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#### Lines

In reading the declaration of a Pious Young Man made in a letter to his Sister, "That he would rather be a Christian than an Angel." I'd rather be a Christian fair Than in an Angel's nature share,-Though placed on high at God's right hand

Those honor'd, beauteous beings stand,-Worthy to shine in Heaven's own light, And next to God in beauty bright! Their ample nature made to show How far the gifts of God can go, How far his wisdom can create Beings beneath his nature great: Not infinite, but made to know What blessings from their God can flow. Long as his throne and empire last-Who ne'er regret that joys are past; But we reserved in endless store Riss greater than they knew before. In God their endless good secure Of joys that must for ave endure :-Not one regret for garments stained. For feeble good and ill sustain'd-No sullied soul to dim the eve. No cank'rous spot with shame to spy, No moment wasted in their age, No darksome leaf in memory's page, No song unsung by wisdom taught, No purpose gain'd by evil thought, No greedy love of fancied good, No paths of error e'er pursued No wound inflicted by a friend, No words to mourn, no loss to mend, No sorrow at the bed of death When dearest friends resign their breath. No pangs that rend the heart in twain For those we loved in battle slain, No deep lament, " My son! my son! When all the work of ruin's done-The form we loved but helpless clay,

Oh, who would not desire to be Thus, with the beauteous angel, free From all the ill and curse below That suffering, hapless man must know. And with the blessed angel fair His Maker's world and favor share? Oh, who can say, " Give me the name That to the first disciples came-The name and nature I'd forego Of angel's good, to live below A Christian's life, and then to share In heaven the bliss of glory's heir, And point to Christ my Saviour there? Ah, who?-Why who but man alone

Torn from our hearts with haste away

'Midst worlds beneath God's dazzling thro None can aspire thus great and high But he who 's born to weep and die The race of men by God forgiven, May see themselves the heirs of heaven The angel-world, more brightly made By Him who all God's love display'd-Who, when he formed the mansions there That sinners saved might glory share, That they might have some added string, With joy Redemption's work to sing, And all the heavenly arches sound, This is the world for man to claim, All boldly through the Saviour's name This is the world of angels bright, But still for man more wondrous dight-A brighter hue on all its bowers! A richer dress in all its flowers! Halos of glory 'round the throne That mightiest angels had not known Displays of love more strong and rare Than all that noblest seraphs share: A song to sing they never knew, Though they shall aid its chorus too, When men shall give to Christ His due-Saved sinners shall the strains repeat; And wondering angels, too, adore The love that did its fulness pour On tayored man, to raise him where He may the bliss of angels share. And tidings great of mercy bear.

If they through Him their hearts can raise To themes more great, and songs more high, Than they as angels e'er could try: Then let the word be deem'd most sure. I han be a glorious angel bright, For He that rules their hosts on high Became a Christian here to die Lived, sorrowed, fasted, worked and died. That man might not a fiend abide. But from the darksome tomb arise. To find His mansion in the skies, And see His nature 'midst the throne With glories of the Godhead shewn : To be for aye of sway possessed, In Jesu's nature richly bless'd Above the angel orders there, A sceptre great and good to bear.

New Brunswick, August 22.

# Preachers of the Olden Time

gains the opposite shore; now he battles ject, they did not contend with each other with beasts of prey; now braves the dark in a spirit which showed both parties to be storm that wildly sweeps over prairie and shamefully destitute of what they professed. plain; and now, weary, hungry, and cold Holiness was with them the central idea of (perhaps lost in his wandering,) he lies Christianity; and this, after all, is the great down to sleep (?) for the night, with earth secret of their success. Holiness gave for a couch, saddle-bags for a pillow, the them faith, zeal, feeling, eloquence, knowsky his covering, and the silent stars his ledge, energy, perseverance. God gave sentinels! But where'er he rests or roams, them clean hearts, and they taught transa kind Providence watches over him and gressors the way. Purity is power. A holy brings him at last to his appointment, where ministry will ever be strong and successful. in cabin or barn, school-house or grove, he But never will the arm of the Lord awake preaches the unsearchable riches of Christ and appear as in the "ancient days," unless in demonstration of the spirit and in power. the ministry and the church awake to holi-Scores and hundreds are convicted and conness and sin not. The preachers of the

the great apostle of the Gentiles; their lives by the mercy-seat, whereupon the glory were a practical, impressive comment upon 2 Cor. xi. 23-28. They, indeed, were was "the voice of one crying in the wilderfelt as, I fear, we of the present day do not, hold the Lamb of God!" Chalmers foamed the power and glory of the gospel of Christ. like a cataract, because the deep rapids The writer is not a young croaker, but will came rushing down upon him from the eversay that, in his memory, which extends lasting mountains. back over scarcely a quarter of a century, molten in the furnace where his faith was there are treasured demonstrations of "pul- tried with fire. pit power" witnessed in early childhood which he has not seen equalled in the last decade of years. Where are the spirituality and power which used to attend class and love feast, two-days', quarterly, and campmeetings? Why are Conference sessions no longer seasons of marked and powerful its possession tends to melancholy. Should revivals of religion? Why is it that with a you look at a pious person, and notice a vantages to that of earlier times, and expos- not that it is religion that darkens the aspect ed to less suffering, toil and privation, we or the features; it sobers the mind, but does witness less signal displays of convicting not sour it. Religion enlightens the soul, and converting powers, and sanctifying grace? This questioning is not croaking. These interrogations respect existing facts, and we ask again, Why is it so? Verily, "there is a cause." Why did preachers of

preachers because they were strong be- gentle, cheerful manners. It creates simlievers. They studied the Bible in faith. plicity of character, so beautiful, so attract-Its doctrines inspired them with zeal; they live in youth, and produces that open frank-believed its thunderings and trembled for heartedness and benevolent friendliness of sinners; they believed its promises, and demeanor so lovely in all ages. We must were joyful in hope. Scanty as was their recollect that divine grace, although it reallowance, they were less troubled about news the heart and sweetens the temper, quarterage than the conversion of souls- does not change the constitution of our believing that he who fed the ravens, and physical being, from defects in which melanclothed the flower in its beauty, would not choly and gloom in religious characters fre- phemy or vice. - Rev. W. Arnot. leave them to famish and die. They pray- quently arise, and if indulged darkness will ed for faith-they asked expecting to re- be produced; but religion makes every sin ceive. They prayed for sinners as the sainted Collins prayed for young McClean, trial and vicissitude of life, that it is religion and prayer was answered according to their only that can make you happy, and that can he who promised would be with them to great God is a severe gloomy being, who hymn-book, and throughout his long Christ would fall upon them; and then she passed ful metropolis of Turkey. Can any view Christ;" and representations of saints. These sustain, and strengthen, and make his own word effectual; and God honored their word effectual effectual effectual effectual effectual effectual effectual effectual effectual effectual

lical experience—the gospel they preached had beed to them the power of God unto had beed to them the power of God unto salvation. They saw the depravity, guilt, and danger of others, as they had felt their own. Being justified by faith, they had one of our youth, the strength of our manbood, own. Being justified by faith, they had one of our youth, the strength of our manbood, own. See the power of our youth, the strength of our manbood, one of our sold are and that he would be the guide of undeveloped humanity as her prophets, descending from heaven to inform them of what every priest had been prophets, and little addition to the society, and little addition to the society. own. Being justified by faith, they had peace with God, and rejoiced with joy unspeace with the open of these stalls, the vender would be with the with t of a guilty world, and enjoined repentance, sufficient to make us "wise unto salvation." believers to expect full salvation now, you tongue they could understand, was too dreds of crafts of every size, and kind, and what every Christian parent ought to dofaith, and obedience with an earnestness of the holy One-the Spirit gave them ut-

ing his sheaves with him. Preachers of the viden Time

—Methodist preachers we mean—the list heralds upon this continent of a present.

—Methodist preachers we mean—the list heralds upon this continent of a present.

Was not precise and flowery, it was pointed they are rather ancient than ruinous; and they are rather ancient than ruinous. first heralds upon this continent of a present, rounded according to rule, they were rolled free, and full salvation : the first upon the off in thundering tones that told in power free, and full salvation; the first upon the off in thundering tones that told in power lively looks under a gas, having the salvation; the first upon the off in thundering tones that told in power lively looks under a gas, having the salvation; the first upon the local told in power lively looks under a gas, having the salvation; the first upon the local told in power lively looks under a gas, having the salvation; the first upon the local told in power lively looks under a gas, having the salvation; the first upon the local told in power lively looks under a gas, having the salvation; the first upon the local told in power lively looks under a gas, having the salvation to lift up the standard upon the bearts of the people. Their logic local told in power lively looks under a gas, having the salvation to lift up the standard upon the bearts of the people. Their logic local told in power lively looks under a gas, having the salvation to lift up the standard upon the bearts of the people. Their logic local told in power lively local and full salvation; the first to break the standard may be been faulty, but it was also fiery, and the fault was often consumed in the former who led the way into the pioneer to the first to break the standard may be been faulty, but it was also fiery, and the fault was often consumed in the former who led the way into the pioneer to the fault was often consumed in the same condition, as being too great for any throat to swallow whole, and too hard for any teeth to bite asunder.—Fuller's Palestine, p. 83.

Well as we can, notwithstanding all opposition, as being too great for any throat to hold of the blessing, to claim it as ours in all its fulness and glory. We cannot believe too soon.

We cannot believe in the virgin mary as the first to break the ithe minds of the multitude as bends the former who led the way into the same condition, as being too great for any throat to swallow whole, and too hard for any teeth to bite asunder.—Fuller's Palestine, p. 83.

If that be elequence which sways the first to break the ithe minds of the multitude as bends the former who led the way into the proposition to lift up the standard may be been faulty, but it was also fiery, and too hard for any teeth to bite asunder.—Fuller's Palestine, p. 83. of the cross and point the pioneer to the may have been faulty, but it was also fiery, Lamb of God who taketh away the sins of and the fault was often consumed in the wilderness, and were the first to break the the minds of the multitude as bends the fo silence of its desert solitudes with hymns rest before the burricane's blast; which stirs In order to be Holy we must The first business of a diseased man is to more than thousands of gold and silver. and praise, the voice of solemn prayer, and the hearts of the people and moves them to the earnest proclamation, "Prepare ye in action; under which the city of Man-Soul the desert a highway for our God! every suffereth violence and is taken by storm; valley shall be filled, every mountain and then were these men powerfully, sublimely, ness,—nothing to be desired in a clean heart hill shall be brought low; the crooked shall triumphantly elequent: for beneath the torbe made straight, and the rough places rent of their burning words thousands were love, there can be no hope that he will ensmooth, and all flesh shall see the salvation melted into contrition, and with tears were deavour to obtain it. He will not dwell to make fine, pretty sermons; prettiness is men, nay, even by some clever attorneys

from the presence of the Lord!" "Prea- cess I might speak of their wisdom in the nothing desirable in holiness. A man who mendation, should it be said to me, "You pictures have represented it, and chapels chers of the olden time !"

"What through memories come,"

"A man who memoriting desirable in themess. A man who memoriting to the said to me, "Tout pictures have represented it, and chapels have given us a pretty sermon." If I were have given us a pretty sermon." If I were have given us a pretty sermon." If I were have given us a pretty sermon." If I were have given us a pretty sermon." If I were have given us a pretty sermon." If I were have given us a pretty sermon." If I were have given us a pretty sermon." If I were have given us a pretty sermon." If I were have given us a pretty sermon." If I were have given us a pretty sermon." If I were have given us a pretty sermon. The have given us a pretty sermon and the best and the have given us a pretty sermon. The have given us a pretty sermon and the have given ring, startling, fiallowed reminiscences of the "Riffe, Axe, and Saddle-Bags," are associated with their names, and come trooping the sorest trials and discouragements, but some their same troops and proposition, and in the midst of the view of the soul, begins within the gracious work of cleansing, and gives an to him, "Tut, man, you care more for your and not so numerous as the Lady of the Mountain troops and became the joy of Ullathorne, the very mission of the flowers of restoric, I would amuse the juty with its troops and figures, burying his argument became the joy of Ullathorne, the very mission of the flowers of restoric, I would amuse the juty with its troops and figures, burying his argument became the joy of Ullathorne, the very mission of the flowers of restoric, I would amuse the juty with its troops and figures, burying his argument became the joy of Ullathorne, the very mission of the flowers of restoric, I would amuse the juty with its troops and figures, burying his argument beneath a profusion of the flowers of restoric, I would amuse the juty with its troops and figures, burying his argument beneath a profusion of the flowers of restoric, I would amuse the juty with its troops and figures, burying his argument beneath a profusion of the flowers of restoric, I would amuse the juty with its troops and the juty with its troops and the juty with its troops and the profusion of the flowers of restoric, I would amuse the juty with its troops and the juty wit

and perils, toils and triumphs. Now the diceit rider blazes his trail through the And in speaking of it they were of one mind constructions as it the necessity, he was does not used to be holy, must, if he would not be self-roses, when she presented it to her herologically roses, when she presents it to her herologically roses, when she add on the self-roses, when she presents it to her herologically roses, which is the present roses, when she presents it to her herologically roses, when she presents it to her herologically roses, which is the herologically roses and roses and roses are roses, which is the rose of the roses and rose roses, which is the rose of the rose of the rose roses and rose rose roses are roses. stand of pathless woods; now he plunges his noble steed into the swollen stream and lived in peace. Or if differences of opinion existed upon this all important sub-

verted, and salvation's herald goes on his olden time were the preachers for the pre-way rejoicing. Sent, and for all time. There is no age in Thus hundreds lived, and labored, and suf- which such men would not have power. fered, and died, and are now in glory. - Luther was a tower of strength, because his They understood, as the present generation whole "trust" was in the Lord. Baxter of preachers can not, the strange boast of was a burning flame, because he lived hard "in labors more abundant," and saw and ness," because like John, his cry was, "Be-Hali's words were N. L. BRAKEMAN.

#### Religion.

-Northwestern Christian Advocate.

Believe no individual on earth who tells you that religion is a gloomy thing, and that ministry possessed of decidedly superior ad. tinge of gloom upon his countenance, think consequently cannot obscure the light which by the flame. We often hear of a miner should always beam in the Christian's eye. It checks the wild mirth of fools, which, in Scripture, is compared to the "crackling of thorns under a pot;" but it confers a cheerthe olden time succeed so well? Because fulness to the heart which will cause the face to shine. It gives a mildnes, a com-1. Men of faith. "They were great placency to the feelings, which occasions holy unction to attend it, and knew that never, then, permit an idea to arise that the

# Mummies-Pyramids.

of the holy One—the Spirit gave them utterance and enforced their stirring appeals.

Moral agency and accountability, resurrecMoral agency and accountability agency Moral agency and accountability, resurrection and judgment, heaven and hell, with better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed) that the soul even after to be saved from all sin in this life; but I better informed to be saved from all sin in this life; but I better informed the saved from all sin in this life; but I better informed to be saved from all sin in this life; but I better informed to be saved from all sin in this life; but I better informed to be saved from all sin in this life; but I better informed to be saved from all sin in this life; but I better informed to be saved from a all suspended upon a moment, were living body so long as the same was kept swept encourage him, I. To preach Christian pertruth. The Bishop appointed a commission ease, realities felt and feared; they saw and felt and garnished, but finally forsook it, and fection constantly, strongly, and explicity of grave ecclesiastics, who gave their imtheir fearful responsibility as God's ambas- sought out a new body, it once the corpse 2. Explicitly to assert and prove, that it primatur to the verdict of the mayor.— fore the runners of an English hotel had their fearful responsibility as God's ambassadora, and their obligation to declare all was either carelessly neglected, or despite may be received now, and 3. That it is to The Government of Louis Phillippe sent taken possession of me and my luggage his counsel, and knew their dreadful doom fully abused; and therefore to woo the soul be received by simple faith. if they were found delinquents! Not satis- to constant residence in their bodies (at fied with preaching, they went, day and least-wise to give it no wilful dista-te, or night, from house to house conversing and cause of alienation) they were so prodigiouspraying, exhorting and persuading all with ly expensive, both in embalming their dead,

# desire it.

If a believer can see no charms in boliof God! Lo, he comes! His kingdom is seen hastening to the cross. Often did the at hand! Repent ye therefore, and be converted, that your sins may be blotted out sermon came forward for prayer!

The will not dwell to obtain it. He will not dwell to make the pretty sermons, prettiness is nits place. It is manifestly but in a sermon prettiness is out of place.

In noticing further elements of their successions shall see the salvation melted into contrition, and with tears were deavour to obtain it. He will not dwell to make the, pretty sermons, prettiness, in its place. It is manifestly but in a sermon prettiness is out of place.

In noticing further elements of their successions shall come in the revealed will of God,—will not plead for it in his prayers. But it is manifestly but in a sermon prettiness is out of place.

To my ear it would be any thing but composes have been printed to celebrated it. to him, "Tut, man, you care more for your and how almost nothing of these men, personally, but, with untild interest, have read, and studied, the written pages of their history, and followed them in their privations and perils, toils and trumphs. Now the sorest trials and discouragements, but considered to him, "Tut, man, you care more for your vanity than my hanging. Put yourself in my place—speak in view of the gallows, and the propositories and studied, the written pages of their hearts with all diligence, and like their hearts with all diligence the most subtle and perils, foils and trumphs. Now the long transcending every vanity than my hanging. Put yourself in my place—speak in view of the gallows, and the propositories and studied, the written pages of their his dentity than the foreign quarter; to be holy, must, if he would not be self
They were holy men. They kept that the two Bible Depositories and not so numerous as the Lady of the Mountain, and not so numerous as the Lady of the Mountain, and not so numerous as the Lady of the Mountain, and not so numerous as the Lady of the Mountain, and not so numerous as the Lady of the Mountain, and not so numerous as the Lady of the Mountain, and not so numerous as the Lady of the Mountain, and not so numerous as the Lady of the Mountain, and not so numerous as the Lady of the Mountain, and not so numerous as the Lady of the Mountain, and not so numerous as the Lady of the Mountain, and not so numerous as the Lady of the Mountain, and not so numerous as the Lady of the Mountain, and not so numerous a

### Moral Courage and Safety.

In nature some creatures are strong and for combat; other creatures are feeble but fleet. It is the intention of their Maker that they should seek safety not in fighting but in ficeing. It would be a fatal mistake if the hare, in a fit of bravery, should turn and face her pursuers. In the moral conflict of human life it is of great importance to judge rightly when we should fight and when we should flee. The weak might escape if they knew their own weakness, and kept out of barm's way. That courage is not a virtue which carries the feeble into the lion's jaws. I have known of some who ventured too far with the benevolent purpose of bringing a victim out, and were themselves sucked in and swallowed up.-To go in among the foolish for the rescue of the sinking may be necessary, but it is dangerous work, and demands robust work-men. The ordinary rule is, "Go from the presence of a toolish man; forsake the foolish and live." Prov. ix, 6. Your first duty is your own safety. But on some persons at some times there lies the obligation to encounter danger for the safety of a neighbor. Man is made his brother's keeper. It is neither the inclination nor the duty of a good man to be among the profane or profligate, but be sometimes recognizes the call of God to go in among them for the purpose of pulling a brand from the burning. The specific instruction recorded in Scripture for such a case is, "Save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."-Jude 23. He who would volunteer for this saving work "must save with fear;" fear lest the victim perish ere he get him dragged out, and fear lest himself be scorched going down a shaft to save a brother who has been choked by foul air at the bottom. It is a work of mercy; but the worker must beware; if he linger too long in the deadly atmosphere of the pit, instead of saving his to be none can predict. neighbor, he himself will share his fate .fort made to lay yourself among the drunk. of mental excitement, none appears more an unwitting falsehood. Infidelity thus succent made to lay yourself among the drunk- of mental extraordinary than the apparition of the licentious, the profane, and so bear extraordinary than the apparition of the which hind society together are ready to give the which hind society together are ready to give the superstition. them out in safety; but it should be a rush in and a rush out again. When one begins to dally in the place of danger, he is gone. When your earnest interference is resisted, fall back upon the rule of Scriptures, "Go

### Preach Holiness.

soul be polluted by contact with their blas-

Extract from Preface of Life of Carposs faith. They preached in faith. They be- give you cheerfulness of heart. Happiness ceived by my father more heartily than the that her Son's hands were so heavy that she lieved what they preached. They expected is a sober feeling of the mind. We should doctrine of Christian perfection. He saw it could not hold them up much longer; unless, faith which staggered not at his promise.

They were men of earnest heart, who great Jehovah delights to listen to the pray
This doctrine is the grand deposition recommit to writing delights to listen to the pray
This doctrine is the grand deposition close to any persons, but which they were not to us
Smyrna is full of interest. You pass the great Jehovah delights to listen to the pray
Which God has lodged with the people call
Ing a secret which they were not to us
Smyrna is full of interest. You pass the great Jehovah delights to listen to the pray
Which God has lodged with the people call
Ing a secret which they were not to us
Smyrna is full of interest. You pass the great Jehovah delights to listen to the pray
Which God has lodged with the people call
Ing a secret which they were said, "This doctrine is the grand deposition close to any persons, but which they were induced subsequently to commit to writing home. felt what they said. They had an evange ers of all His children; even from the ed Methodists; and for the sake of propa- for the Pope's edification. The whole fale entire salvation from inbred sin-can hard-

praying, exhorting and persuading all with whom they met. How could they be indifferent or tame when heaven, carth, and hell were all astir in the great strife for souls!

We trequently stiempt great tungs with out a capacity to do them. What should we say to a person who wished to plough, sow, before Pio Nono. He sanctioned the erection of a sanction o And when unsuccessful in their holy mission, like David, and Jeremiah, and the Salvieur, they were born the first, and do live the last, of all the seven wonders in the viour, they wept over the hardness and indifference of the people, and their grief often melted the most obdurate hearts. We could superstand upwards, no avaricious prince was melted the most obdurate hearts. write a whole chapter upon the eloquence of their tears, but could never tell its power their marble and rich materials; no humortheir tears, but could never tell its power and efficiency as an element of their success, and efficiency as an element of their success. The good seed of the kingdom grows best in soil that is watered with tears. "He that goes forth weeping, bearing precious seed, shall doubtless return again with joy, bring.

They are good seed of the kingdom grows best in soil that is watered with tears. "He that goes forth weeping, bearing precious seed, shall doubtless return again with joy, bring.

They are deficiency as an element of their success, it is debility; it perwithen, merely to get a greater name for his previsiones in confounding, than their pride in first founding them; no zelote-reformer (whilst Egypt was Christian) demoished the notion of Pagan monuments. The soit current of the will; it is a disease; it is debility; it perwithen, merely to get a greater name for his previsions where the halo of infallibility. They are desting the heart renders us incapable of doing God's will; it is a disease; it is debility; it perwithen, merely to get a greater name for his previsiones in confounding them the halo of infallibility. They are desting the heart renders us incapable of doing God's will; it is a disease; it is debility; it perwithen, merely to get a greater name for his certainly men who would regard the beard and carries gently on its bosom without human effort hundreds of boats. The full circumcise thine heart, and the heart renders us incapable of doing God's will; it is a disease; it is debility; it perwithen, merely to get a greater name for his desting them; merely to get a greater name for his desting them; merely to get a greater name for his desting them; merely to get a greater name for his desting them; it is a disease; it is debility; it perwithen, merely to get a greater name for his desting them; it is a disease; it is debility; it perwithen, the halo of infallibility. They are desting them; it is a disease; it is debility; it perwithen, the halo of infallibility. They are desting them; it is a them under the notion of Pagan monuments. the seed, to love the Lord thy se 3. This spirit of earnestness and feeling did for them what it will do for any speaker who professes it, be he learned or unlearned —it made them eloquent. If their rhetoric was not precise and flowery, it was pointed was not precise and flowery, it was pointed to believe that their great female divinity jou, and ye shall be clean; from all your idols will I cleanse you. If He speak health and so the soul, we shall be capathed from various parts of the soul of the Sultan. And three times a day soul of repairing. Yea, at the present, they are rather ancient than ruinous; and they shall do well be an and flowery it was pointed to believe that their great female divinity you, and ye shall be clean; from all your idols will I cleanse you. If He speak health and of the Sultan. And three times a day solution of the Sultan is their repairing and keen the Sunday is into the Sultan is their great female divinity you, and ye shall be clean; from all your idols will I cleanse you. If He speak health and of their neighbours did not have sounded under my they are rather ancient than ruinous; and they solve that their great female divinity when thousands of Mahomedan youth have been gathered from various parts of the soul. The speak health and of their their great female divinity when thousands of Mahomedan youth have been gathered from various parts of the speak health and of their their great female divinity soul. I will sprinkle clean water upon the speak health and their great female divinity soul. I will sprinkle clean water upon the speak health and their great female divinity soul. I will sprinkle clean water upon the speak health and their great female divinity soul. I will sprinkle clean water upon the speak health and their great female divinity soul. I will sprinkle clean their great female divinity soul. I will sprinkle clean their great female divinity soul. I will sprinkle clean their gr lively looks under a gray head, likely to at his word, to venture on the promises as faith, or profession, of these men is intelliget cured .- John Smith.

## The Naked Edge.

-in being wholly the Lord's-in perfect I am termented with the desire of preach-

# The Miracle of La Salette

preted by the aid of two crystal stones styled ed by M. Gillos to have said— Urim Thummin, and thus to give to man- I was conversing with Mdlle. Lamerliere kind a new revelation, to be preserved in its integrity by a succession of heaven-inspired priests. The doctrine is spread over America and Europe by zealous and inde- gotten. Now see how faith has awakened, tual and spritual food for the families they fatigable disciples, and because it promises how the worship of the Virgin increases and have gathered. Here is a work of triumph a earthly paradise suited to sensual minds- shines daily with more and more eclat .- - wonderful triumph for Christ. And the a plurality of wives and acres—multitudes are found to receive it, and to prove their faith by leaving their homes, and breaking the ties that bind them to kin and country, did it."

What a grand thing you did, and how it has spread," to which Mdlle. Lamerliere replied, the more it is seen and known.—Rev. Dr. Tyng. to lodge in the distant wilderness of Utah. So ends the mystery of the apparition; A new Mohammedanism, adapted to the and it cannot be doubted that all similar genius of the age and political institutions visions are capable of a similar explanation. of Anglo-Saxons, has sprung into life and The effect of these pious frauds are lamentamaturity before our eyes. What the end is ble. Men learn to regard all religion as a

Virgin Mary at La Salette, whether we con- which bind society together are ready to give unscriptural dogmas of Romish heresy. sider the clumsiness of the tale, the intellec- way at the first storm of revolutionary pasfrom the presence of the foolish," lest your spoke to them in French, and finding that they did not understand her, adopted their own patois; that she told them that the disease in potatoes, vines, and chesnuts, was peace and prosperity. Of all the Wesleyan tenets, none was re- owing to irreligion of the peasantry, and repented right-off hand, dire judgments of grave ecclesiastics, who gave their im- Scarce had we dropped our anchor We frequently attempt great things with-

The habit of their minds, and their pecuniary interest, will, therefore, account for their ready credence of the miraculous. But this faith has spread beyond mere thorough-bred Continental Romanists. It has been receiv-

The propensity of mankind to believe a personating the Virgin, brought an action ministers of the Church of England and of lie when accompanied by a promise of good, either spiritual or temporal, or both, is a defended himself by proving his accusations, gation Society, and the Chaplain of the standing evidence of the truth of the Mosaic and the Court decided in his favour. The British Embassy, together with all the parrative of the fall. Since Eve under a lady, under the guidance of the priesthood, American missionaries, were assembled, promise of Divine honours, believed Satan appealed to the Imperial Court. The case under the presidency of Count de Zielin, rather than her Maker, all her children have was tried with closed doors. The sentence the Ambassador from Holland. The Prefollowed in her steps. In every nation, and of the Court below has been ratified, and sident of the Bible Society is the American in every generation, people of all ranks have the wondrous miracle turns out be a clumsy Ambassador, Mr. Spence. All these varied yielded to the cunning craftiness of men traud by a lady with more ambition than aspects of their work are but a small part trading upon ignorance, credulity and fear, wisdom, who had learned from her spiritual of the indications of the result. No spread of knowledge, no extension of guides the lawfulness of doing evil that These brethren live apart, in different civilization seems to affect the tendency. good may come. The Abbe Deleon's turn portions of Constantinople and its environs. There are thousands in this country who comes next. He is about to commence pro- They meet at stated times for business or believe that Joanna Southeote was the wo- ceedings against the promoters of the fraud. consultation. But the simplicity of their man of the Revelation, and that she shall Some of them, as will be seen by the letter abodes and styles of living are a perfect exyet rise to be the mother of the coming Shiloh. Their fathers longed for peace on earth; she promised that her offspring would bring in the golden age; and her world bearing and her world bearing and death her seems the train of correspondent, were well ample of apostolic contentment and separation from the world. Here are talent and the dignified clergy of the neighbourhood, learning and wisdom, such as the world would bring in the golden age; and her the articles of the Siccle, and the attacks of look upon with wonder, housed in the simconfession and death have not sufficed to M. Deleon, became the topic of conversation, plest and narrowest style for Christ's sake. eradicate the hereditary faith and hope of There was at least one honest man amongst Never have I so seen the moral grandeur the children. Our own generation has wit- them. Canon Gillos urged legal proceed- of the missionary work. It has been a lesnessed the rise of of a still more extraordin. ings; and the hesitancy to undertake them son which I hope never to forget. How ary imposture. A "cute" New England was explained by Burnoud, the Superior of freely and how much they have sacrificed lad professed to have had interviews with the Salette missionaries, who confessed that for Christ! They have gone through every angels, to have been directed to divine re- Mille. Lamerliere had acknowledged to class of opposition. They have brought cords engraved on plates of gold, and inter- him that she was the Virgin. He is report- their converts through immense persecution.

deception, and every statement connected delusion can excite our astonishment, but Of all the delusions, however, in this day with the supernatural as either a wilful or because so many Protestant and Christian

ignorant children, tending the cattle on the mountains of Grenoble, declare that they saw a lady clothed in a yellow robe, adorned with homeon condition in the truth, but love unrighteousness. This moral condition inevitably bears its appointed families do not make a decided of families do not make a decided stand against it. It may be spall in condensate the stand against it. It may be spall in condensate the stand against it. ed with hammer and pincers, resplendent gue and the still falser heart. If Europe is as the sun in its strength; that she first at this moment trembling over the mouth of

Constantinople. must not look for any revival. That point— absurd. Any wise man would have conjection the Golden Horn. Every view explained their tendency to his children, entire salvation from inbred sin—can hard-ly ever be insisted upon in preaching or pious fraud upon little cowherds, and at sing beauty. You hardly drop your anchor

down a lawyer, and he conducted a solemn and I had nothing to do but to follow in the investigation, which ended in the statement way which they had opened. Not an obthat the children stuck to the story; but stacle intervened, until I was safely at home whether the story was true or false, the in the Hotel D'Angleterre, in Pera, the

But there is a glory here which excelleth.

The wonderful attainments and success of the American missionaries here have become a great and commanding fact in the state of the American missionaries. The state of t the American missionaries here have become a great and commanding fact in the state of this empire. These are seen and acknowedged with amazement by every class of Woold Roman Catholics permit sentiment intelligent travellers. I have met these bre- as truly Protestant, as the above are Popish, thren and worshipped with them with great to be sung by the youthful members of their delight. I have attended their social and families? Would they not commit them to their business meetings. I have been in the flames as heretical? Strange that "the their business meetings. I have been in their well-arranged and furnished chapels, and seen their congregations of Protestant Christians collected, and worshipping with their native pastors in the simplicity of Gospel truth. I have seen their schools, and their Bible efforts, and entertain into an examination of their work. And the deep conviction of my soul is, that of all the wonderful results of that great institution, the American Board of Commissioners for the light of the person addressed is a proper object of worship.

The above are only specimens of the multilicity of the Jesuitical deceptions and co-American Board of Commissioners for Foreign Missions, this enterprise is the

that time the truth of his statements has deriul success. I have been delighted in been confirmed in the legal courts of France. attending their Bible Committee and their Mille. Lamerliere, whom he charged with branch of the Evangelical Alliance, where

And now they reap their reward of unfainting labors. Large congregations of Protes-

#### Popish Progandism.

With mingled feelings of surprise and the Jesuitical zeal of the agents of Papal people are simple enough to become dupes

Popery is at this moment, carrying on a tual qualifications of the parties deceived by it, or the results of its reception. Two to rouse the incredulous, and put the unsuspecting upon their guard, to mention some of the methods which are adopted.

1. One scheme for getting Popish doc-trines into Protestant houses is by pictures. The walls of the cottages of the poor, particularly in the agricultural districts, are blazoned with common and gaudy paintings called, 'The loving heart of Mary stalls, he found upon the mantle-piece three showy, mean-looking paintings, the Virgin Mary, St. Francis, and another: and on enquiring the cause, found that as his children took them from their frames, and burns

2. Papist booksellers introduce fly-sheets, containing Popish doctrines, between the leaves of such books as Protestants might read from their libraries, or purchase from their stalls; and exhibit Popish books with false titles, such as belong to the works of

3. Another Papal scheme for reaching and influencing the youthful minds of Protest-ant families, is, by securing situations for Papist tutors, governesses, nurses, and servants. "In a square in Edinburgh, a mother surprised that when her infant came to John Knox's portrait (the Scottish Protestant Reformer) in a picture-book, it beat and maltreated the page. She found she had a concealed Papist in her family."-(The Way Home," p. 121.)

families in the higher circles of society-tor Popery adapts itself to all circumstant by the publication of music to which are set words expressive of the dangerous tenets, masses, prayers to the Virgin, for the

The following is a favorite with some; and, although we cannot say that it has been published in a separate form with proselyt-izing intentions, yet its tendency is to be deprecated, inasmuch as it contains a doc-trine of blasphensy which derogates from the mediatorship of the Divine Saviour. (1 Tim. ii. 5.) The title is "The Evening Hymn to the Virgin," and the words are from the "Forest Sanctuary" by Mrs. Hemans. The English is given; some words

tiplicity of the Jesuitical deceptions and covert schemes employed to influence the