That man resembled thee.

Unknown the region of his birth. The land in which he died, unknown His name has perished from the earth: This truth survives alone:

That joy and grief, and hope and fear, Alternate triumphed in his breast; His bliss and woe-a smile, a tear! Oblivion hides the rest!

The bounding pulse, the languid limb, The changing spirit's rise and fall-We know that these were felt by him, For these are felt by all-

He suffered, but his pangs are o'er,

Had friends-his friends are now no more; And foes-his foes are dead. He loved; but whom he loved the grave, Has lost in its unconscious womb.

Enjoyed, but his delights are fled;

Oh, she was fair! but nought could save Her beauty from the tomb. He saw whatever thou hast seen; Encountered all that troubled thee:

He was whatever thou hast been : He is-what thou shalt be. The rolling seasons, day and night, Sun, moon and stars, the earth and main,

Erewhile his portion, life and light, To him exist in vain. The clouds and sunbeams, o'er his eye That once their shades and glory threw, Have left in yonder silent sky

No vestige where they flew. The annals of the human race, Their ruins since the world began, Of him afford no other trace

Than this-There lived a man.

[FOR THE PROVINCIAL WESLEYAN.] Jesus should be sought for in the

Prophets.

He would have been regarded as the centre of each evolving system of privilege, and duty-the great central sun around which all

revolve-which lightens all-gives warmth

to all-energizes, vitalizes all. In that voice which said Lazarus come. their faces, in adoring awe; crying "Holy, holy, is the Lord of hosts: the whole earth is full of his glory." Would it have life and the promised crown. The hope of Whenever and wherever great schemes been a cause of amazement to him then if a future state, and the cheering certainty of and systems have arisen that have thrust after beholding his incarnation, humiliation, its near approach, have in every land, and in sufferings, death, and resurrection, he was every period of time, when this celestial result has invariably followed. "Let not and that the Kings shut their mouths at rible darkness by which reason is enveloped, let the mighty man glory in his might; let sacrificial and mediatorial character, would pierce and penetrate beyond, made captivity him that glorieth glory in this, that he knoweth he not have rejoiced to call Him THE LORD freedom, slavery liberty, and thrown around the Lord and doeth His will." Money is the OUR RIGHTEOUSNESS?

earth in person. Though the mystery of dity the martyr to the stake, and the Christy of having wealth, as the means for doing ed to them in visions and revelations—in types and symbols—yet they believed it, humble Christian's steadfast succor, his exthey were strangers and pilgrims on the ed and forlern, when deprived of his dearearth--hastening onward-not to the future est relations, and nearest ties of affection and ous pride upon the brink of an awful preciages of time, to see evolved in tangible form consanguinity; for what else can strengthen pice. The self-righteous man, who thinks this wonder of the universe-

"A mystery no less to gods than men"-

the scenes of his suffering and his glorysympathise in his last expiring agony-and learn by his example, teaching, humiliation. death, resurrection, and exaltation in his glorified humanity, the truth of those things

shadowings of the ceremonial. Thus those Prophets and Kings who desired to see those things which we see, and which we hear, and heard them not; are cret monitor—" My friend, you make very now nevertheless seeing and hearing them free with your days; pray, how many do amid the miridian brightness of the, to us, you expect to have? What is your rental, same spirit that moved upon their minds, have been raised up-a goodly company of which they had heard, which they had seen with their eyes, which they had looked upon,

looking back upon their own visions of other nise him as the most luminous object in their highest manifestations-the very effultenor of his discourse, regards him as " the oracles to give unto us." See Acts vii, Exod. iii, 2, 4 to verse 14. St. Matt. in And the same beloved Disciple, when banished to the Isle of Patmos, for the word of God and for the continuous and God, and for the testimony of Jesus Christ; -De Quincy. amid the brightest visions that ever burst upon the gaze of mortals, saw one like unto Pride-The Voice of History.

the Son of man, (See Dan. vii, 13, 14.), No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John i, 18.

That pride goes before a fall, is one of the greatest lessons of all history. The and girt about the paps with a golden girdle. If the Prophets and Kings of former His head and his hairs were white like wool, the as white as snow; and his eyes were as a since the world began, that "those which You were "changed, Earth in person, and to re-associate with flame of fire; and his feet like unto fine You were "changed, Earth in person, and to re-associate with flame of fire; and his feet like unto fine from the power of men, say immediately after the full develope brass, as if they burned in a furnace; and the first sin is supposed to have originately after the full develope brass, as if they burned in a furnace; and the first sin is supposed to have originately after the full develope brass, as if they burned in a furnace; and the first sin is supposed to have originately after the full develope brass, as if they burned in a furnace; and the first sin is supposed to have originately after the full develope brass, as if they burned in a furnace; and the first sin is supposed to have originately after the full develope brass, as if they burned in a furnace; and the first sin is supposed to have originately after the full develope brass, as if they burned in a furnace; and the first sin is supposed to have originately after the full develope brass, as if they burned in a furnace; and the first sin is supposed to have originately after the full develope brass, as if they burned in a furnace; and the first sin is supposed to have originately after the full develope brass. even by those who at first looked upon it as a spark of man's own kindling, and were filled with alarm at the manner in which it spread. Yet even then they would have spread. Yet even then they would have spread its induces and the power of the Gospel; with all your heart. How quick-like the spread is a spark of man's own kindling, and were filled with alarm at the manner in which it spread. Yet even then they would have spread its induces as a first looked upon it as a statute of the mission of the grace, nothing the mission of the most of the mystery of the Gospel; with all your heart. How quick-like the spread while we contentedly, carnestly, unflinch what interest would they have reverled to, while we contentedly, carnestly, unflinch what interest would they have reverled to, by he gave you the glorious blessing. "Have faith in God."

That was Jesus—the same that in the bed what interest would they have reverled to, by he gave you the glorious blessing. "Have faith in God."

That was Jesus—the same that in the bed what interest would they have reverled to, by he gave you the glorious blessing. "Have faith in God."

That was Jesus—the same that in the bed what interest would they have reverled to, be an interest of the mistage, and with the mistage, and with all your heart. How quick-like while we contentedly, cultivate personal godliness, and with the mistage, and with the mistage, and with the mistage, and with the mistage, and with the mistage to soar looked in pride. Man tried in paradise to soar looked with all your heart. How quick-like while we contented to give the mistage, and with the mis spread. Yet even then they would have circumscribed its influence, by restraining its mission to the infusion of new life into that form of religion in which it originated. heart become corrupt? He will purify. they have recognized, Jesus in every mani- in the vision of Isaiah—the Lord our righ-Are you tempted? He will succour. Are festation of the Divine character—in every teousness—who was wounded for our trans-

and with his stripes we are healed. This, this is the God we adore,
Our faithful unchangeable friend;
Whose love is as great as his power,
And neither knows measure nor end.
'Tis Jesus the first and the last;
Whose spirit shall guide us safe home.
We'll persies him for all that is nest. And trust him for all that's to come.

Maitland, Aug. 21, 1855.

Trust in God.

life, would have been recognized the same own, when employed in solacing and sus-demonstrated. The very principles that in-Almighty fiat which said, "Let there be taining the Christian under distress and fluenced their great founders by a slow but light, and there was light." Isaac would personal bereavement. When his family sure process brought their ruin. have found in Him his great antitype—the promised seed—the sacrificial offering for death, or a valued friend drops into the gallery in Paris—"The Decadence of the sin—the preserver of his miracolous life— grave without any intimation of the change, Romans "- which made the same and the and the author of that prophetic spirit, by and deprives him of all he loved below, he fortune of the painter Couture. This pic which he blessed Jacob and Esaw, concern- appears a wanderer, a sort of solitary detach, ture is a whole history, with the moral. ing things to come. Jacob would have rement of humanity, to himself—disconsolate
cognized Him as standing upon the top of

unknown—were it not for the blistul asduring the last days of Rome. A swarm of the mysterious ladder which he saw in the surance that the separation is only tempora- revelers occupy the middle of the picture, vision of Padanaram—sending his Angels ry, and that there is a time coming, which to minister for the heirs of salvation. Jesus will usher in a resurrection of the just, by would have been recognized as the man Him who on carth declared, "I am the res- faces, in which the old Roman fire scarcely

exalted, and extolled, and was very high; beam of consolation had dissipated the hor-Him? Then contemplating Him in his and through which it effectually essays to not the rich man glory in his riches, but let the exile the attractions and endearments of idol of the nineteenth century. The banker But though they have not continued by domestic life. This untroubled lustre, this has far more power than ever Nebuchadnezreason of death, and may never revisit our distant brightness, has guided with intrepi- zar had; and the greater is the responsibili-God manifest in the flesh, was only reveal- tian hero to the crucifixion, and death in with it are increased. Power and wealth

culties, and encompassed by dangers, while houses and carriages. Pride grows in a

A Lost Day-Its Value. A day has perished from our brief calen-

dor of days: and that we could endure; but

this day is no more than the reiteration of which were so faintly revealed to them ages many other days, days counted by thousands before under the mystical types, and foreby the same unhappy means, viz: the evil usages of the world made effectual and ratified by your own neglect. Bitter is the upbraiding which we seem to hear from a secoming glory. And others inspired by the as regards the total harvest of days which this life is likely to yield?" Let us consider. Threescore years and ten produce a total Apostles and Prophets—Evangelists and sum of 25,550 days: to say nothing of some Teachers—to unfold to us those things which seventeen or eighteen more that will be paya-Teachers—to unfold to us those things which were most surely believed among them, ble to you as a bonus on account of leap-which they had beard which they had seen years, Now, out of this total, one-third must be deducted at a blow for a single item. viz : sleep. Next, on account of illness, of life; for the life, say they, was manifested recreation, and the serious occupations spread and we have seen it, and bear witness, and over the surface of hie, it will be lattle shew unto you that eternal life, which was enough to deduct another third. R. collect with the Father, and manifested unto us. also that twenty years will have gone the earlier end of your life, viz: above seven These stand as the risen Prophets, under thousand days, before you can have attained the plenary inspiration of the same Spirit, any skill or system, or definite purpose in the distribution of your time. Lastly for days; and that they find Jesus, and recogthat single item which, among the Roman "corpus curate," tendance on the animal negence, or outbeamings of the Father's glory the first and the last hear their united bathing, and exercise, deduct the smallest testimony. St. Stephen calls him "that just allowance consistent with propriety, and, One"—commends his departing spirit into upon summing up all these appropriations, One—commends his departing spirit into his hands, and evidently, from the whole days left disposable for direct intellectual Angel that was with the Church in the wil-Angel that was with the Church in the wilderness, from whom they received the lively will be a hundred forties; that is, according to the lax Hebrew method of indicating six to the lax Hebrew method of indicating six 30-38, and compare Gen. xvi, 7, 10, 11, 13, weeks by the phrase of "forty days," you Time, value six weeks each as the whole pe-Jews, confirms his title as the "I AM." riod available for intellectual labour. A so-St. John asserts that he was in the beginning with God: and was therefore eternal.

He also escribes to him the calebrated vision He also ascribes to him the celebrated vision of Isaiah, ch. 6, in the Temple. These things said Esaias when he saw his (Christ's) when no man can work; brain and arm will be alike unserviceable; or, if the life should

That pride goes before a fall, is one of

that the pride and wickedness of men was exceedingly great. They were corrupt, and full of all iniquity. And God opened the fountains of the great deep, and the old world was drowned, and the truth disclosed was, "Them that walk in pride God is able to abase." The confusion of tongues at the Tower of Babel proves the same thing. The destruction of Sodom and Gomorrah, and of the Canaanites, like the text, are proofs that pride leads to destruction. The history of the world's great empires is a running com-The grandeur of religion appears most mentary on Nebuchadnezzer's text. They torth—the majesty of which awoke the loathsome dead to the full consciousness of life, would have been recognized the same truth is

with whom he held that mysterious rencound urrection and the life. He that believeth in flickers, are brutalized with excess of every ter over the ford Jabbok: who blessed him me, though he were dead, yet shall he live." kind, while from goblets of an antique grace there: hence he would no longer have ask- Religion which abounds with precepts for they drain the fiery torrent which is destroyed after his name. Moses would have seen his entire trust in God, enables him also to ing them. Around the bacchanahan feast him in the burning bush, and not have won- bear with patience and pious resignation, stand, upon pedestals, statues of old Rome, dered that he was commanded to put off his the troubles and perplexities of life. While looking with marble calmness and severity shoes from his feet, while he drew nigh to it inculcates adherence to duty, constancy in upon the revelers.—In one part of the picbehold. He would have recognized in Him virtue, and dependance upon God, it no less ture a boy is seen proffering a dripping goblet that Prophet like unto himself, from whom frequently expresses in animating strains, to the marble mouth of a statue; and in the he derived his own wisdom and authority; the immortality of reasonable natures, and corner of the picture, as if leaving courtand who while a man among men, teaching the future inheritance of the righteous.- Rome, as finally departing-is a group of the things concerning His own Kingdom, This has been the joy and solace of good Romans, with care-worn brow, and hands could claim the attributes of self-existence men in every age, their constant light in raised to their faces, in melancholy meditaand eternity, by ascribing to himself that darkness, their unfailing comfort in adversity tion. The causes of the decline and fall of august title of the deity—I AM. Isaiah would have recognized Him as the Jehovah The most apparently insurmountable obstawhose glory he saw in his vision in the cles, and formidable difficulties, have dwind- crime. Nebuchadnezzar, Tamerlane, Alex-Temple—before whom the seraphim veiled led into insignificance and empty shadows, ander, and Cæsar all found that the higher

and were persuaded of it, and confessed that haustless fount of consolation, when distress less sinner, who thinks nothing of God, and "When friends have vanished from their viewless home And he is left companionless to roam, O! what can cheer his melanenoly way, But hopes of union in the land of day?"

But hopes of union in the land of day?"

unis own righteousness good enough to take him to heaven, and rejects the righteousness of Christ, walks in pride. Pride does not belong exclusively to the rich and great his own righteousness good enough to take When surrounded by complicated diffi- It is not patented to those that have fine