

The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XIV. No. 48.

HALIFAX, N. S., WEDNESDAY, DECEMBER 3, 1862.

Whole No. 698.

Religious Miscellany.

"Nothing but Leaves."

Nothing but leaves! The Spirit grieves
Over a wasteful life—
Sin committed with conscience slept,
Promises made, but never kept,
Hatred, battle and strife—
Nothing but leaves!

Nothing but leaves—no garnered sheaves
Of life's fair, ripened grain;
Words, idle words, for earnest deeds!
We sow our seeds—lo! tares and weeds;
We reap with toil and pain
Nothing but leaves.

Nothing but leaves! Memory weaves
No will to screen the past;
As we retrace our weary way
Counting each lost and mispent day,
We find sadly at last
Nothing but leaves.

And shall we meet the Master so,
Bearing our withered leaves?
The Saviour looks for perfect fruit;
We stand before Him humbled, mute,
Waiting the word he breathes—
"Nothing but leaves."

"Forever with the Lord."

Soon and forever the breaking of day
Shall chase all the night-clouds of sorrow away;
Soon and forever we'll see as we're seen,
And know the deep meaning of things that have been;
When fightings without and conflicts within
Shall weary no more in the warfare with sin;
Where tears and where fears and where death
shall be never,
And Christians with Christ shall be soon and forever.

Soon and forever the work shall be done,
The warfare accomplished, the victory won;
The sword for a harp, the cross for a crown.
Then sink not in sorrow, depend not in fear,
A glorious to-morrow is brightening near,
When—blessed reward for each faithful endeavor—
Christians with Christ shall be soon and forever.
—Spiritual Songs.

Relative Position of Courage in the Circle of Christian Graces.

Courage is energy of heart; firmness of soul; settled purpose; strong force of will; intelligent self-trust in view of danger, opposition, duty, reproach and death. It is not bustling, boastful, noisy; but silent, modest, calm. It sits in the soul as a divinity, not revealing its presence by electric flashes, like clouds overcharged with throb fire, but by a steady burning beam from the solar glory; not by impulsive, fragmentary action, but by constant pressure like the equable law of gravitation. It lives in the man, and grows strong by its trial. It sets against the world's voice—often against the judgment of the wise, great and good. It is not a passion, not a mere impression, but a life. It does not enter the soul from without, it is born in it. Courage is the vital pillar about which all the graces of the heart and life cluster and bloom. It gives harmony to the whole circle of virtues. It is generous in its strength and self-reliance. It is benevolent, for it belongs to the suffering. It is humble in its towering exaltation. It is sublime in its humanities, conciliating where it might overwhelm. It is broad and lofty and stretching its arms to the six orders of its protection to the weakling and the lame, casting its shadow over the weary laborer, not despising the daisy and the violet that bloom modestly below—courage gathers the gentler graces to itself, gives them its protection, and blends its majesty with their sweetness.

It has a place in Christian life. Add to your faith virtue. That is, courage, manliness, integrity. It will cost much to sow and hold the faith of the Gospel. It may cost reproach, labour, suffering, death. You will need courage. Not a blind force of will, not ignorant belligerency—but intelligent self-reliance. Therefore add knowledge, and that the intelligence may be unimpaired, that the mind may not receive healthfully, be moderate in meats and drinks, in all lawful pleasures; in the exercise of that independent purpose which would defend the faith at all hazards. For indulgence makes the mind torpid, gives weakness to fancy, prevents culture, and leaves courage only a blind giant wasting its energies and destroying the treasures it is set to defend. And, as in the practice of moderation you will have to resist and endure, add patience—the power of suffering, and the willingness to suffer. Discipline the soul to resistance. Do not let the appetites clamor for indulgence. Do not yield. Bear the pain of knowledge. If moderate fall, knowledge will be invaded, courage will become a brute power, and the whole Christian life go to decay.

To patience add Godliness. Be like God in patience, who bears with the errors and sins of the universe though he might if he desired, sink the sinning universe in utter death. Let the motive of your patience be in his long suffering. Be patient towards others' fears, others' ignorance; towards their falls under temptation. Strengthen your own faith, courage, moderation, and contribute to the increase of your knowledge, and richness of your experience, by enduring hardship. Be like God in goodness. Let likeness to him add its glory to your highest manhood.

Then, that your piety may have as it is designed, the complement of its God-ward relation, add brotherly kindness. Let your firm, independent purpose in the Christian life, bear the gentler affections, bending to welcome brotherhood with the weak; thus exalting your manhood by its harmony with that of the Son of God. Crown all with charity, the "grace that lives and stays,"—that fills the Godhead and his noblest angels; his fullest breath and depth—that adds power to faith, informs the understanding, quenches the arrows of temptation; makes endurance easy, gets its life and life from God; and like a glorious angel leads courage to its mightiest achievements.

Courage, though a virtue "greatly independent" is never and is never to be separated from the other graces of the Christian life.

work and fight, and endure without hope were impossible. The discipline of labour and of sorrow has no blessing in it if there be nothing to hope for. Life here has no purpose if there be no perfect good beyond. Courage is sustained by the hope of another life beyond, of self-culture for immortality, of conscious right forever of results which are not subject to change.

This virtue then, bears an intimate relation to all the Christian graces. Their action is mutual, love and hope inspire courage; make us strong to do and bear. Every sentiment and purpose of the frame springs to the conflict when love calls. They press their way through brass barriers when hope waves her garlands. Courage in return increases the intensity of love and the power of faith and hope. What we have fought for we love the more. We value most that which costs most. Abideth, standing, amid fallen potentates, in flaming zeal of adoration, hurling his fiery logic at the great arch-angel:

"Among the innumerable false unworlds, Underneath, underneath, underneath, turning toward heaven, and dooming the towers of Pandemonium to destruction—is the grandest conception in Milton's great epic. But an intrepid soul like that of Deborah and Joan of Arc, and Madame Roland, and Perpetua the martyr child, like that of Paul, and John the Baptist, and many another—then and now—whose life was, and is martyrdom—is a creation of God—above angels!

Heaven's doors are shut against the cowardly. Among those who sink into "the lake of fire," are the "faintly," who resist not evil, who do not meet truth, who strive not against sin, who fear to suffer for the right, who are ashamed of Christ and his words. Perfect love casts out fear. Charity is the analysis of heroism.

We need courage to confess our sins; to surrender our will to God; to cast off all dependencies but God; to restrain our hearts and school them to true piety. We need to rise into the high sphere of confidence; to take hold of our great King, and be lifted up above the world's rage and ruin, and then look down on the world with proper pity.

We must have courage to break from sin, from all, dead opinions, from a world of dying philosophies, and false maxims and habits; and look forth to the glories to come—to what God has promised—what Christ shall fulfil—to what the church shall be. To warn the ungodly, and persuade them to repent. To take heed, dying souls, and lead them to the sure rock—the living waters.

We need power with God. This is gained by courageous faith; by firm devotion to truth; by conscientious suffering for law and godliness; by cultivating holiness of life. If in all respects we were right in the sight of God we would have power with God. It is not a passion, not a mere impression, but a life. It does not enter the soul from without, it is born in it. Courage is the vital pillar about which all the graces of the heart and life cluster and bloom. It gives harmony to the whole circle of virtues. It is generous in its strength and self-reliance. It is benevolent, for it belongs to the suffering. It is humble in its towering exaltation. It is sublime in its humanities, conciliating where it might overwhelm. It is broad and lofty and stretching its arms to the six orders of its protection to the weakling and the lame, casting its shadow over the weary laborer, not despising the daisy and the violet that bloom modestly below—courage gathers the gentler graces to itself, gives them its protection, and blends its majesty with their sweetness.

It has a place in Christian life. Add to your faith virtue. That is, courage, manliness, integrity. It will cost much to sow and hold the faith of the Gospel. It may cost reproach, labour, suffering, death. You will need courage. Not a blind force of will, not ignorant belligerency—but intelligent self-reliance. Therefore add knowledge, and that the intelligence may be unimpaired, that the mind may not receive healthfully, be moderate in meats and drinks, in all lawful pleasures; in the exercise of that independent purpose which would defend the faith at all hazards. For indulgence makes the mind torpid, gives weakness to fancy, prevents culture, and leaves courage only a blind giant wasting its energies and destroying the treasures it is set to defend. And, as in the practice of moderation you will have to resist and endure, add patience—the power of suffering, and the willingness to suffer. Discipline the soul to resistance. Do not let the appetites clamor for indulgence. Do not yield. Bear the pain of knowledge. If moderate fall, knowledge will be invaded, courage will become a brute power, and the whole Christian life go to decay.

To patience add Godliness. Be like God in patience, who bears with the errors and sins of the universe though he might if he desired, sink the sinning universe in utter death. Let the motive of your patience be in his long suffering. Be patient towards others' fears, others' ignorance; towards their falls under temptation. Strengthen your own faith, courage, moderation, and contribute to the increase of your knowledge, and richness of your experience, by enduring hardship. Be like God in goodness. Let likeness to him add its glory to your highest manhood.

Then, that your piety may have as it is designed, the complement of its God-ward relation, add brotherly kindness. Let your firm, independent purpose in the Christian life, bear the gentler affections, bending to welcome brotherhood with the weak; thus exalting your manhood by its harmony with that of the Son of God. Crown all with charity, the "grace that lives and stays,"—that fills the Godhead and his noblest angels; his fullest breath and depth—that adds power to faith, informs the understanding, quenches the arrows of temptation; makes endurance easy, gets its life and life from God; and like a glorious angel leads courage to its mightiest achievements.

Courage, though a virtue "greatly independent" is never and is never to be separated from the other graces of the Christian life.

"I Move into the Light."

The closing scene of Rev. Dr. Wallace's life is thus related by one of his daughters: "Father said but little after he came home on the subject of religion, but what he did say was very comprehensive. On the afternoon of the day before he died, we were near him expiring every moment might be the last we would look upon his living. My mother said, 'We are all watching you, dear, and there is One watching who never sleeps.' None of us saw him then will ever forget the radiance that at that moment spread over his face; an apparently supernatural glory seemed to shine out from him. After a moment of what seemed to be rapturous contemplation, he said, 'Oh, the inexpressible glory! the ineffable sweetness of our Saviour! my faith! He wanted to hear some of the promises, and I presented as nearly as I could the second verse of the fifty-third chapter of Isaiah: 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.' He answered simply, 'Yes!' After this he did not talk much. The last words he said to my mother were: 'I move into the light!'

The following lines are a tribute to his memory by Rev. E. E. Adams, suggested by those memorable farewell words: Out of the shadows that shroud the soul,
Out of the sea where the waves roll,
Far from the whirl of each mundane pole,
"I move into the light!"

Out of the region of cloud and rain,
Out of the world of each mortal strain,
Out of the body of sin and pain,
"I move into the light!"

Beyond the noise of creation's jars,
Higher than limits of worlds and stars,
Higher than limits of worlds and stars,
"I move into the light!"

Far in the clime of the pure "Ideal,"
Where mind looks forth with eye to see all,
Where matter is not, but life more real,
"I move into the light!"

We follow after to those high spheres;
Notes of rapture fall on our ears;
Out of our darkness, our sins and fears,
"I move into the light!"

Watch. It is sometimes said of a certain class of people, why do they not get rich? They can earn much, and are constantly on the stretch for more. We say there must be something wrong somewhere; and there is something wrong. They fall in not knowing how to spend it, and as a matter of course they are poor. There is an opportunity class who earn but a little, and yet are prudent and careful, spending their money on the principle of the most rigid economy; and in this way they are accumulating riches to the surprise it may be of many people.

It is not somewhat so in regard to spiritual things? add is there a vast difference among professing Christians in pursuit of the treasures of grace? One will grasp at almost every means, attending diligently on the same; and if we were to judge of their spiritual state by their activity in this direction, we might suppose they were in a fair way of becoming immensely rich; and yet they are pining in spiritual poverty; and yet they would spend their minds they would say, "O wretched man that I am!"

Why is all this? something must be out of place—they either do not attain to the object sought, or they fail to retain what they get. In either case they are wrong. Now why not get it and keep it? Plainly, we think there is not sufficient watchfulness in keeping what we have gained.

If we get a blessing at a class meeting, or a prayer meeting, and go home and in a careless spirit go about our ordinary affairs, yielding to any influences that surround us, how long will it be before it is all dissipated? But on the other hand see some who get but a little, and yet are prudent and careful, spending their money on the principle of the most rigid economy; and in this way they are accumulating riches to the surprise it may be of many people.

It is not somewhat so in regard to spiritual things? add is there a vast difference among professing Christians in pursuit of the treasures of grace? One will grasp at almost every means, attending diligently on the same; and if we were to judge of their spiritual state by their activity in this direction, we might suppose they were in a fair way of becoming immensely rich; and yet they are pining in spiritual poverty; and yet they would spend their minds they would say, "O wretched man that I am!"

Why is all this? something must be out of place—they either do not attain to the object sought, or they fail to retain what they get. In either case they are wrong. Now why not get it and keep it? Plainly, we think there is not sufficient watchfulness in keeping what we have gained.

If we get a blessing at a class meeting, or a prayer meeting, and go home and in a careless spirit go about our ordinary affairs, yielding to any influences that surround us, how long will it be before it is all dissipated? But on the other hand see some who get but a little, and yet are prudent and careful, spending their money on the principle of the most rigid economy; and in this way they are accumulating riches to the surprise it may be of many people.

It is not somewhat so in regard to spiritual things? add is there a vast difference among professing Christians in pursuit of the treasures of grace? One will grasp at almost every means, attending diligently on the same; and if we were to judge of their spiritual state by their activity in this direction, we might suppose they were in a fair way of becoming immensely rich; and yet they are pining in spiritual poverty; and yet they would spend their minds they would say, "O wretched man that I am!"

Wesleyan Missions.

We gather the following from the *Missionary Notices* just received. An article on India points out the peculiar adaptation of natives for the work of itinerant preaching and conversational intercourse. In addition to a number of native catechists and assistants, the society has in India and Ceylon 30 native ministers. The journals of some of these ministers show that a large amount of labor has been put forth. They distributed either by gift or sale, a large number of the Scriptures, books, and tracts; and in conversations with their heathen fellow-countrymen appear to have blended the wisdom of the serpent with the meekness of the dove. The Rev. E. E. Jenkins gives an interesting sketch of a voyage up the Godavari River, one of the finest streams in India, whose waters run between hills and scenery of the grandest description and of great beauty. It is at the head of this mission. The place selected is Sitamam, 120 miles distant from the nearest mission, that of the Church Society at Dammagudem. On the Godavari, Mr. Jenkins found a missionary of the Reformed Lutheran Church, laboring in a town with 15,000 inhabitants, alone and discouraged.

Mr. Jenkins justly remarks:—"I wish friends at home, who speak discouragingly of Indian work, could walk through a town like Rajamundry, with its thronged bazaars, its rich shops and warehouses, and the signs of industry, intelligence, and power expressed on all sides—strong and compact, moreover, in idolatry, and in vices and follies rooted in the sanctions of religion;—and then return to the solitary mission, and measure the human instrumentality by which he seeks to revolutionize the opinions, the motives, the confidence, and the homes of the whole community. If it be replied that the man of God reckons upon Almighty help, it must be remembered that the Lord is converting the world through the Church; and although He can save by few, it is His wont to gather in and preserve souls in proportion to the labour bestowed upon them; and where the labourers are 'few,' it is the indispensable duty of the Church to make them many. We have no right to expect results without effort."

Mr. Jenkins gives an account of a dam four miles in length, built across the Godavari, at Dammagudem, at a cost of £22,000, which indicates one of the blessings which India enjoys from British rule. He says: "The river in former years (these waters were begun in 1845) used to run bodily into the sea, and leave little behind it but desert. In the time of the freshets the waters would flood ferociously down, and sweep all before them. But the genius of Cotton converted the demon torrent into a ministering angel, bringing mercy to millions. The whole Delta is watered, the people paying the Government two and a half rupees an acre for irrigation; and you may imagine the dimensions of this blessing, both to the people and rulers, when I tell you that the water in each field is a revenue of from five to six lakhs of rupees. Having skirted the peninsula, we debartered from the steamer, and walked back to inspect the saint's monument."

The Committee in urging the claims of India upon the Christian Church, says:—"There are numerous tribes of men, whole nations in that vast country, to whom the word of God has not come,—who have not yet even heard the name of Christ. The successes of the Established Church in Timorville,—of the London Society in Travancore,—of the Germans among the Karsens,—and of the Methodists in Ceylon and elsewhere, are specimens of what may be done by persevering labor among Asiatic tribes; but the churches formed in these regions bear a very small proportion to the mass of the population still in heathen darkness."

The Society went out in September the Rev. S. Hardy, to Ceylon, and Miss Stowell to Madras. The following missionaries have departed:—"The Rev. William A. Lalson, Native Minister, at Metem, Ceylon, on the 8th of April. He was 73 years of age, and had been engaged in the work of the mission since 1816. The Rev. John Ayllie, the well-known South-African Missionary, died at Foursmith, in the Orange Free State, on the 17th of May, in the 66th year of his age, and the 35th of his ministry. Among his latest sayings were, 'O glorious work! I had ten thousand lives, and ten thousand years for each, I would devote them all to the Mission work.'

Mr. Hammond, the Evangelist. We copy the following from the speech of the Rev. Wm. Arnot, at a notice and presentation given to the Rev. E. P. Hammond, in Glasgow: "When God intends to trouble the waters, I must not, under colour of order, limit Him in the instruments which He shall employ. He may employ a ministering angel, or a ministering man, or a ministering child, or He may do His work by political revolutions or material earthquakes. It is not my part to determine beforehand how He ought to do it, but to wait reverently and gladly on what He has done. And after the work is done, it is not difficult even to see some of the reasons why the Head of the Church employs a stranger chiefly in such an awakening. Every man must judge for himself on this point; but, for my part, I gladly acquiesce in the providence of God herein, believing that I see Divine wisdom even in the incidental circumstances of the work; probing directly the present spiritual state of the individual. He is in a better position for doing that work than I would be, or than most resident ministers. Every stumble that a resident minister makes during a thirty-year's ministry among the same people, is like a knot in the wood—a place at which it will give way if he ventures to lean much upon it. No doubt, an evangelist might settle down to a thirty-year's ministry on the same spot, and be successful; but he would not make so weak a stumble, but the people would not at any time take up a causeless prejudice against him; and all things are possible with the Lord; but they are not common in the world—perhaps I may say more, they never happen. Mr. O'Connell had that strength, and exerted it. It may be, indeed, that we are on the verge of brighter days and higher attainments for the Church. I can think, with hope, of the time being near when the weakest of Israel shall be as the house of David, and the house of David as the angel of the Lord. I am hopeful for the future; and I speak of the history of the past. We shall gladly forget the things behind, if we are carried onward and upward. Let no one fear for a moment that the recognition of this extraordinary evangelist work exceeds the ministry. It supports the minister in two points of view. First, it gives us more work in the way of directing the awakened and watching the converts; but, further, it will make our sermons more appreciated, and more in request. I speak not only by reasoning on the nature of the case, but also by experience of the fact. Where many are awakened by miscellaneous fervent appeals, there the ordinary ministry is more needed and more valued. Although a hundred such men as Mr. Hammond were lost on Glasgow, my occupation would not be gone. By-and-by, if they were successful, their occupation would be gone—this occupation of awakening converts; and if they should remain, they would require to fall into the regular methods of the ministry."

General Miscellany. Human nature exhibits strange inconsistencies. Men of sincere piety sometimes have narrow views and hearts deficient in generous impulses, while notorious criminals have noble aspirations, and are willing at times to sacrifice life itself to deliver others from peril. Victor Hugo has described a thrilling scene in a late work, founded on this latter fact: "One morning, the through which was gazing at the ship witnessed an accident. The crew were engaged in furling sail. The top-mast whose duty was to take in the star-board upper corner of the main top-sail, lost his balance. He was seen tottering; the dense throng assembled on the wharf of the Arsenal uttered a cry, the man's head overbalanced his body, and he whirled over the yard, his arms outstretched toward the deep; as he went over, he grasped the main-rope, first with one hand and then with the other, and hung suspended in that manner. The sea lay far below him at a dizzy depth. The shock of his fall had given motion to the main-rope a violent swinging motion, and the poor fellow hung dangling to and fro at the end of this line, like a stone in a sling. To go to his aid was to run a frightful risk. None of the crew, who were all fishermen of the coast recently taken into service, dared attempt it. In the meantime, the poor top-mast was becoming exhausted; his agony could be seen and his increasing weakness could be detected in the movements of all his limbs. His arms twisted about in horrible contortions. Every attempt he made to raise himself increased the oscillations of the main-rope. He did not cry out, for fear of losing his strength. All were now looking forward to the moment when he should be flung into the sea, and all were holding their breath. Having skirted the peninsula, we debartered from the steamer, and walked back to inspect the saint's monument."

The Committee in urging the claims of India upon the Christian Church, says:—"There are numerous tribes of men, whole nations in that vast country, to whom the word of God has not come,—who have not yet even heard the name of Christ. The successes of the Established Church in Timorville,—of the London Society in Travancore,—of the Germans among the Karsens,—and of the Methodists in Ceylon and elsewhere, are specimens of what may be done by persevering labor among Asiatic tribes; but the churches formed in these regions bear a very small proportion to the mass of the population still in heathen darkness."

The Society went out in September the Rev. S. Hardy, to Ceylon, and Miss Stowell to Madras. The following missionaries have departed:—"The Rev. William A. Lalson, Native Minister, at Metem, Ceylon, on the 8th of April. He was 73 years of age, and had been engaged in the work of the mission since 1816. The Rev. John Ayllie, the well-known South-African Missionary, died at Foursmith, in the Orange Free State, on the 17th of May, in the 66th year of his age, and the 35th of his ministry. Among his latest sayings were, 'O glorious work! I had ten thousand lives, and ten thousand years for each, I would devote them all to the Mission work.'

Mr. Hammond, the Evangelist. We copy the following from the speech of the Rev. Wm. Arnot, at a notice and presentation given to the Rev. E. P. Hammond, in Glasgow: "When God intends to trouble the waters, I must not, under colour of order, limit Him in the instruments which He shall employ. He may employ a ministering angel, or a ministering man, or a ministering child, or He may do His work by political revolutions or material earthquakes. It is not my part to determine beforehand how He ought to do it, but to wait reverently and gladly on what He has done. And after the work is done, it is not difficult even to see some of the reasons why the Head of the Church employs a stranger chiefly in such an awakening. Every man must judge for himself on this point; but, for my part, I gladly acquiesce in the providence of God herein, believing that I see Divine wisdom even in the incidental circumstances of the work; probing directly the present spiritual state of the individual. He is in a better position for doing that work than I would be, or than most resident ministers. Every stumble that a resident minister makes during a thirty-year's ministry among the same people, is like a knot in the wood—a place at which it will give way if he ventures to lean much upon it. No doubt, an evangelist might settle down to a thirty-year's ministry on the same spot, and be successful; but he would not make so weak a stumble, but the people would not at any time take up a causeless prejudice against him; and all things are possible with the Lord; but they are not common in the world—perhaps I may say more, they never happen. Mr. O'Connell had that strength, and exerted it. It may be, indeed, that we are on the verge of brighter days and higher attainments for the Church. I can think, with hope, of the time being near when the weakest of Israel shall be as the house of David, and the house of David as the angel of the Lord. I am hopeful for the future; and I speak of the history of the past. We shall gladly forget the things behind, if we are carried onward and upward. Let no one fear for a moment that the recognition of this extraordinary evangelist work exceeds the ministry. It supports the minister in two points of view. First, it gives us more work in the way of directing the awakened and watching the converts; but, further, it will make our sermons more appreciated, and more in request. I speak not only by reasoning on the nature of the case, but also by experience of the fact. Where many are awakened by miscellaneous fervent appeals, there the ordinary ministry is more needed and more valued. Although a hundred such men as Mr. Hammond were lost on Glasgow, my occupation would not be gone. By-and-by, if they were successful, their occupation would be gone—this occupation of awakening converts; and if they should remain, they would require to fall into the regular methods of the ministry."

General Miscellany. Human nature exhibits strange inconsistencies. Men of sincere piety sometimes have narrow views and hearts deficient in generous impulses, while notorious criminals have noble aspirations, and are willing at times to sacrifice life itself to deliver others from peril. Victor Hugo has described a thrilling scene in a late work, founded on this latter fact: "One morning, the through which was gazing at the ship witnessed an accident. The crew were engaged in furling sail. The top-mast whose duty was to take in the star-board upper corner of the main top-sail, lost his balance. He was seen tottering; the dense throng assembled on the wharf of the Arsenal uttered a cry, the man's head overbalanced his body, and he whirled over the yard, his arms outstretched toward the deep; as he went over, he grasped the main-rope, first with one hand and then with the other, and hung suspended in that manner. The sea lay far below him at a dizzy depth. The shock of his fall had given motion to the main-rope a violent swinging motion, and the poor fellow hung dangling to and fro at the end of this line, like a stone in a sling. To go to his aid was to run a frightful risk. None of the crew, who were all fishermen of the coast recently taken into service, dared attempt it. In the meantime, the poor top-mast was becoming exhausted; his agony could be seen and his increasing weakness could be detected in the movements of all his limbs. His arms twisted about in horrible contortions. Every attempt he made to raise himself increased the oscillations of the main-rope. He did not cry out, for fear of losing his strength. All were now looking forward to the moment when he should be flung into the sea, and all were holding their breath. Having skirted the peninsula, we debartered from the steamer, and walked back to inspect the saint's monument."

The Committee in urging the claims of India upon the Christian Church, says:—"There are numerous tribes of men, whole nations in that vast country, to whom the word of God has not come,—who have not yet even heard the name of Christ. The successes of the Established Church in Timorville,—of the London Society in Travancore,—of the Germans among the Karsens,—and of the Methodists in Ceylon and elsewhere, are specimens of what may be done by persevering labor among Asiatic tribes; but the churches formed in these regions bear a very small proportion to the mass of the population still in heathen darkness."

The Society went out in September the Rev. S. Hardy, to Ceylon, and Miss Stowell to Madras. The following missionaries have departed:—"The Rev. William A. Lalson, Native Minister, at Metem, Ceylon, on the 8th of April. He was 73 years of age, and had been engaged in the work of the mission since 1816. The Rev. John Ayllie, the well-known South-African Missionary, died at Foursmith, in the Orange Free State, on the 17th of May, in the 66th year of his age, and the 35th of his ministry. Among his latest sayings were, 'O glorious work! I had ten thousand lives, and ten thousand years for each, I would devote them all to the Mission work.'

Mr. Hammond, the Evangelist. We copy the following from the speech of the Rev. Wm. Arnot, at a notice and presentation given to the Rev. E. P. Hammond, in Glasgow: "When God intends to trouble the waters, I must not, under colour of order, limit Him in the instruments which He shall employ. He may employ a ministering angel, or a ministering man, or a ministering child, or He may do His work by political revolutions or material earthquakes. It is not my part to determine beforehand how He ought to do it, but to wait reverently and gladly on what He has done. And after the work is done, it is not difficult even to see some of the reasons why the Head of the Church employs a stranger chiefly in such an awakening. Every man must judge for himself on this point; but, for my part, I gladly acquiesce in the providence of God herein, believing that I see Divine wisdom even in the incidental circumstances of the work; probing directly the present spiritual state of the individual. He is in a better position for doing that work than I would be, or than most resident ministers. Every stumble that a resident minister makes during a thirty-year's ministry among the same people, is like a knot in the wood—a place at which it will give way if he ventures to lean much upon it. No doubt, an evangelist might settle down to a thirty-year's ministry on the same spot, and be successful; but he would not make so weak a stumble, but the people would not at any time take up a causeless prejudice against him; and all things are possible with the Lord; but they are not common in the world—perhaps I may say more, they never happen. Mr. O'Connell had that strength, and exerted it. It may be, indeed, that we are on the verge of brighter days and higher attainments for the Church. I can think, with hope, of the time being near when the weakest of Israel shall be as the house of David, and the house of David as the angel of the Lord. I am hopeful for the future; and I speak of the history of the past. We shall gladly forget the things behind, if we are carried onward and upward. Let no one fear for a moment that the recognition of this extraordinary evangelist work exceeds the ministry. It supports the minister in two points of view. First, it gives us more work in the way of directing the awakened and watching the converts; but, further, it will make our sermons more appreciated, and more in request. I speak not only by reasoning on the nature of the case, but also by experience of the fact. Where many are awakened by miscellaneous fervent appeals, there the ordinary ministry is more needed and more valued. Although a hundred such men as Mr. Hammond were lost on Glasgow, my occupation would not be gone. By-and-by, if they were successful, their occupation would be gone—this occupation of awakening converts; and if they should remain, they would require to fall into the regular methods of the ministry."

Ministerial.

There is another view of the importance of this work, and why it should consume all your energies. It is this—you state before the world that you believe God has called you. God looked down from heaven, surveyed the family of man, and fixed upon you to be a messenger of life. Oh, what an important commission! The churches have recognized in you this call. Here you have been studying and as you stand before the world, you have had the conviction within that God has called them; I have read the testimonies of the church that they believe God has called them; these men of God have examined your life and conduct, and they believe God has called you, and now you are going out into the world with this seal, and if God hath called you to this work, how important the calling! Such a thing cannot be lightly treated; and if God has summoned you to this work, you must stand in the thick of the battle! Let the dirt of the storm-cloud rage with all its thunder, you must stand unmoved, because in the forefront of the battle the Captain of your salvation is always before you.

There is one more matter that may crowd itself upon our minds, touching this work. It may be expressed in the homely phrase—the strong phrases of the day—Will this work pay? Will it pay to give all one's time and all one's energy to this work? If I were to speak from the world, taking my stand among its wealth and honors, I would say, This work will not pay. If I take my position in places of ease and comfort, will I be interrogated—"Will this pay?" I should say it will not pay, for the great Head of the church directed you to go forth without scrip, to go forth, not looking for the wealth of the world, and said, "In the world ye shall have tribulation." But when I can get a view beyond the scenes of wealth, beyond the scenes of ease and the scenes of power and the scenes of worldly influence—when my faith gives me power to look across the river into the heavenly world, and I see eternity unfolding in all its glorious reality, then I can say, The ministerial work will pay!

The first pay the minister has is a deep abiding of the love of God—a conscious enjoyment of God's presence; and this is no ordinary pay! Oh! if there were even angels' tongues, and as a voice sweeter than even angels' tongues, beside—"Lo, I am with you always, even unto the end of the world," will not that be a compensation when Christ comes to whither peace and love? And may you have that whither peace and love? when your spirits shall sometimes be oppressed, when you shall seem to settle down upon you as the clouds of evening. Oh! that beneath the very edges of the cloud may shine out the silver brightness and a sweet voice be heard, "You are not alone, I am with you!"

But when I look beyond, when mine eyes

There is another view of the importance of this work, and why it should consume all your energies. It is this—you state before the world that you believe God has called you. God looked down from heaven, surveyed the family of man, and fixed upon you to be a messenger of life. Oh, what an important commission! The churches have recognized in you this call. Here you have been studying and as you stand before the world, you have had the conviction within that God has called them; I have read the testimonies of the church that they believe God has called them; these men of God have examined your life and conduct, and they believe God has called you, and now you are going out into the world with this seal, and if God hath called you to this work, how important the calling! Such a thing cannot be lightly treated; and if God has summoned you to this work, you must stand in the thick of the battle! Let the dirt of the storm-cloud rage with all its thunder, you must stand unmoved, because in the forefront of the battle the Captain of your salvation is always before you.

There is one more matter that may crowd itself upon our minds, touching this work. It may be expressed in the homely phrase—the strong phrases of the day—Will this work pay? Will it pay to give all one's time and all one's energy to this work? If I were to speak from the world, taking my stand among its wealth and honors, I would say, This work will not pay. If I take my position in places of ease and comfort, will I be interrogated—"Will this pay?" I should say it will not pay, for the great Head of the church directed you to go forth without scrip, to go forth, not looking for the wealth of the world, and said, "In the world ye shall have tribulation." But when I can get a view beyond the scenes of wealth, beyond the scenes of ease and the scenes of power and the scenes of worldly influence—when my faith gives me power to look across the river into the heavenly world, and I see eternity unfolding in all its glorious reality, then I can say, The ministerial work will pay!

The first pay the minister has is a deep abiding of the love of God—a conscious enjoyment of God's presence; and this is no ordinary pay! Oh! if there were even angels' tongues, and as a voice sweeter than even angels' tongues, beside—"Lo, I am with you always, even unto the end of the world," will not that be a compensation when Christ comes to whither peace and love? And may you have that whither peace and love? when your spirits shall sometimes be oppressed, when you shall seem to settle down upon you as the clouds of evening. Oh! that beneath the very edges of the cloud may shine out the silver brightness and a sweet voice be heard, "You are not alone, I am with you!"

But when I look beyond, when mine eyes

There is another view of the importance of this work, and why it should consume all your energies. It is this—you state before the world that you believe God has called you. God looked down from heaven, surveyed the family of man, and fixed upon you to be a messenger of life. Oh, what an important commission! The churches have recognized in you this call. Here you have been studying and as you stand before the world, you have had the conviction within that God has called them; I have read the testimonies of the church that they believe God has called them; these men of God have examined your life and conduct, and they believe God has called you, and now you are going out into the world with this seal, and if God hath called you to this work, how important the calling! Such a thing cannot be lightly treated; and if God has summoned you to this work, you must stand in the thick of the battle! Let the dirt of the storm-cloud rage with all its thunder, you must stand unmoved, because in the forefront of the battle the Captain of your salvation is always before you.

There is one more matter that may crowd itself upon our minds, touching this work. It may be expressed in the homely phrase—the strong phrases of the day—Will this work pay? Will it pay to give all one's time and all one's energy to this work? If I were to speak from the world, taking my stand among its wealth and honors, I would say, This work will not pay. If I take my position in places of ease and comfort, will I be interrogated—"Will this pay?" I should say it will not pay, for the great Head of the church directed you to go forth without scrip, to go forth, not looking for the wealth of the world, and said, "In the world ye shall have tribulation." But when I can get a view beyond the scenes of wealth, beyond the scenes of ease and the scenes of power and the scenes of worldly influence—when my faith gives me power to look across the river into the heavenly world, and I see eternity unfolding in all its glorious reality, then I can say, The ministerial work will pay!

The first pay the minister has is a deep abiding of the love of God—a conscious enjoyment of God's presence; and this is no ordinary pay! Oh! if there were even angels' tongues, and as a voice sweeter than even angels' tongues, beside