Provincial Atestenan.

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

Volume XII. No. 26.

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Religious Miscellanp.

"Let this Cup Pass from Me." Let this cup pass, my Father! I am sinking In the deep waters which surround my soul And bitter grows the draught which I am drink-

ing,
And higher rise the waves that round me roll.

Forsake me not in this my need extremest! Let not Thy strengthening hand elude my

I know Thy love, even when Thou harshest

Father most merciful! let this cup pass!

Lite bath not laid her hand upon me lightly-I have known sorrow, disappointment, pain, Have seen hope clouded when it burned mos

And to my lip is pressed a fuller cup, And from the draught my shuddering soul shrinking,

Father! I cannot, cannot drink it up! What have I said? Will not thy grace sustain

Is thy arm shortened that it cannot save? Powerless indeed if thou my God disdain me, I can do all things with the help I crave.

Haste Thee to help me! that, on Thee depending, I may have strength to say, "Thy will be

If this cup may not pass, Thine angel sending, Aid me, as Thou of old didst aid Thy Son!

And Thou, my Saviour! once our wenkness Tempted in all things, yet untouched by sin, sented Methodism in the court : Hear my wild cry! leave not my soul despair-

Help me the cross to bear, the crown to win. -Episcopal Recorder.

From the Christian Advocate and Journal. Newton and Cowper.

THEIR RELATION TO METHODISM. One of the most notable men of the English Establishment in the last century, early became associated with Calvinistic Metho ceived He had been a sailor before the mast, and, on becoming captain of a vessel. Diedains the bank, and throws the prosecuted several voyages in the slave trade, A rich deposit on the bord'ring lands : plunged into almost every enormity, and was These have an ear for his paternal call, would have supposed could ever be reclaimed, much less become a bright and shining light in the English pulpit. "There goes John Newton, had it not been for the grace of ton he says: God," he exclaimed to a friead, as, in later life, they passed a criminal on his way to execution. During the worst of his excess Till thy appearance chased the gloom, forlors execution. During the worst of his excesses, however, Newton could not extinguish As midnight, and despairing of a morn, the admonitions of his conscience; he shandoned the seas, began an indefatigable course of self-education, and, though he had been but two years at school in all his life, And if the genuine worth of gold depend be acquired a knowledge of the Latin and On application to its noblest end, Greek languages, and became a well-informed theologian. He applied for orders in the Church, but was refused by the Archbishop of York, because of his connection with the Methodists in Warwickshire and Yorkshire, where he had labored extensively. He now spent seven or eight years in exhorting and expounding the Scriptures, wherever he could obtain an opportunity, in Liverpool and its vicinity. He also preached for Grimshaw and Ingham. He at last procured ordination from the Bishop of Lincoln, by the influence of the Methodist peer, Lord Dartmouth, and was presented to a curacy the name of which, associated with the Otner Hymns," has become familiar in this favor also from the patronage of Dartmouth, to whom he afterward addressed several of the letters of his " Cardiphonia."

About the time of this appointment young clergyman by the name of Unwin, who, while at Cambridge, had been the friend of the Methodist Berridge, was introduced to the Countess of Huntingdon, and preached in her chapels at Tunbridge Wells and Bristol. In his father's house at Huntingdon, Cowper, the household poet of English Christianity, had found an asylum At the death of the elder Unwin, Newton

Live from his lips, they spread the glorious sound; That sound bespeaks salvation on her way. The trumpet of a life-restoring day.

He defended its chief Calvinistic champion, Whitefield, in verse which will never die. and in an age when the current literature and the drama had turned the laugh of the London theatre upon him:

Lenconomus (beneath well-sounding Greek

I s'ur a name a poet must not speak) Stood pilloried on Intamy's high stage. And bore he peiting scorn of half an age The very butt of Slander, and the blot For every dart that Malice ever shot. The man that mention'd him at once disu All mercy from his lips, and sneer'd and hiss'd His crimes were such as Sodom never knew. And Perjury stood up to swear all true; His aim was mischief, and his zeal pretense His speech rebellion against common sense; A knave, when tried on honesty's plain rule The World's best comfort was, his doom

pass'd; Die when he might, he must be damn'd at last. Now, Truth, perform thine office; waft aside The curtain drawn by Prejudice and Pride;

Reveal (the man is dead) to wond'ring eyes This more than monster in his proper guise. He loved the world that hated him; the tear That dropp'd upon his Bible was sincere. Assailed by scandal and the tongue of strife. His only answer was a blameless life; And he that torged, and he that threw the da Had each a brother's intrest in his heart. Paul's love of Christ, and steadiness unbribed His apostolic charity the same. Like him, crossed cheerfully tempestatus seas, forsaking country, kindred, friends, and ease ke him be labored, and like him content bear it, suffered shame where'er he went. Blush, Calumny! and write upon his tomb. It honest Eulogy can spare thee room, Thy deep repentance of thy thousand lies, Which, aim'd at him, have pierced th' offended

and say, Blot out my sin, confessed, deplored, Against thine image, in thy saint, O Lord ! He portrayed Wesley in words as truthful And false love fade, and falser friendships

O, I have seen (nor hope perhaps in vain, Ere life go down, to see such sights again) But now, fresh chains about my heart are link. A vet'ran warrior in the Christian field, Who never saw the sword he could not wield Grave, without duliness, learned without pride, Exact, yet not precise; though meek, keen-eyed A man that would have foiled at their own play A dozen would be's of the modern day; Who, when occasion justified its use, Had wit as bright as ready to produce; Could fetch from records of an earlier age, Or from philosophy's enlighten'd page. His rich materials, and regale your ear With strains it was a privilege to hear: Yet above all, his luxury supreme, And his chief glory was the Gospel theme; There he was copious as old Greece or Rome, His happy elequence seemed there at home, Ambitious not to shine or to excel. But to treat justly what he loved so well Though time still wear us, and we must grow of Such men are not forgot as soon as cold; Their fragrant memory will outlast their tomb, Embalmed forever in its own perfume. His muse consecrated the example of Lord Dartmouth, the only nobleman who repre-

> We beast some rich ones whom the Gospel sways. And one who wears a coronet, and prays; Like gleanings of an olive tree they show Here and there one upon the topmost bough. He contributed the best hymns in the " Ofney Collection," replete with the Methodis tic spirit of the times; be was the friend and admirer of the Calvinistic Methodist. Methodist philanthropist :

dism, and deserves a better recognition in Methodist history than he has hitherto received. He had been a sailor before the Within the scanty limits of the mind, Who makes some rich for the supply of all And Thornton is familiar with the joy.

> Heaven gave thes means Thou hadet an industry in doing good. Rescless as his who toils and sweats for fo Av'rice, in thee, was the desire of wealth By rust upper ishable or by stealth. Thine had a value in the scales of Heav'n Surpassing all that mine or mint had given. And, though God made thee of nature prone And still by motives of religious force Impelled thee more to that heroic course Yet was thy liberality discreet,

Nice in its choice, and of a tempered heat : And though in act unwearied, secret still, As in some solitude the summer rill And cheers the drooping flowers, unheard, unseen Thy bounties all were Christian, and I make That the incredulous themselves may see

He has preserved forever the name of Conmost of the English world. He received yers, Lady Huntingdon's friend and corres-Yorkshire, where he preached for Ingthe Archbishop of York :"

> Tis open and ye cannot enter. Why Because ye will not, Convers would reply ; And he says much that many may dispute And cavil at with ease, but none refute.

The "Task" has justly been celebrated marking an era in English poetry, the tran visited and consoled the family in their af- sition from the poetry of the eighteenth cenfliction, and at his instance the widow and tury-the substitution of natural for artifi-Cowper removed to the parish of Olney, cial language, and of familiar, popular themes There the poet lived with all the reliefs that for such as had been mostly appreciable only his mental malady could receive from the to cultivated minds; but it is more impor pious friendship of the Methodist curate, tant, both historically and morally, as markand the maternal care of the excellent lady, ing the era of the Methodistic resuscitation whom he compares to the mother that he of religion in England. Both this work and earnest prayer, or the conflict with and conhad mouraed in the lines which few or none Cowper's earlier large poems are imbued quest over a single passion, or "subtle have read without tears. Cowper has been with the new religious sentiments of the bosom sin," will teach us more of thought, legitimately claimed as one of the Methodist times; they abound in Methodistic allusions, will more effectually awaken the faculty and Calvinistic Churchmen of that day." He and contributed greatly to the restoration of form the habit of reflection, than a year's shared the interest of his pastor, Newton, in evangelical piety throughout the range of study in the school without them the Methodistic revival, and Newton intro- the English language. Though he disguised duced his poems to the public. He celebrathe name of Whitefield, he did not disguise grows wild, or comes up of its own according ted the great revival in his earliest publica- his principles. He was the first of English The difficulty is indeed greater than many, God gives the word; the preachers throng lyre to such sentiments. Milton's cathedral are disposed to admit; but how much less didactic platitudes, and prompted the grand simple." - Coleridge. religious genius of Klopstock on the Contiteemed with abuse of the great evangelist, nent; but Cowper imbued his verse with the essential vitality as well as simplicity of Plain. Simple Definition of Faith. the Gospel, and he was not more the poet o

lived in his day." He used to go to hear

him before daylight, when Moorfields was as

full of the lanterns of the thronging hearers as Haymarket of flambeaux on opera nights He corresponded with Wesley. "I know of no one," he wrote to him from Grimshaw's head quarters at Haworth, " to whom my heart is more united in affection, nor to whom I owe more as an instrument of divine Were copied close in him, and well transcribed. grace." "I have had the honor." he adds. to appear as a Methodist preacher." He apologized to Wesley for not devoting himself to the itinerant ministry; he "bad not strength of body or mind sufficient to be an itinerant," his "constitution having been broken for several years."† But he "loved the people called Methodists, vindicated them from unjust aspersions on all occasions, and

> John Thornton, the distinguished Methodist layman of London, presented him with the living of St. Mary Woolnoth, in the metropolis, where for about twenty-seven years he continued, by his writings and his co-operation with Lady Hantingdon, Romaine, Haweis, Hill, Burder, and their associates, to promote the Methodistic revival. He gave to the world s memoir of his friend Grimshaw. He may be considered one of the chief founders of the Low Church party which was now, thro' the influence of Methodism, rapidly rising in the Establishment, and of the great " Benevolent Enterprises" which, organized in the latter part of his life in London, embodied there the moral energies of England. to be put forth in the ends of the earth.

in his Cardiphonia he says: "I wish there were more itinerant preachers." He, however, pronounces that mode of ministerial life suited only to men of peculiar qualifications—a good plan for men of "grace and zeal," and of little fand or talent for a parochial t Letter to Wesley, Arminian Magazine, 1780, p.

b Dr. Burkhard, who preached in London white New-tical lived there, his given a chapter in his Volunding-Geschichte der Metrodisten—complete History of hie thodism (Anhang ii) to this remarkable man, who f om a siave trader became a Methodist preacher. Newton died in 1807, aged eighty five. His works

To be with Christ.

Rowland Hill, and aided him in his prepa ratta, whose learning and loveliness graced ration of his Hymns for Children. He the splendid epoch of Leo X, had beliterally bare and bleeding feet, the strength of the frail body failing, she bent under the roughness of fortune and quietly lay down to die. To one of her noble friends in Italy she wrote, " Let the word of God be the rule of thy life, the lamp upon thy path, and thou shalt not stumble." As the purple flood of life ebbed in her thin, white frame, she said, " I desire to die, because I know the secret of death. The cunning mechanism is near to its dissolution. I de sire to die, that I may be with Jesus Christ and find in him eternal life. Do not be dis turbed at my death, for I shall conquer in the end; I desire to depart and be with Christ." With Christ / so, the world over, and through all ages, in the first century or the last, the true heart of faith answers, in its final and glorified hour, to the prayer of Jesus, "With me where I am."-F. D. Hun-

Good Hope Through Grace.

It is recorded of Selden, whom Grotiu styled "The glory of England," that, in the near view of his death, he requested an manage them, they become vain to us." interview with Archbishop Usher, with whom he freely conversed respecting his ground of hope. He said he had, in his One Spirit, but a Diversity of alter defective principles, nor to change library, books and manuscripts on almost all The subjects which engaged the attention pondent, one of her most zealous co-laborers of literary men; but that, out of all the num-The grace of God that bringeth salvation bath oppeared to all men teaching us that, in this present world, looking for that blessed hope and the glorious appearing of the self a peculiar people zealous of good works."

Prayer and Reflection.

An hour of solitude passed in sincere and

A reflecting mind is not a flower that poets (not merely hymnists) who tuned the who mistake quick recollection for thought, strains had rolled grandly down a hundred than it would be, had we not been born and years, but they were Hebraic rather than bred in a Christian and Protestant land evangelic; Herbert's pious conceits and very few of us are aware. Truly may we. churchly quaintnesses possessed a peculiar and thankfully ought we to exclaim with the charm, but were become obsolete; Young Psalmist, "The entrance of thy word giveth commanded some respect for religion by his light-giveth understanding even to the

return me thanks, caused me to burst into tears of heartfelt joy. I thought this is just * His Grace the Archbishop "caviled" at Conyers
with ease," but did not retute him, nor stop him.
After reading the sermon referred to in the text, the
prelate said to him. "Were you to inculcate the morailty of Socrates it would do more good than cauting
about the new birth." and "wa ked off without waiting for a reply." Thornton, who was Conyers' brother inclaw, sat by his side at dinner that day, and
stealthily taking the sermon from his pocket, pubsecured for us the only printed work which we have
secured for us the only printed work which we have
from the pen of this zealous Methecust Churchman.
(Life and Times of Lady Huntingdon, vol 1, chap. 17)
It is probable that Cowper's allusion was to this sermon, and the "disputes" and "cavils" it occasioned. * H.s Grace the Archbishop "caviled" at Conyers | what thou, O my precious Saviour hast done not seen the king's name to it. I only made of trouble?"

Sanctuary Sins.

1. Irregular Attendance-Occasional absence from Church, or even regular half-day great trouble." hearing, is counted a small thing by many. A wet Sabbath, or even a shower will keep your mind to me freely." them away. A headache, a little extra fatigue on the Saturday, or perhaps the prospect of hard work on Monday, are counted good reasons for absence by many. And if week, Sabbath is selected as the day for taking medicine, as it can be spared without

2 Late Attendance-There are some peosuffered the reproach of the world for being they have finished their last cup of coifee. They burry out, and they hurry along, and they hurry into church after service is begun, They see no sin in losing part of divine worship themselves, nor in disturbing the worship of others.

Sleeping in Church-There was some ex-But there is no excuse for our modern minister, than to see eyes closed and heads nodding, in this pew or in that other pew If he were to stop and name the individuals before the congregation, he would do well. But what offense it would give! What a noise it would make; Sleepers in Church!

4. Staring in Church .- One does not like o mention smiling or laughingin church; tor it seems such an outrage on decency and a mockery of devotion. But there are many Dr. Burkhard, who preached in London while New- who won't laugh in church, who do not hesas well as your mind from wandering.

sketches a reform bill; the soldier forms Whatever may have been said about it in earth, mock him in his own house.

hou goest to the house of God, and be more principles, if any scholar likes to investigate ready to hear than to give the sacrifice of them, to its accounts, if any extempore "S. Matthew Henry weightily says, " Religious is patent to observation, and it is a Society exercises are not vain things; but if we mis- which cannot be ignored; a mighty evan-

Operation.

I was lately present at a meeting of Pres- our original instrumentality; and we can ber, there was only one which could afford bytery, when four young men were receiv- affirm now, just as the fathers and founders ham's societies, and in the open air, and was solid support to his mind, and that was the ed as candidates for the ministry. They of this Society affirmed, and with a greater menaced with the threat of having his gown word of God; and the particular portion were asked to give an account of their religious experience. One said that, under God, no other agency than the Gospel of the Lord entered the Church. A third was brought ciples, and in the efficiency of our means, it great God and our Saviour Jesus Christ, to feel his lost condition by the preaching behooves us to renew our well principled atwho gave himself for us, that he might re- and conversation of his pastor, and joined tachment to the cause which we have espousdeem us from iniquity, and purify unto him- the Church during a revival. The fourth rd. I say, "our well-principled attachment, could not tell when he first came un- for I doubt equally the enthusiasm which der religious impressions. He had been evaporates in a public meeting, and the ences—gentle, loving, and constant—had we have anything like the faith in our cause hovered over him. His first spiritual advistant we ought to have—anything like the er was a holy man of God, now a saint in beroic faith which it seems a man must go glory, who was a ruling Elder in the Church to Fiji to acquire, -if we have anything of which his father was pastor.

A mother's prayers, the father's counsel, the legacy, or by a Fijian arrival; and we should preaching of the word, family training, not be, on the other hand, unduly depressed Every instrumentality shall be used and by the appointment of a refractory Governor bonored in its place. Let seed be sown be. General, or by stagnation in the West India side all waters - Presbuterian.

God does not Forget.

As a pastor it was my privilege to be with him, particularly during his last illness. In several visits made to his house, I found the weak of the conscience and of God; but having done that, we should leave results to Him. And, several visits made to his house, I found the weak of the conscience and of God; but having done that, we should leave results to Him. And, several visits made to his house, I found the weak of the conscience and of God; but having done that, we should leave results to Him. And, Sir, we need not fear that He is either ablance of the least not onger go that is something. India is no longer go and not the least not organized that is something. him on the Mount looking over to the land sent from the world or heedless of the verned by a company of traders, but by a and not the least note-worthy that glorious of promise. Finding nothing seeming to Church. There are modern Sadducees who Queen. There are many collateral advan- and blessed "Tongue of Fire." But when Having obtained the king's pardon for a mar his comfort or interrupt his joy, I de-say that He has not interfered when, in tages about that; there will be no longer a the Church was ready; when all men's hearts English household life than of English Methodism.

Newton had caught the spirit of White-field "I bless God," he said, "that I have field "I bless God," he said, "that I bless God," he said "I bless

should not I be well? I am near home. Yes, I am near home-near heaven."

I took the opportunity to ask him-" My dear sir, has there been nothing of late resting upon your heart as an occasion

He spoke not a word, but turned his face towards the wall, and lay to between five and six minutes; then he rolled his head back upon his pillow, with his face towards ty, and yet Nature has taken no heed ap-

me, and I saw the tears streaming down his parently. The bright cascade has lost none land that has got such an effete and languid cheeks.

there be any slight ailment through the me. They have all grown up, as you know, annals of the Church, if we had time to re- have rested altogether on our oars, confiding but are not Christians.'

asked.

ple who make a point of being late. They get over all other troubles—b) rolling it get upon Christ. I know that God means made the diviners mad; and has said to in standing on this platform to declare that fast late; so that the bells are ringing ere to answer, but he means to wait till I am Jerusalem, "Thou shalt be built, when it while the organisation of public houses can my children will be converied.

cuse for Eutychus falling asleep; for "Paul has also just experienced conversion. This substitute the Prophets are all hapens and it was midnight is the answer to his prayer. God did not gress in the great work that we have in hand. lessly at fault; our seers have no open visits the answer to his prayer. -Dr. Taylor.

Religious Intelligence.

Speech of the Rev. W. M. Punshon.

THE ANNIVERSAY MEETING OF THE WESLEYAN MISSIONARY SOCIETY IN EXETER HALL. The Rev. W. M. Punshon, who was rerelieved from the stocks when the service is after all that we know the hard things that out of the way altogether, just as Gobuying and selling; but their minds are oc- old in the cause for that; but that we may because it is "stormy, restless and thick" Many a summation is performed, and much we may amend where, possibly, we may of his joke is in what follows. For a young shall be witnesses unto me in Jerusalem mental arithmetic is practised in church; have been faulty; and that we may examnot the heavenly arithmetic of "numbering ine if needs be whether our commission our days that we may apply our hearts to needs renewal; or whether our principle wisdom, but the arithmetic of business, have been shaken somewhat, amid the strife The farmer plows his fields; the merchant of tongues. And in good truth, Sir, if there drives his bargains; the shopkeeper sells be any Society that has a right to assume a his goods or takes stock; the lawyer treads frank attitude, and to come before the world his way through a client's case; the politi- with the open brow of honesty, it is the Socian speculates on parliamentary tactics or ciety on whose behalf we gather to-day.—

(Eccles. v. 1.) On which passage G. O." ism is disposed to examine them,gelical agency among the creative forces of the world; and it is something to reflect, as we do this day, that we have not had to places of action which experience had prov ed to fail. We have never needed to amend

like that faith in our cause, we should no What means does God love to bless? A be unduly elated either by the windfall of

Isles, or by some ominous conjunction of

of its beauty; and from the indulgent hea- Christianity. But if the Church has influvens there have rolled no thunders. The ence, and I tully believe it has, -that there Sadducees have said, 'God has forgotten'; he is a Niagara force in the midst of it, resist-"What is it?" I enquired. "Speak hideth his face; he bath not seen it. He less when it is brought to bear with concenhas not forgotten; he is "not slack concern- trated pressure; then, wherefore has this "Well," said he, "I have ten children ing his promise as some men count slack- enormous moral power run to waste

and I have prayed to God for more than ness;" only "long-suffering to us-ward:" Have we not come short in our duties? thirty years, that I might see some of them "not willing that any should perish, but that Are any of us in this matter free from the converted before I died; but he has denied all should come to repentance." And the stain and the guilt of blood? We seem to fer to them, would prove abundantly that in in apathetic intentions, and in the ebullitions of evanescent public sentiment, instead of and when the air was laden with the mur- going on pressing against people, peer and "Ah?" he replied, "I get over it as I murs of the prophets of evil, the Lord has throne, for the Crown rights of our blessed gone. But he will do it; I know he will; lay dismantled and in ruins, and to the tem- cause Government to succumb, the organple when abomination and desolation flaunt. izations of Christians cannot. What about This man has been in his grave for fifteen ed in the holy place, and the rafters of it the future? We stand now on a plot of years, and I have watched his children ever cracked in the flame-thy foundations shall ground which may turn out any time to since his death; and now to-day I am able assuredly be laid. While we thus re-assure be a volcano. There are indications this to say that seven out of ten have been born ourselves of the presence of God in the moment around us of the action of subterrainto the kindom of God, and that the eighth midst of us, we should anxiously and care- nean fires. The signs of the times we can-

orget: He only waited. And, in like man- Now take India, about which you have heard on; and whilst we study and compare, hissleepers; especially as most of these are not per, he will answer the prayers of all par- so well and so eloquently to-day. They have tory writes itself by our side; prophecy is occasional, but regular sleepers, who seem ents who pray in faith for the conversion of no Bible in those Indian schools. They had fulfilling itself every day in our hearing not to feel the shame or the sin of the practice. Few things are more unpleasant to a lay hold upon the precious promises of God. then! By the way, Sir, I only learnt the and the most keen insight cannot pierce other day where it was that our Govern. through the veil of to-morrow. What is to ment have got their idea of education, be our own conduct? Are we to be as faithwhence it was that they have drawn their less in the future as we have been in the very morbid hatred of contact with the Bible. Last? Happily for us, we have an inviola-It was in a French boarding school, if you ble promise to rest upon; happily for us, we nust know: and I don't think much of have a plain, clear, and intelligible charter French education There is something of duty before us, "Go ye into all the world about as unsubstantial in it, to my mind, as and preach the Gospel to every creature." there is about French cookery to my body Sir, we must have a firmer vindication of -and of all calamities that can happen to our Master's principles; we must have a a hungry man save me from that. The more vigorous insisting upon our Master's

teacher of government in this matter bears rights; and we must take and exalt that banitate to turn about, to turn this or the other ceived with universal and protracted cheers, a name known full well in the annals of ner of which we heard on Sunday, unfurl it way, staring at strangers, or occupied with said. It is the fashion sometimes with men French literature, and that name is Michelet. at his bidding, and display it everywhere betheir neighbor's dresses. If a person hap- who affect high intellectualism or fastidious He is speaking of the education of the fe- cause of the truth. I have been struck in pen to come in late, they turn round to see purity to sneer at these our gatherings of male sex, and he commences by announcing thinking of the prophecy that was once utthe ast century contributed more to the advancement. The second make sex, and to come in late, they turn round to see purity to sneer at these our gainerings of male sex, and he commences by announcing the ast century contributed more to the advancement. The second make sex, and he commences by announcing the ast century contributed more to the advancement. finds it way in, how many eyes wander! tuous pity about the fanaticism of Exeter suppose it does, but I have not been able will give thee the heathen for thine inherit-Starers in church! learn to keep your eyes Hall They tell us what we certainly did yet to fathom it-it is that "woman is a re. ance, and the uttermost parts of the world not know before; that in these meetings we ligion," not has a religion. And then he for thy possession." Is it fancy? or if it be 5. Fidgeting in Church.—Some people breathe an atmosphere of passion and speak goes on to say that the secret of female eduseem to sit on nails of nettles, their body is voluble words of vanity; that our aims are cation is "to harmonize a religion." But that very prophecy was present, like plished young Italian woman, Olympia Mo- so constantly in motion. Others take out selfish, and our appliances questionable; the secret of the education of boys is—and the swimmer's life belt, with the Redeemer ratta, whose learning and loveliness graced their watches, and count the length of sen- that we meet to exchange mutual flatteries I take it that both we and our schoolmastences in the sermon, twirling or twitching and to listen to highly varnished statements ters, from memories of our own refractory ration of his Hymns for Children. He the spiendid epoch of Leo A, nad become memorated the charity of Thornton, the come the persecuted victim of Romish Character to lightly variabled statements ters, from memories of our own refractory to their watch chain or ribbon all the while. Of success; and that our whole procedure chilhood, can endorse this sentiment—"to come the persecuted victim of Romish tyranny for honouring Christ above a politic priesthood, then poverty, sickness, desolation, exile, tried their worst upon her solation, exile, tried their worst upon her solation. They are divisible a religion; and that our whole procedure furnishes a very fine illustration of ignorant and Tower Hamletised piety. Well, Sir, I suppose there have always been such as force." It wood seem, then this desire, as that to which he looked for the thing to be aimed at in the education of panes in the window, or watching the moves of Thereites and Agriculture and Tower Hamletised piety. Well, Sir, I suppose there have always been such as the ultimatum of this desire, as that to which he looked for the thing to be aimed at in the education of panes in the window, or watching the moves of Thereites and Agriculture and Tower Hamletised piety. Well, Sir, I suppose there have always been such as the ultimatum of this desire, as that to which he looked for the thing to be aimed at in the education of granize a force." It wood seem, then this desire, as that to which he looked for the thing to be aimed at in the education of granize a force. The thing to be aimed at in the education of granize a force. The thing to be aimed at in the education of granize a force. The thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed at in the education of the thing to be aimed constancy. After she, who had been the ment of the flies. They are drinking in ters since the days of Thersites and Agado you think he recommends as a course of What were his last words? I go to the delicate nurseling of courts and letters, had everything but the sermon, and seem as if memnon. Therefore, it is as well for us reading? He ignores the Bible; he puts Mount of Ascension; I see him there, give which people are disposed to say of us; not vernment does. His reasons are rather re. the heritage of the Church to this day; and 6. Transacting Business in Church.-I that they affect us much, for we have made markable. He says that he objects to the of which I pray God we may all avail our don't mean that they actually move about in our account with them, and we have got too Bible because of its "hatred to nature," and selves more richly than we have done yet. cupied with business, not with worship. profit by the ribaldry of our enemies; that Those are his words; and then the cream

hymns of David, he says they had better parts of the earth. where they have closed the Bible) to suggest to the infant mind the "ancient and sa cred complaint of the Cow to man," recallsquares or deploys into line; the mechanic its infancy, now, after the Report to which owes to her. Now Sir, you can easily unplies the loom or the needle, or the trowel we have listened, and after the addresses of derstand why I should call that " the cream to you, to unite your hearts with my ascendor the hammer. Thus men who-come to- its messengers from different parts of the of the joke." It seems that the scholars are ing humanity." gether to worship the God of heaven and world, we may say fearlessly, all gainsayers worse than the teacher; because the French the earth!" notwithstanding-this thing is not done in a teacher admits what the apt scholars have for this, I leave the Church incorporated "Keep thy foot (and heart too,) when corner. Everything about it,—from its not yet been persuaded to admit, the teachings of the Biblical pastoral of Jacob, Ruth. and Tobit! But it does seem to me to be a melancholy thing, standing on a Missionary platform, that the rhapsodies of a French transcendentalist and the practical action of the Government of a great people should be so nearly one and the same. Now, in India, last year we stood on the edge of a volca-

early immortality of the gallant Havelock; joy," which alone can make us properly and of the services of the two glorious bro. Iree. The Piedmontese valleys must again his Methodism in the presence of his Grace terested him was in Paul's epistle to Titus: he owed his conversion to the counsels and Jesus Christ; no other energy than the there Lawrence, one of them still surviving, prayers of a mother now in heaven. Another energy of the Holy Ghost; no other instru- a Peer without a patent. The fourth estate must come from the city of the Cassars in stated that his father took him apart while mentality than an earnest devoted, prayer- recorded its opinions upon the matter in fulfilment of the promises which the "stran denying ungodliness and worldly justs, we see a lad, read and expounded to him a chap ful, working, and Christian population to the most emphatic printer's type. In the gers from some gave. Steeces must be secure the conversion of the world. Thus first instance, the Missionaries had inflamed longer have its strines, and India, China, and secure the conversion of the world. Thus first instance, the Missionaries had inflamed longer have its strines, and India, China, and India, that time his convictions begun, and soon he confident, Sir, in the soundness of our prin-Some people got rabid about it; and it rica must bear the cross, not in the person seemed for a while as if Sydney Smith's of Simon of Cyrene, but in the multitude of dead and buried articles, written in 1808, her trampled, but ransomed sons; the isles were returned to earth and playing all soris must wait for him; and Palestine, the of pranks in a kind of eccentric jubilee _ greatest gem of his crown, now alas By and by, very speedily indeed, the lead- amongst "the uttermost parts of the earth, trained up in the nurture and admonition of the Lord from infancy, and the Spirit's influther first murmurs of opposition arise. If and religion, like wisdom, was "justified of in with "the fulness of the gentiles," to her children." Christianity began to vin-crown him Lord of all. Then shall the end dicate herself before the people. Loud come, but not till then. Never, never, till were the protests against Government pat- then, shall the voice of the satisfied Son say ronage of idolatry, and against the ban -" It is finished,"-not in agony but in which they had put on the Bible. There triumph, and the voices of the heavenly minwere indignation meetings, there were re- strels shall take up the song, "The kingdoms quisitions and remonstrances, there were of this world are become the kingdoms of our threats of legislation, there were even, I be. God and his Christ, and he shall reign for lieve, some still born resolutions put upon the ever." But what are we to do to day notice paper of the House of Commons, and I cannot forget-who, that is conversant with promoted by and by to the equivocal dig-

taire has blurted out his blasphemies amid congenial slime. The poet's hand, impious if it were not insane, has written down in Code and a denial of His dwin.

tered by the Saviour,-" Ask of me and I through that surging sea of trouble whose dark waters roll over his soul sustaining him; present before him as the ultimatum of "Ye shall receive power after that the Holy Ghost has come upon you, and ye girl's course of reading he recommends the and in Judea, and in Samaria, and in the truly ethereal hymns of the Vedas," such uttermost parts of the earth." The very and such prayers, and so on; but as to the words of the prophecy,-" the uttermo It seems as though he read the Zendavesta (that I believe is ad- said that, and then went up. Not a solitary mitted into the Government schools in India, syllable did he say, as recorded, to his disci ples, after these words. He left them with the voice of prophecy lingering in their care. like the echoes of some glorious music, as i ing to him the manifold benefits which he be were to say, "I leave you, but this is my "The uttermost parts of This is my inheritance, and with a charter of freedom, and a privilege unknown to anybody else under heaven What a vast amount must be accomplished before that prophecy is fulfilled! Everywhere, there must be a change. The Ra tionalism of Germany must be warmed into life, the healing sun must shine on Cossack steppes, the moral mountain that has cast itself around the home of the Muscovite no; we had but recently ceased to send forth must be melted away, and the people regena great and fearful lamentation. Cawnpore erated, must listen for the sound of the comand Lucknow, and Delhi, were household ing of the Son of Man. Beauteous Italy words. Our memories were of Lord Clive languishing with feverish pulse for liberty and his victories, and the valour of the and light, -may God send them light soon British soldiers and their allies; and of the Liberty, with "the glad tidings of great resound with hymns of pra se; multitude

Many years ago, an old man commenced prayer-meeting which is still continued, and well; we should never cease from land well; we should not never cease from land never cease from land never neve having resulted in many and glorious fruits. bour," until we have the acquittal both of residuum of benefit have we from that long, born for God in the Valley of Decision? The im, in simple terms—

"How are you this morning?"

"O sir!" he said, "I am well; why bould not I be well? I am near home.—

"I am near home.—

"How are you this morning?"

"O sir!" he said, "I am well; why bould not I be well? I am near home.—

"I am near home.—

"The same spirit presides in the Lodiana Mission that summoned the concert of prayer. Sir, we owe ing one another. All that has passed away, but that is all.

There is the Lodiana Mission that summoned the Church to a concert of prayer. Sir, we owe in the same spirit presides in the made to form the same spirit presides in t pled down beneath the hoof of the despoil-our ecuncils, the same jealousy lurks in our sing has perhaps rested upon us in the course er's cavalry; the slaveholder has gorged and fattened on his oppression, while from his oppression, while from his operation and the description of the sturdiest upholders of the stur victims there has been heard the despairing the old traditional policy was gazetted the cry—" How long, O Lord, how long!" Volution better the black of the black burst of the sturdless upholders of the consideration and support of this great cry—" How long, O Lord, how long!" Volution between the black of the black