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## Let me Go.

" Let me go, for the day breaketh. Let me go the day is breaking, Night's deep darkness has withdrawn : From the skies the stars are taking Their departure one by one; And the pale-faced moon whose duty 'Tis to guard the sleeping flowers, In her dim and shadowy beauty, Passes to her azure bowers.

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Let me go-the sun's appearing Ushers in a glorious day; Earth the smile of heaven is wearing, Golden sun-beams o'er her play. Happy joy and smiling gladness Sits upon creations brow, Hushed the voice the song of sadness, All is life and beauty now.

Let me go-for far before me Rolls a deep and crystal tide : Friends I love, and who adore me. Wait me on the farther side, Well I know they will be chiding If I linger by the way, Here there is no sure abiding, In this plain I must not stay.

Let me go-but let thy blessing Rest upon my future days ; Let my heart, thy love possessing Vent itself in songs of praise, So when death's hour is nearing And I'm called to pass away, I may meet it, nothing fearing, But with calmness boldly say-

BY REV. DR. CHEEVER. heavenly thought and instruction, should My scruples in favour of the

Word of God somewhere, in some way, in conscience in favour of the Bible, than it the public schools, to have that Word used, can another man, who has a conscience to enjoy that privilege, and those who would against the Bible. Admit such an equality, forbid and prevent this privilege, those who and how is it possible to decide the matter, would exclude the Word of God, are the intolerant party; those who, because they

opposition, for such opposition would itself e an intolerant interference with the rights

such reasonings, or rather such assumptions and false premises, lead. You object to the settlement of the question as to the Bible by the majority, declaring that "wherever the question of reading the Bible in the common schools was settled affirmatively by the bare force of a majority, it was settled upon a wrong principle." Conscience, you say, "knows no majorities." Does it know minorities any more? Does it mend the of two millions. The question is not, as me he was empowered to grant me that for assumed, between a religious education and which I longed, I have no doubt I should no education, but between an education in have joyfully embraced the opportunity to which the conscience of the minority, or that of the majority, shall be respected. If you and mercy, had hidden from my view. make the conscience of the minority the In this state of mind, I was sitting, one The Bible in our Public Schools, of infidelity. You have, in your reasoning, almost imagined that my thoughts had been read and reflected to the writer,—but a short The Bible is not a sectarian book; it is a well as against them. And yet, on the fact belief that the simple but pathetic verses slander to assert it as such; neither is our ground of such conscience, by the tenor of entitled "When shall we meet again, dear common English Translation a sectarian your own argument, a system of universal friend?"-which had caused me so much translation. The Bible is the only true education, supported by the State, cannot astonishment, were merely intended, by the Catholicity, the only form in which religion exclude the Bible and all religious instruc lady who penned them, as a reply to a simican be taught without the least sectarian religious bias, and that is a great and mighty reason why it should be taught, or should sal and impartial system. If I am a Chrisfolly and sinfulness of allowing our minds enter in some way as an acknowledged tian, and pay my tax for the support of to become over anxious and restless about divine element with our public school system. Government, I am entitled, equally with my the future,-and the sentiment entertained It can justly give offence to no denomina- Romish fellow-citizens, to all the benefits of in those few lines made a deep impression tion, and much might be said as to the government. To deprive me of one of these on my mind—an impression which time has invaluable worth of such a model of our na- benefits upon the ground of my religion, is never been able to efface. I have learned tive tongue, in its sweetest, simplest, purest, an outrage upon my conscience, and upon since then, by paintul yet saturary expensions, to be familiar to the youthful the principle of religious liberty, without ence, their truth,—and can now join with mind, a book of style, as well as thought which there cannot be perfect civil liberty. her in thanking God, that it is and religion, at that tender age when every book habitually read, forms the habit both of thought and expression into a reflex compel me to educate my children against image of itself. The dews of elemental my conscience, or else exclude them from purity and in our language, just as well as the schools because of my religious scruples. thus be permitted to fall daily, gently, upon least as sacred, and as worthy to be regardthe opening blossoms of intellect.

It is the right of those who pay for the the Bible. The government cannot any school system, and conscientiously believe more rightfully deprive me of the benefit of that their children ought to listen to the an education, because I happen to have a

themselves dislike it, would make their pro-rity, there is a perfect safety; if by conscifessed and conscientious dislike the iron and ence, there is not. If the conscience is to intolerant rule of all the rest. Thus reasondecide, the question instantly comes up\_\_\_ the waves,—and gentle words of condolence ing on the premises of the Romanist, you What conscience shall it be, and whose?—borne to those, who, in the bitterness of alone." If faith and works thus harmonize destroy the right to spread the Word of God For there are two parties supposed, and not Take the Duke of Tuscany's dominions existing, the one conscientiously opposed, as a pertinent example. The Duke's con- the other conscientiously in favour; morescience, and that of the priests who keep over, the one in favour claims a great right, his conscience, forbids his permitting any of and benefit, of essential importance, in the his subjects to read the Word of God in the highest degree, and in the most vital direct the darling and cherished one, was suddenly you even now, who baptizeth with the Holy vernacular tongue. Now, on the reasoning tion. The one opposed would exclude and snatched away, leaving heart-broken Parents of those who would exclude the Scriptures prevent that benefit, for any, and for the to feel, that, from our free public schools, you are into- whole, on the plea, not that it is injurious lerant if you give a single copy of the Bible, to any, but that it is against the sectarian or teach it in the Duke's possessions. You conscience of a part which has the highest go against the rights of conscience, and the claim, the positive conscience of the negarule and reason of a perfect religious liberty, tive. Which shall have his way, the dog in of you, in opposition to the dictates of that the manger, or the horse that wants to eat conscience, thrust the Word of God before Shall the few that would reject the Bible the people, and when the Duke seizes you, for the whole, that the few may not have and thrusts you into prison, it is not he that to encounter it, prevail, or the many that is committing a crime against God's Word would give the Bible to all, because it is a and your conscience, but it is you that have vital benefit for all? In this case, shall the violated his freedom of conscience, his im- conscience of the smaller number bind the be." Those afflictions have, I trust, in some He has been pleading long, and earnestly, partial liberty, which, in and for the educa- conscience of the larger? That would be measure, "vielded the peaceable fruits of that the Holy Spirit may be sent to arrest tion of his people, ought to be left without most glaringly absurd and iniquitous. Shall any "religious bias." It is not he that per- then the claim of the conscience of the secutes you, but you that endeavoured to larger number be admitted as superior to the to raging winds and waves, "Peace be still." spired it, and no doubt remains but it is accorpersecute him; and he simply gives you claim of the conscience of the smaller?the just punishment of your intolerance and There is no other alternative; and certainbigotry in thrusting upon his subjects the Word of God. For the Duke of Tuscany's theory of this argument against the Bible, ed the path, and called for "ceaseless songs" works through human agencies. That eardominions are merely a moderate-sized pub- you put both consciences on a par as to lie school, where the experiment of an right and excellence, the greater amount of education free from "religious bias," free conscience should weigh against the smaller. from the intrusion of the Word of God, is If, as you propose, conscience is to be regoing quietly on; and you disturb that quiet spected, then the greater amount of consciby your intolerant presentment of God's ence is to be respected, rather than the Word, against those conscientious scruples, smaller; and this, no matter on what side which the Duke of Tuscany's government the greater amount is to be found. If it be all blessed for evermore," with thankfulness is bound to protect; and the district school found on the side of the Bible, it ought to review the past,—and while we realize that, is but the Duke of Tuscany's dominions in prevail in the right to have the Bible; if it miniature, where you administer an impar- bewound against the Bible, it ought to pretial education in the same manner, free from vail in the right to exclude the Bible. If it any "religious bias," and with a scrupulous be found on the side of Protestantism (if exclusion of the Word of God. You can you will force a sectarian question into the exclude the Word of God from the com- public school system, as you are doing,) it mon school as from Italy, only on the same ought to prevail there; if on the side of ground; a tyrannical pretence of regard to conscience, the pretence that you are bound, from regard to the consciences of those who oppose the Word of God, to exclude it from foreign question of strife and bitterness in the presence and hearing of those who love regard to Romanism and Protestantism : it it, desire it, need it. On your theory, if was never broached before, never by friends the conscience of the majority bind them to of the Bible, never by the founders of our persecute, the minority ought to make no school-system, with the Bible free for all.

FILLED WITH GOD .- Mr. P. preached of perfect religious liberty. On this theory, from the "The grace of cur Lord Jesus the moment the Romanists should become Christ, and the love of God, and the fellowthe majority, and set the engines of inqui- snip of the Holy Ghost be with you." Besitorial cruelty in play in our country, you fore he had spoken ten minutes, I was filled have not a word to say; for even if you had with the triune God, and sunk motionless we fail to see a thousand opportunities for Quite a number, prompted by curiosity, gathe power to stop such persecution, it would under an exceedingly great weight of love ! be intolerance and bigotry to do it, thus to My outward senses were locked up; but prevent them from exercising and enjoying my spirit seemed surrounded with glory inprevent them from exercising and enjoying their conscientious preferences; nay, if you ever have the majority, you have no right to love the majority, you have no right to love the majority. Some majority was not all the missionary's least disconcerted by the presence of the wint. ever have the majority, you have no right to lord it over the consciences of the minority so as to prevent them from persecuting. You have no right to have no

FOR THE PROFINCIAL WESLEYAN. Fireside Musings.

No. 3. BY M. E. H. THE FUTURE. "Trust no future, howe'er pleasant, Let the dead past bury its dead, Act. act, in the living present, Heart within, and God o'erhead."

I remember, some years ago, when about matter to have the minorities rule? You to bid adieu to kind friends with whom I had on one side as on the other; if a conscience most frequently rose to my lips,—and one in the majority against the Bible, a consci- which the heart strove in vain to solve was we occupy. into the power of a negative in the minority, dent and hopeful spirit decked in brightest sacrificing what is dear as a matter of conscience to twenty millions, for the prejudices from on high, then stood before me, and told

rule, you take the monstrous position, in a morning, alone, still pondering the question Christian land, of legislating against the -" When shall we meet again?" the past, Christian conscience; the conscience that present, and future alternately occupying decides in favour of the Scriptures and in my thoughts, when one of the city papers, behalf of the anti-christian, the conscience lying on the table, arrested my attention. I that decides against them. You set up the took it up carelessly, half hoping that it conscience of Jews, Turks, infidels, Deists, might serve to banish thoughts that had be-Atheists, Romanists, Pagans, Idolaters, as come somewhat wearisome and oppressive, superior, as having higher claims, as being -but how surprised and startled was in fact the standard of religious liberty, when, in the first article that I glanced at, I against the conscience of those who hold to beheld the words I had been revolving so the Word of God. It is not the professed long in my mind, but to which my lips had indifference of liberty, but it is the favoritism never given expression, and, for a moment, l conscience in favour of the Scriptures, as consideration led me to the more matter-of-

"Not ours to lift the veil that hides The future from our view," For coura we look beyond, would Hope Still lead us cheerly through?"

We parted.

"It might be for years, and it might be for ever." And, as I stood on the deek of the vessel that bore me away, and watched the fast re-

"The past seemed bright, like those dear hills, So far behind my bark; The future, like the gathering night, deemed ominous and dark.

Little, however, did I then imagine, when farewells' trembled on our lips, how speedily, should each. experience a sorrow greater After a Church has in the order of God than any they had ever before known. Over each domestic circle was, even then, the angel of death hovering, -and scarcely had tears of sympathy been wafted across borne to those, who, in the bitterness of For there are two parties supposed, and not supposed only in the argument, but really of the nearest and dearest of earthly friends, witness one of the most wonderful revivals ever known in L. The Lord grant that you those who wept," were called to suffer the bitter pangs of bereavement. The idolized

impatiently, as to its coming hours,—but, fore his faith avails nothing, being dead. secure in His protection, who is "Lord over

"Tis sweet, as year by year, we lose Friends out of sight, in faith, to muse How grows the Paradise in store." so to do the will.

Little by Little.

of the genuine virtue.

then, it is not the bare force of a majority a monet I spent in imagining at what crate it were performed in the prison house fusion, and went by the name of the "Buz. after toiling and struggling for vanities, to witnessed in those who boasted of this practical regions the Bibley is must be the best and and the surface of the eye have been that retains the Bibley is must be the best and and struggling for vanities, to witnessed in those who boasted of this practhat retains the Bibley it must be the bare time, and under what circumstances, we and the bospital amidst the repulsive asso- zard" during the remainder of the passage. go down to misery and endless woe! force of a minority that excludes it; and which intolerance and injustice is the greatest. By your reasoning, you would give all the positive rights of the majority into the power of a negative in the minority.

A Disciplination of a negative in the minority into the power of a negative in results of years of trial, he had died unwhich have made him fanous. Little by I did not see any. the duty of the present hour, has the spirit of benevolence, whether the fame of benevolence be his or not.—N. Y. Evangelist.

FOR THE PROVINCIAL WESLEYAN.]

### How to promote a Revival. A FRAGMENT FROM MY PORTFOLIO.

. . . The work of the Lord never seemmore honourable and glorious than now. Never have I felt it more blessed to have he energies of body and mind enlisted in its promotion. We live under the dispensathrough the ministrations of his servants and handmaidens. Upon these He designs to pour out His Spirit, and through them He tends to work more mightily than the

But judgment must begin at the house of early disciples, they gave themselves to prayer. With one accord they continued in supplication. Had they not obeyed the admonition, " Tarry ye at Jerusalem until endued with power from on high," they had not been thus endued.

It is good for Christs disciples of the pre sent time to set apart a season for special waiting, for the attainment of special objects. waited to be thus endued with power, then it is incumbent on the members of that body to go forth as individuals, acting on the principle of faith-" He that asketh receiv-

eth." "Faith without works is dead being alone." If faith and works thus harmonize may witness it speedily. Why may it not be at once, since there is One ever present in whom fondest hopes were centred, in all your assemblies—who standeth among an explosive powder about him called Pas-Ghost and with fire.

But do not forget to urge upon your peo "Lovellest of lovely things are they On earth, who sconest pass away."

Oh, at that parting hour, when hope whis
But do not forget to urge upon your people a due consideration of the fact that faith without works is dead. And would not this pered of many a pleasant meeting, could we be a good text to preach from on some of have beheld the changes, which a few short those occasions when you are at a loss for a months would produce, how would we have subject. I have known many both among shrunk with horror from the disclosure, and the young and old who were far more wilin efforts to exercise faith, than in acting on calamities should overtake us.

In efforts to exercise faith, than in acting on the principle that the Lord hears them when experience of each, has been fulfilled the they pray. Let me instance. Here is my promise "As thy day is so shall thy strength friend who has an unconverted relative.righteousness," and passion's voice has been the heart of that dear impenitent one. The hushed at the command of Him, who said Lord hears the prayer, for his Spirit has in-The past has not been all gloom; sunshine ding to God's Will. And why is not that has succeeded darkness, hope banished des-sinner arrested! Because faith without

New York, January 10th, 1854.

# The Infidel Outwitted

A few months since, a well known minister of the Presbyterian Church delivered a series of discourses against infidelity, in a town in Louisiana, on the Red river, many of the citizens of which were known to be skeptical. A few days after, he took passage It is a common fault to overlook the un- on a steamer ascending the Mississipi river, obtrusive modes of doing good which lie in and found on board several of the citizens of the path of every one, under the impression that town, among whom was a disciple of that were an opportunity given to achieve Tom Paine, noted as the ringleader of a band by a single stroke, some stupendous work of beneficence, it would be cheerfully and reminister, he commenced his horrid blasphesolutely embraced. We are apt to be too mies, and when he perceived him reading at long-sighted in relation to the use of moral one of the tables, he proposed to his companinfluence. In looking out afar for some ions to go with him to the opposite side of magnificent work, for the performance of the table, and listen to some stories that he which we will greatly congratulate ourselves, had to tell upon religion and religious men, while the world will wonder at our bravery, which, he said, would annoy the old preacher. blessing others, because they are so near thered around him to listen to his vulgar sto-

lence, so as to excuse ourselves from service. lated to fill the beholder with delight."-Yet this is a semblance of benevolence, 'Yes." "Well, if you were to send out a bringing neither the fruit nor the blessedness dove, he would pass over that scene, and see in it all that was beautiful and lovely, and his own hands, in the way of humble, simple, thing to fix his attention, unless he could find the blame, if it be one of interminable wretchself-denying activity. There is no highway to distinguished usefulness. It is to be attained if attained at all, only by persever
sum names, in the way of industry, simple, self-denying activity. There is no highway to distinguished usefulness. It is to be attained if attained at all, only by persevergratification of his passions, who seeks his happiness in the pleasures, the honours, or happiness in the pleasures, the honours, or by medical men who ought to know better,

# A Disciple in a Blaze.

I knew that the cruel Nero wrapped many known and unhonoured. So will we find it a Christian in a garment of pitch, and then in the case of every good and great man.

If we could draw aside the veil which his with a disciple in a blaze. Sure enough, he renown has cast over him, we should find was all on fire! There was little or no him laboriously plodding over the details of smoke; it was too hot for that. I looked duty or labour, the combined results of about for some Nero who had done this, but

them. And I could not but notice, too, that righteousness!"

putting out fires of this kind, called the " live- living for ? oracles," soon subdued the flames. The Young man, endowed with intellect. ener-

he had aforetime carried a large quantity of sion, but he had not obeyed the Great Captain's orders to pitch the whole of it overboard, and there was enough for a stray spark to fall upon and do mischief. Such a spark came that way, hence the blaze above

I could not but think of the contrast this disciple in a blaze made with some others I had read of. The Apostle Paul took fire longed for the refuge of the grave, e'er these ling to spend time in prayerful waiting, and while on a journey to Damascus, and when near that city. The people tried to put the fire out. The Scribes ran with their buckets, and the Pharisees turned out with all their engines; the Romans and the Greeks did took the lead of the whole, and most skillfully and fiercely set every species of agency at work; but the blazing apostle, to their infinite shame and discomfit kept on blazing.

And I was deeply interested to learn that pair, and mercies unnumbered have crowd- works is dead being alone. The Spirit Paul's apparel, instead of being scorched or nest pleader has not as a worker together disciple above, only became the more come-with God, obeyed the promptings of the ly and beautiful. I have heard of garments, mitted to enter on another year, let you and Spirit, and with his heart filled with the made of the fibres of a stone called asbestos, done in days gone by enquire anxiously and ing in the ear of that friend, and it is there- have been like those. And it was noticed visible more than thirty years—the more did he who was on fire show himself, not a heap of blackened ruins, but a beautiful temple, compact by that which every joint supplieth, the wonder and joy of all the saints. ness of the firmanent.

increase the fuel and the fierceness of the blaze. So that Satan puts out fire, or puts it up to greater intensity, according to its most fierceness.

FOR THE PROVINCIAL WESLEYAN.

What are You Living for?

glory, -self is the God who claims their motions of the lid over its surface, and as this ces, never so costly, are cheerfully laid!
READER! what are you living for? Has thirst for fame taken possession of your beyou willingly bartering heaven's glories for be maintained a vet this may be accomplishlittle the pyramids were built; and by those details of inconsiderable or repulsive deeds how long the fire had been burning when I the appliance of men, whose breath is in the lubricating surfaces. When the secretary the interpretation is vitiated by cold or other causes, quincthe applause of men, whose breath is in ed in the usual manner, without opening tinguished goodness to be won. He who manfully and disinterestedly grapples with time, or else it had burned with great fierceness, for there never was more decisive and the fading honours of earth present more atpainful marks of fire on a human being. He tractions to your soul than the imperishable are ten chances to one they will produce an had been very handsomely dressed up to the glories of that city whose walls are of jasper, incurable film. To make this clear, dissolve time he took fire; but when I saw him the and whose streets are of gold? What are a little sugar of lead in water, and pour the

valuable girdle, called truth, was shockingly Aged man! what are you living for? You tate chloride of lead falls to the bottom scorched. And you can judge of the seve- whose head is whitened by the storms of the glass. When eye-waters containing lead rity of the heat, when I affirm that a breast many winters, you—whose brow, once so are permitted to pass to the surface of the plate of righteousness, which he had worn, smooth and fair, is now all furrowed by the eye, the tears furnish common salt, and the was melted down, and had totally disaphand of time; whose step, once so firm, is lead is precipitated. The transparent porpeared. He had before, been "shod with now so feeble; whose eye, which shone so tion of the eye is sometimes extensively the preparation of the gospel of peace," and brightly, is now dimmed by age; you, whom tatooed with this white leaden powder, and capital shoes they are which are made of a thousand voices warn, are soon to pass that article; but these were all crisped by from earth!-what are you living for? Refire. You would not suppose anything like member that the hoary head is a crown of astonishing what an amount of labor the PEACE had ever had anything to do with glory," only, "if it be found in the way of organs of vision will endure; yet when it is

the shield of faith I had often seen him And you! you active, business-like look- during a periodical function, they are easily have was pretty much reduced to a nonenti- ing man, just in the prime of life-what are deranged by too close application to business ty. It had been given "to quench the fiery you living for? As you go forth, morning their preservation depends on the proper their preservation depends on the proper But judgment must begin at the house of God. The Lord works with prepared inmore pitiful to see it perish in the flames.—
And the "helmet of salvation," had grown field, or your workshop, is it to lay up treafield, or your workshop, is it to lay up treaexposed. When the light to which they are
exposed. When the light is in excess, it And the "helmet of salvation," had grown in your charge. The deep interest you feel that upon all God's servants, and handmaidens committed to your care the handmaidens committed to your care the Spirit may be pour in ut, is only I trust an armest of that is about to do.—

Preparatory to the reception of the full baptism of the Holy Ghost in the case of Christs early disciples, they gave themselves to a man about him care.

And the "helmet of salvation," had grown field, or your workshop, is it to lay up treating the care of God's bounty to the perishing poor around you? Are you reaping the rewards of labour blessed by God, and are the various scenes of the community. The fire had made such havoc that there was scarce ly any appearance of a man about him care. ly any appearance of a man about him; certainly very little likeness to a Christian man. self indebted to Christianity for all the bles-I did think, on close inspection, that there sings you enjoy, and do you retain in your is particularly injurious, as it produces comwere some faint outlines of such a likeness.

I did not quite like to give up that there

He has given you to aid in disseminating and undue exercise of the whole organ. the Gospel over the whole earth? "Give By placing a shade of light blue tissue-paper The active use of an engine famous for account of thy stewardship." What are you over the lamp, the light is ameliorated; for

disciple had not suffered much up to this gy and will,—what are you living for? Is the violet. By allowing it to pass through point, for the heat had very much blunted the world rising up before you in its boasted the bluish medium, it approaches nearer his sensibilities; but as he now began to look magnificence, and presenting its extravagant the light of day, and is better adapted for about him, and especially upon himself, promises to lure you to its service, or is your continued application of the organs of vision. The gist of the whole matter is just this: been, and what little there was left of his the imperishable rewards of adhesion to Let your eyes alone, and they may serve you goodly apparrel, then did sensibility return, God, and under the influence of high re- all your days. Should they become out of and it was clear that some of the finest and solve, are you laying all your redeemed order, apply to that very important personmost tender nerves of his moral nature had powers, a voluntary sacrifice, upon His altar, felt the violence of the fire; and he wept bit to be employed for His glory? God has claims upon you; -the world has claims Inquiring about the matter, I learned that upon you: friends,-neighbours,-all have claims upon you. Opportunities and privileges will soon end, the grave will soon be your home, the earth your mantle, eternity your sphere of existence! What are you bably deeper impressions on our mind 26th Decr., 1853.

# Preservation of the Eves.

There is a tradition, at least as old as the drawing the fingers across the eyelids in a would devote his last strength to visits among the accumulating fluid, and the ancient practice was brought into greater notice by the any other tokens of revival were visible, our was consuming him. And Satan himself example of the illustrious statesman. The youthful mind had noticed these unwonted the eye-ball becomes flattened as age advan- there one, were wrestling in prayer for a

character. He would extinguish every tooth-pick, but in the former case the pain A few days thereafter, the congregation spark of the fire of holy love there is in the is continuous, and not so easily removed as laid his body in their churchyard; but the universe, if he could; but as to the fires of in the latter. Other cases attributed to ma- hopeful dawn of a spiritual morning was hateful passions, no skill or power of his nipulation such as cross-eyes, double visions, not delusive. The day broke in surprising shall be wanting to make them blaze in ut-Last month, in presence of the editor, he congregation failed to share in the deep I trust I shall not soon see another disciple operated for cataract in the case of the lady, solemnty of those scenes. So far as we down every Protestant chapel; because, if otherwise, then, by parity of reasoning, if they should have the right to force your consciences according to theirs. To this absurdity do the protestant chapel; because, if otherwise, then, by parity of reasoning, if they should have the right to force your consciences according to theirs. To this absurdity do the protestant chapel; because, if otherwise, then, by parity of reasoning, if the Post Office for weeks, many feeling not interest enough in the door, and said, "Do you see that beautiful land-interest enough in the matters they treated to take them out. But men read and studied their Bibles to purpose. O, the interest enough in the matters they treated to take them out. But men read and studied that they shall live and be blessed forever.

Who had always enjoyed excellent sight, till the Post Office for weeks, many feeling not interest enough in the matters they treated to take them out. But men read and studied their Bibles to purpose. O, the interest enough in the matters they treated to take them out. But men read and studied their Bibles to purpose. O, the interest enough in the post Office for weeks, many feeling not interest enough in the matters they treated to take them out. But men read and studied their Bibles to purpose. O, the interest enough in the matters they treated to take them out. But men read and studied their Bibles to purpose. O, the interest enough in the matters they treated to take them out. But men read and studied their Bibles to purpose. O, the interest enough in the matters they treated to take them out. But men read and studied their Bibles to purpose. O, the interest enough in the matters they treated to take them out. But men read and studied their Bibles to purpose. O, the interest enough in the matters they treated to take them out. But men read and studied to take them out. But men read and studied to take them out. But men read and studied to take them out. But men read and studied to take them out. But men read and studied t

guess who it was. The former, without speaking a word, endeavored to escape from the pressure, and when the eye-lids were Life is good or an evil, a benefit or an in- opened, he was entirely bereft of sight .-Every philanthropist, whose achievements delight himself in gazing at and admiring it; jury, a blessing or a curse, according to the Although there was not the least appearhave been embalmed in the memories of the but if you were to send a buzzard over pregood, has won his laurels by the labour of cisely the same scene, he would see in it not his own hands, and upon himself must rest lessly blind. From the melancholy exam-

are bound to suppose as much conscience sojourned for a few mouths, the question that ance in the ordinary common-place way of you mean to compare me to a buzzard, sir?" emoluments of this world, who is incited to that the eyes are preserved by opening them laborious duty in the personal sphere which said the infidel, colouring very deeply. "I action by the goadings of ambition, or the every morning in a basin of cold water.-Howard's memory is sacred made no allusion to you, sir," said the minis- desire of fame, life is only an evil and a Some of the worst cases of petergium of ence also in the majority demanding it. If, -"When shall we meet again?" and sublime; but the labours which consecter calmly. The infidel walked off in concurse, It were better for him not to be, than film on the surface of the eye have been

tice. When a drop of water gets into the He aims too low, who aims beneath the windpipe, the nostril, or the ear, irritation is skies." "I have created man for my glory," saith the Eternal, "and My glory will I not give to another." Regardless of this declaration, myriads are living for their own cretion admirably adapted to facilitate the highest devotion, and upon his altar, sacrifi- secretion is partially soluble in water, it is ing, and, deceived by the siren's voice, are important that the cleanliness of the organ beautiful robe Charity was burned to a cinder. It has been the "bond of perfectness," but was all ashes when I saw it. A very but was all ashes when I saw it. A very but was all ashes when I saw it. A very but was all ashes when I saw it. A very tabilities of eternity?

> vision becomes indistinct, or even destroyed. depressed, especially by mental disturbance artificial light contains a superabundance the yellow and red rays, but is deficient i

# Prayer for Zion's Reviving The first revival we ever saw made pro

age, your family physician, and he will in-

struct you how to "MIND YOUR EYES."-

New York Scalpel.

since. Among our recollections of those times are some that relate to the anteceden agencies of prayer. We remember as it were but yesterday, how one of the patriarche in Zion, a deacon of four-score, already well Talmud, that the eyes are strengthened by nigh overborne with his many infirmities, horizontal direction. Ex-President Adams the brethren and sisters of the church, and who was affected with an obstruction of the with what animation he would speak of those tear-passage, used this method to get rid of whom he found praying in faith and hope obsolete theory, that the anterior surface of facts. It was plain that a few, here and ces, was again revived, and it became a busi- revival. The aged deacon knew where ness to advertise instruction for kneading they were.—Sometimes it seemed strange to his family that he should be abroad so much. It cannot be expected that operations feeble as he was, but his heart burned too founded on a false theory can be safe in intensely to allow him to do less than the practice. It is untrue that the outer sur- utmost he could bear. He must go, to face of the eye becomes flatter with advan- strengthen the feeble-minded, to diffuse the cing age; and therefore manipulations to sacred fire, to stir up yet other hearts to restore what is not wanting, in an organ so prayer and to watch on the mountain tons delicate in structure that a rude push may for the first rays of morning. When he have been like those. And it was noticed that the longer the fire burned—and it was be avoided. The principal lens of the eye ing glory, it was of a Sabbath—the last he is situated behind the pupil, and kept in ever spent in the earthly sanctuary. Durproper position by membranes finer than the ing a portion of the intermission hour the finest gold beater's skin. Those delicate greater part of the congregation were in the membranes are liable to be ruptured by house of God, in alternate prayer and exblows, falls, or other causes, and the lens, hortation. The aged father tottered from The firemen of those days thought they which is naturally clear as crystal, becomes his seat into the aisle and there leaning should put the fire out by killing him; but white and opaque. Opacity of the lens, or upon the paling of the high pews, he uttered his sun went down in a blaze of glory, and what is called cataract, may be produced his last words of public exhortation and ofshines still, and will forever, as the bright- without laceration of the membranes, by fered his last prayer in the great congregamerely interfering with the circulation of tion. He said he had lived long in hope Satan, as we have seen, tried to put out the vessels which supply it. The writer and labor for a revival of religion, and now Paul when he got on fire. He has no ob- was lately called to visit an aged female who he saw it coming. He might not live to see ection to a man's being in a blaze, provided had been suffering acutely for months, after the greatness of its power, but it would he may determine the kind of fire. Paul's submitting, while in health, to the manipu-come. He had known for these many months fire did not suit him; so he endeavoured to lations of a rejuvenating itinerant. The past that the blessing was drawing nigh. put him out. The disciple's fire, noticed lens was dislocated and pressed on the sensiabove, suited him; and he did his best to ble nerves at the margin of the pupil. The er for it, and God would surely hear such