

tual, something terrifically real, something tremendously actual, and I would have every heart driven by the thunder into the deepest conviction; and have this conviction imprinted upon it with a pencil dipped in the lightning of Heaven so that it shall never be forgotten,—so that if you did not think of them in the day time, you might be haunted by them in the vision of the night. (Hear, hear.) I would say, then, to this great body of Wesleyans, "Do look abroad, and great as your achievements have been, let them be reckoned but the A B C of the future,—the mere alphabet from which you are to start with regard to the great future." And let me, in the name of the heathen who are not here to plead for themselves,—let me say to all the bodies and churches in this land, "Do not allow your differences of judgment at home, or the partizanship of any kind to interfere with the great cause of evangelizing the world. (Applause.) What have the poor heathen done that they should be made the victims of your differences of judgment. (Hear, hear.) I would say, then, "Awake! and let us all resolve to think as little of the past as possible, for the day will come when we shall think of our great doings, as we reckon them, with our eyes half closed with shame." It will come to be so. You may think this exaggeration, again. I cannot help it. Let us then arise and shake off the enfeebling dew of the night, and the hoar frost of the wintry time. Why should we not so arise and carry with us into the world our honoured badge of Christian principle. (Hear, hear.) Why should we not scorn any alliance with the dross of the earth?—why should we not disdain any association with its grovelling vanities,—why should we not rise to assert our noble lineage as the sons of the living God, as heirs of the eternal inheritance; and maintain untarnished our true dignity as princes of the blood-royal of Heaven. (Applause.) Is this a time to sit down in indolent security, or suicidal indifference, indulging in the sloth of waking reveries, and fitful dreams? If ever there was a time when our provinces appealed most strongly to us, this is the time. Remember how our blessed Saviour rebuked the men of his generation who paid no attention to the signs of the times. I know there are many who indulge in visions of the future; but they are often the visions of their own dreams. With the Bible in our own hands, and not mere carnal dreams, are we not bound to look to the future, and if we see in the far distant future the glorious millennial reign, why we cannot but say,—"Can we be prepared for all the events that are to come upon us, ere we pass into that glorious period?" And now, surely in the time,—when Jehovah is whetting his sword in the sight of all nations, and when the destroying angel is at our doors, surely this is not the time for us to lull ourselves to sleep on our past achievements, as if we had done wonders and evangelized the world? Is it not high time that one and all of us should rise up and say that we have made our salvation and election sure, and acquit ourselves of the blood of our fellow creatures, by going forth to ensure the salvation of the heathen. (Applause.) People are looking about, and saying, "All is quiet, and all will be peace." But with the Bible in one hand, is one not led to say, it is rather the still pause that precedes the breaking out of the hurricane; and ought we not to be prepared for it? (Applause.) Only three years ago, what a spectacle was presented to us. Did we not behold the whole of the universal earth shaking, yea reeling in the throes of dissolution? Did we not behold, as it were, the prophetic mountains, the kings and rulers of the earth cast down, and did we not see, as it were, the prophetic earth, agitated, and troubled and quaking. And are we not warranted in saying, these are but the first drops of the descending judgment? If so, is it not high time we should be up and make good our entrance into the ark? that we should preach the Gospel to every creature—that we should be found on every shore, securing the entrance of myriads into the ark of the everlasting covenant, which can alone carry us in safety over the fiery deluge that shall sweep over this doomed earth?—Once admitted into the ark we shall be saved. Tossed we may be, by many a

storm, and many a tempest; but with Jesus in the vessel, we cannot perish. (Applause.) Imperilled we may be by worse than Scylla rocks, frowning on us on the one hand, and by worse than Charybdis whirlpools, threatening to swallow us up on the other, but with Jesus in the vessel, perish we never shall. (Applause.) And when the storm is raging the loudest, the elements are the fiercest, we can retire, as it were, into the presence chamber of our beloved Redeemer, and one glance from his gracious countenance will speak peace to the spirit, and diffuse a gleam of radiance athwart the fearful gloom.—(Applause.) Every sigh will be converted into a song of deliverance, and every cloud will be tinted with the rainbow of hope; and onward will the vessel glide till it reach the promised land—those verdant fields,

"Where everlasting spring abides,
And never-withering flowers."

And, as Noah, in the days of old, on landing on mount Ararat, offered a sacrifice to the Lord, so, assuredly, shall we, once landed on the heights of the Heavenly Zion, safe from the floods of that fire that shall consume the earth, joyously present our sacrifice of thanksgiving and song of high praise for evermore. (The Rev. Gentleman resumed his seat amidst loud and prolonged applause.)

The Chairman then put the resolution, which was agreed to unanimously.

Family Circle.

The Sabbath-School Teacher's Walk.

TRUTHFULNESS.

My mind was deeply impressed, not long since, by a conversation which accidentally met my ear in one of my walks. Two little girls were walking beside a rippling stream, in one of dear Old England's shady meadows, when I heard a little one lisping out, "Oh, dear Ally, that is not quite the truth!" The other, who was about eight years old, replied sharply, "Well, Polly, mother will never know it is not all the truth, unless you go and tell tales!"

Being their Sabbath-school teacher, I stepped forward and asked what was the question at issue, when beautiful blue-eyed Polly, from whose eyes the tears were streaming, informed me that her sister had told her mother she only walked to the milestone with Hetty Lowe, when she had gone as far as Farmer Clapp's haystack! It grieved her to hear Ally telling "not quite the truth," and the dear child asked, "will God love her, teacher, if she tells a lie?" My reply of course was, that no one who told lies could belong to the lambs of Christ's fold. Ally was convinced of her fault, and begged me to accompany her home, to hear her tell her mother that she had hidden part of the truth from her. The mother felt deeply, as she expressed her regret, that her darling could forget that the great God was always listening to what she said.

This little circumstance reminded me of a young friend with whom I had held many an argument on the difference between truth and falsehood. She would say, "I had no intention of telling a lie—I only prevaricated; I cannot think God would think it a lie!"

Oh, mothers, warn your little ones of speaking or acting a lie;—tell them that God has said, liars have their portion among the wicked; and be sure your own example in this respect will be such as will lead them straight on in the road to that city, where no liars can enter.

Hints for our Daughters.

If young women waste in trivial amusement the prime season for improvement, which is between the ages of sixteen and twenty, they will bitterly regret the loss when they come to feel themselves inferior in knowledge to almost every one they converse with; and above all, if they should ever be mothers, when they feel their inability to direct and assist the pursuits of their children. Ignorance will, indeed, then be felt to be a real evil. It is not from want of capacity that so many women are such trifling, insipid companions, so ill qualified

for the friendship and conversation of a sensible man, or for the task of governing and instructing a family; it is often from the neglect of exercising the talents which they really have, and from omitting to cultivate a taste for intellectual improvement. By this neglect they deprive themselves of the richest pleasures, which would remain when almost every other had passed away, and which would be a comfort and resource in almost every possible situation of life.

Correspondence.

JUDGE MARSHALL'S LETTERS.

Doubtless, many will judge these strictures and opinions to be altogether extreme and unjust; but in regard to any such judgment, it may merely be remarked, that the subject does not depend for its righteous decision, either here or hereafter, on the prejudiced, the selfish or the naturally darkened opinions of sinful and fallible mortals; but by that pure and righteous revelation which pronounces a "Woe unto him through whom an offence cometh;" condemns him,—"who causeth the righteous to go astray;" and commands, that none "put a stumbling block, or an occasion to fall in his brothers way; and, by the most comprehensive precepts, enjoins the doing "good unto all Men," and evil to none. These, and numerous others, are the divine commands, by which this subject, and every other which relates to allegiance and obedience to God, and love and duty to our fellow beings, must and will be finally determined. It is sufficiently evident, however, that obedience to these holy injunctions, is not, in the present day, generally regarded, as forming the only standard of genuine piety, and truly religious conduct, from the fact, that so many of the characters just mentioned, are official and leading persons in the churches; and from their being, as it would seem, generally considered, quite as pious, and worthy of christian fellowship and esteem, as any other description of persons. As one proof of such opinion being held; and of an unscriptural standard of piety being recognized and regarded,—I may mention what passed in a conversation between a minister of religion and myself, during my residence in Edinburgh. He resided in one of the villages adjacent to that city, and invited me to go out there, and deliver lectures, and assist him in forming or re-organizing a Temperance Society. Accordingly, I twice visited the place, and delivered lectures on the temperance subject; and on one of the occasions, in conversing with him, I stated my decided opinion, to the effect, that persons engaged in the traffic in intoxicating liquors, could not be considered as religious characters, by reason of such business being entirely contrary to the principles and precepts of our holy Christianity. He seemed rather amazed at this opinion, and stated, that he could not at all agree to it; and mentioned, that one of the most pious men he was acquainted with, was a vender of spirits in Edinburgh. Now here, I will merely say, that from all which I saw and heard in Edinburgh, during my residence there for a considerable time; and from having had communications and intercourse, with many individuals in different religious denominations, and classes of society, I have no very exalted opinion of the average amount of genuine evangelical piety and practice prevailing in that celebrated city. And yet I do feel fully persuaded, that there are some to be found in it, who really possess such piety, and exemplify it in their conduct; and who, on religious and truly moral grounds, would be greatly dishonored, by being compared with the least criminal among the whiskey sellers who so greatly abound in the city.

It is further manifest, that the wicked and ruinous traffic in intoxicating drinks, is not generally considered, even in the churches, contrary to the spirit and precepts of religion, from the fact, that in many instances, in some denominations, parts of the buildings set apart for the celebration of divine worship and service, are depositories for those pernicious and demoralizing articles. I have seen a public sign, directly adjoining to one of the principal places of worship, in one of the largest denominations in Edinburgh, intimating, that certain descriptions of such

liquors were deposited in the under part of the building; and the casks about the door and wall of the basement story, further manifested the same desecration.

Another melancholy and glaring proof of a low and unscriptural state of religion, or rather of a state of impiety and profaneness, in the very interior of the church, in one of the denominations, is the practice of the public sale to the highest bidder, of what are called "Advowsons," or the right of presentation to a cure of souls, or a living, as it is generally termed. In the English Church Establishment, the sales of such Advowsons, both in a public and private manner, are, it would seem, but ordinary occurrences. I could scarcely have believed, that at the present day, a transaction so grossly contrary to the spirit and interests of religion; and so subversive of the office and duties of the Christian Ministry, would be attempted, much less would be fully approved of, and frequently occur, had not instances of the kind been directly and plainly brought to my knowledge. In one of my journeys through a part of Lincolnshire, in 1848, I met with, and perused an auction bill, or notice, just then put out, advertising for public sale, the property of a landed proprietor, recently deceased, and the first items mentioned in the bill for such public sale were,—a right of presentation to a rectory; and two-thirds of an Advowson. In the description of this Advowson, it was mentioned, that the income, was about £163 per annum,—that there were only 58 parishioners, and that the then incumbent, was 56 years of age; which circumstances, as I presume, were mentioned, to show that the duties of the office were not very burdensome, and that the incumbent, was so far advanced in years, that it was probable a vacancy would occur before long; and that the purchaser of the Advowson, would, in one mode or other, derive some pecuniary, or other benefit, from the presentation which he would then be entitled to make. A similar notice of the public sale of several Advowsons, is now before me, contained in a number of the Yorkshire Gazette, dated and published 4th of January last, (1851.) It is, verbatim, as follows:—

"ADVOWSONS NEAR YORK, WITH PROSPECT OF EARLY POSSESSION."

Mr. Ancous is favored with instructions to offer for sale, by Auction, at the Mart, London, on Wednesday, 15th of January, 1851,—

Lot 1. The Advowson of the Living of

ASHHAM BRYAN,

Well situated, about four miles from the city of York, and an equal distance from the town of Tadcaster. There is a suitable Parsonage House, and an income from excellent Glebe Land, of about £150 a year. Population 342. Incumbent in his 73rd year. Also—

Lot 2. The Advowson of the adjoining

VICARAGE OF ASHAM RICHARD,

Equally well situated, with a suitable Parsonage House, and an income, from Glebe, of about £410 a year. Population 222. Incumbent in his 73rd year. For further particulars, and conditions of sale, apply to Messrs. Brook and Ware, Solicitors, York; the Auctioneer, 31 Southampton Street, Strand, London; or at the Mart.

Here, also, it will be observed, the incomes, the number of souls, and the ages of the incumbents, are mentioned doubtless as inducements and encouragement, to enhance the offers for the purchases. Now, as all these Advowsons, or rights of presentation to the charge of souls in the Sacred Ministry, were to be sold at public auction to the highest bidders, it is perfectly evident that such right might be thus purchased by a Jew, a Mahometan, a Hindoo, or Buddhist, or any pagan or idolater whatever. It is true that purchasers of any such descriptions, could not obtain the induction of any of their own corrupt or idolatrous priesthood into such livings, because of its being requisite that the persons so inducted should have received Ordination to the Christian Ministry, in the Church of the Episcopal English Establishment. Still however the right of purchase, whether at public or private sale, and of presentation are as already stated, and if any such infidel or idolatrous character having made such a purchase, should present for induction, a regularly ordained clergyman of the Church of England Establishment, unless there is any express law or canon disqualifying any such persons so to present, of which I am not aware, the induction to the living or cure of souls, on even such a presentation, could not be refused. But if such a right could be acquired and exercised by any such characters as those just mentioned, of course the same might be done and is constantly being done by persons nominally professing the Christian religion, but who are in many respects not much, if any better than the others. It is certain that such right is