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Whole No. 1053

Sermon to Young Men. " Run, speak to that young man." Z:chariab ii. 4.

tian enterprise through coming years.

Giadly therefore do I respond to the request

of the christian young men of this city to ad-

There was a time of dismay, of perplexity in

him an insulting message demanding his wives,

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Sores, of all kinds. less the words " are discern-of the book of the same may to the light. A any one render-o the detection g the medicines g the medicines to be spurious Professor Hol s, and by all re-s in Medicine ing by takin

ce of patients in ot and box.j ficines can have REE OF EX-

ef his life-work, wrought out in the Great Teacher's parable, and according to Daniel Web-young or old, or middle aged—sows, that and Though our human spirits. like the wind, Thoughts that toss like leaves about a wood land." ser, the illustrious orator and Statesman, the nothing else shall be reap. The only one thing to a greatest thought that can possibly occupy the mind, the question presents itself ! How make the most of life with its solemn acountability ? to dust every seed of them. If you sow them highest account the pos ibi ities no matter where, up they will come, with long of being-physical, intellectual and spiritual? tough roots, like the couch grass, and luxuriant has relation to duty and life work. The cause But the message with which we are concerned The material nature has its claims. The glory of young men, even physically, is their strength. Christianity demands that the body be consecrated unto God. The reckless expenditure of to reap them; and no common resping will get in ceiled houses, while Moriah is in ruins. "Run, them out of the soil, which must be dug down health and strength, on the part of many young men, the waste of the best years of their lives and the misery and wretchedness which follow care, you can make the ground sweet again to and resistless energy he may accomplish his are most grievous and painful to contemplate. your dying day." In order that self-culture be successful, there work. We have in the inspired writings of the He-As in the days of the Prophet we fain would must be close application. No solid excellence brew Sage a graphic description of the consequences of early sin, of dissoluteness-thy flesh can be achieved without much of earnest and summon out Christian young men to duty and effort-that with quenchless love and burning strenuous effort. And though-taking our illus-are painful enough to look upon under any cir-tient toil, in its early stages may rise slowly to view, as some enduring work, for which a firm enterprise of the site whet the solution of the site o result of dissipation and sin. And wasted and ample base must be secured, on which much outoast and the wandering ones until all our unseen labour must be expended, yet its higher sanctuaries shall overflow with the neglected strength and a premature grave are not the only results of dissoluteness, but are accompanied by than might be looked for, the structure shall re-than might be looked for, the structure shall re-solution of a solution of the structure shall re-solution of the structure shall be the structure shall re-solution of the structure shall be the structure structure shall be the structure structure shall be the structure stru every Sabbath-school shall be thronged; invite And then mourn at the last ! Mourn because of ceive its crowning glory. anxious inquirers to the place of prayer, and Self-culture demands that all our hours be dili-track the lanes and avenues and wharves of the tiny ;-mourn as Charles Lamb mourned when, gently employed. Melancthon expected it is city, until not a young man shall be borne to a succumbing to habits of evil, he feit that all the said, whenever he made an appointment not only drunkard's grave without an effort to save him the hour but the minute to be fixed that the day and not a house shall be left without a copy of soocness that he ever possessed was passing a ______ and that he was going down the precipice with open cye and passive will ;-______ mourn as Ed-______ The Reformer's appreciation of the value of all without hearing from earnest lips the message without nearing trois calvation. gar Allan Poe mourned when the consciousness young men. Jewellers save the very aweepings "Run, speak to that young man," there is be lifted "Nevermore; "-mourn as Byron mourned, at thirty-six years of sge, when his gems and moments more valuable than dust of the multitude you can win some wanderer to the cross and to the Saviour; if you cannot influhis genius had not been scorificed, he might have S+lf-culture calls for high purpose. Life must ence men you can teach little children ; if you poured fourth melodies of song fit for scraphic must have an aim. "I committed one fatal cannot arrest the rushing crowd, you can stand error, says Robert Dale Owen, in his work. by the dying bed, and even at the eleventh hour Beyond the Breakers, " I started in life without point some perishing sinner to the Lamb of God ; " The worm the canker and the grief an of ject. Had I created for myself a definite if you cannot go forth with your basket filled with pursuit-literary, scientific, artistic, social, poli- precious seed you can by the way side deposit and moorn as Burns, the Bard of Scotland tical, no matter what, so there was something to grain after grain that shall germinate and grow, labor for and to overcome,-I might have been first the blade then the ear, in some sixty and in happy. I feel this now-too late ! The power some an hundred fold. " Fain would I say. ' Forgive my foel offence !' is gone. Habits have become chains. I have " If you cannot in the harvest, thrown awsy my life. I am an unhappy man." Barner up the richest sheaves ; Garaser up the rise set sneares; Many a grain both rips and goldsm, That the careless reaper leaves, You can glean amongst the briars, Growing rank against the wall, It may be that the shadows Hide the heaviest wheat of all." We are so constituted that there can be no true Again 1 might desert fair virtues way: Again in folly's path might go astray; Again exait the brute and sink the man; Then how should 1 for heavenly mercy pray, Who ast so counter heavinly m rey's plan? Who sin so oft have mourned yet to temp'ation ran. greatness, mental or moral, without purpose, without high and honorable aim. Without high and nonorable sim.
"No good or worth sublime will Heaven permit To fail on man, as from the passing air ; Bide the Acaviest wheat of all."
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It may be fast the snauows your early years to wisdom's ways, you must But while the material organization has its claims your early years to wisdom's ways, you many but waite the internal organization of battle and wirited the fort, there ing numbers; but that is a rare and romantic varieties occur in the skill with which the gifts false in reason, Scripture, and fact. "are his." "I beseech you therefore brethren by is still a higher consideration. Each one has a thing in history. Taking common men and or- are employed. The practical lesson from the God owns the world as well as the Church.the mercies of God that you present your bodies spiritual nature, a moral accountability, an im-dinary achievements there has always been a former parable is,-If with all your efforts you He is King of the whole earth, as well as King a living sacrifice unto God which is your reason-mortal existence; and there comes the momen-necessity for united effort and compact organ-fall far behind your neighbour in the result of Zion. There is but one law, and that is for all, tous inquiry, " wherewithal shall a young man ization. So in the history of the church there your labour, you need not on that account be in or out of the Church. It makes no differ-Turning from the material to the mental na- cleanse his way ?" How shall moral purity be have been, now and then, men like this youth- cast down, for equal diligance will meet with ence. Joining the Church does not create your Ture, the same inquiry presents itself,-How attained? Is not the voice of God sounding ful Prophet Zechsriah, who singly aroused the equal approval, whether it be applied to a obligation to obey all the commandments; it make the most of these intellectual capabilities? along the line of our being, coming to us from nation like the Apostle Paul, whose wondrous large capital or a small one; the lesson of aimply acknowledges the obligation. How turn to highest account the mental possi- the sweet page with as much clearness and with itinerations of obarity were in every land orown- the latter parable is,-If others are obtaining To believe on the Lord Jesus Christ is a sav. bilities of being? We may not all be born to sanction as high as when the message came to initate and ing duty. Not to believe is sin anywhere. Un- would indicate a change in the spirit of Romangreat things, we may not possess high intellectual the youthful Prophet, "Run, speak to that young une cathed in the presence of papal thunderings equal them, lest your opportunity not having belief will insure your damnation, whether you ism. stature, we may not be richly gifted, we may not man,-" by taking heed thereunto according to and sarcedotal lightnings, who braved success been fully occupied, you should obtain at last are in or out of the Church. yet it is a great thing it we can hay as the Ger-I know the impression has been made in some sovereigns to tremble ; 1:ke John Knox, whose to keep the truly faithful from sinking into des-steal ; thou shalt not bear false against thy the convictions of the individual conscience, or Raymond's ezelusive service, and that the 'Triminds that religion is more a master of reason prayers were more potent and more feared by pordency because thisr talents are few; and neighbour. Now worldly men have no more freedom of thought. Row appeals not to the bane man' was realing off copy at a tremendcould be made of the stuff" Two things are than of revelation, that the word of God does the Popish Q seen than an army of ten thousand the second puts in a spring to keep the indoimperatively demanded, in order to accomplish not hold its own in the presence of the science men; like John Wesley, whose single life con- lent from lagging behind. The two together, the Church. the high purpose of intellectual heing : Self- and the scholarship of the age. Very flippantly, stitutes an epoch in the history of evangelical re- one on this side, and one on that, shut all up to too often, is this question dealt with by leaders ligion ; bat these were not common men. diligence in the work of the Lord. With ordinary wors to do, taking the com-We are exposed to influences polluting and of modern thought. We do not complain that relaxing ; temptations press upon us with power scriptural truth and evangelical religion are sub- mon standard of life, we can only be successful and frequency, and there must be stern and jected to keen, searching and scholarly criticism, in united Christian effort. The first and highest strenuous self-denial. Dante, in his Comedia, for the Bible shrinks not from investigation, nor band of union and of toil we have in the Church. graphically describes the obstacles which pressed stands abashed in the presence of its most skill- To the church of which we are members we owe upon his pathway, Before him rose a steep ed opponente. Some of the foremost spirits of our first allegiance. If we are wanting in loyalragged and cloud-crested mountain, which in the age are returning from the "lands of the ty here, we shall be feeble and vacillating elar. the dawning light, with less of fear be prepared Rible," from the depths of long buried cities, where. The Church is of divine appointment, to climb, but scarce the ascent began, when there from the study of stone records and ancient other institutions are prudential and unstable. from the study of stone records and ancient manuscripts, from the most recent and brilliant discoveries of science, reverently to utter their conviction, *Thy Word is Truth.* But it is sad

or when it saw him vanished, but rather strove to think that while the poisoned staffs of an Christian Association," you have a noble organ-Preached in Centenary Church, St. John, N. B. by R. v. J. Lattern, on Sunday Evening, August 27th. At the request of the "Yourg Men's Ch is ian Association." You bave a noble organ-ity, they will pierce many a human heart, and "With head uplifted and rareaux human heart, and "With head up ity, they will pierce many a human heart, and strength which union and sympathy always in. in the celestial landscape on account of great fees your guit. If you act otherwise you will Romani-m, that they had good reason to hepe, fall with deadly power upon many an anxious part. Therefore my beloved brethren be ye talents greatly used. How much a city is great-

"With head uplifted and ravenous hunger, So that it seemed the air was afraid of him " and following close upon the roaring lion was "A she-wolf, that with all hungerings Seemed to be laden in her megreness." the reign of Ahab the King of Israel. The Such is the Italian Poet's metaphorical repre-The measure is from God,-Run, speak to shall not be in vain in the Lord." that young man. We speak in God's name, you sentation of the temptations of life's journey-a are called upon to heed and hear. If there be a his children, his gold and all his precious things with gay and spotted skin-the emblem of sinlatent lingering doubt of the authority of th his children, bis gold and all his precious things threatening, in case his demand were not com-plied with, immediate and desolating invasion. In this great peril, a message was received by the Prophet Isaiah that God wou'd deliver Israel and humble the haughty Invaler. But Ahab, knowing that the warriors of Samaria were few and feeble and the Syrian bost flushed with vic-tory, very naturally inquired, By whom? And the answer was. By the means and and the same of the flux of the flux of the flux of the means of the flux of the the answer was, By the young men of the princes bribe of iniquity must be fling from the hand of the provinces. And while still engaged in bigher seats of learning. The youthful student "for the Master's sake." I feit thankful that any militant couffict the Church, for strength and him who said " how then can I do this great victory, must look to her young men. On their weekedness, and vin sgainst God ?" Ot him

erable Professor in the University at Kiel, and telegram. I ask no higher motio for my life fdelity and fervour and consecrated culture who preferred the burdens of Israel to the crown must depend the prosperity and success of chris. of Pauraoh, and in his triumph of self-denial. esteemed " the reprosed of Carist greater riches gisms are of no avail. It these doubts were re moved others would take their place. Let Christ in moments of weariness, amid the scorn of the risian audiences by his outspoken utterances And there must be self-culture, as well as self-

dress them on this occasion; and while others ci les of mind which God has given to us. We Testament open before him, a fellow student by for the Master's sake. cannot trust to the spontaneousness of the soil. his side, thinking of the power of Christ that that the Service of this evening may not be in The richest ground can only be tilled by careful worketh in us, he was enable to appropriate the spiration in the thought of the Master's approvvain in the Lord. The message to the youthful prophet just en-tering upon his mission was doubless designed the mind clear from evil and pernicious from evil and pernic tering upon his mission was doubless designed keep the mind clear from evil and pernicious found refuge. Pesce streamed into his heart, the alter of Prometheus, run towards the city, to deepen in his mind the impression of solemn influences. There should be no talk about like a river, and he was enabled to say, " Return at their utmost speed. He whose lamp wert out

vante, to every man according to his ability, to ene five talents, to another two and to another one, testing each man's fidelicy by long absence in a far country and holding each man respon-sible for the amount entrusted. Accepting the thought of personal responsibility thus pressed apon the youthful prophet at the commencement of his tif, and I will defy you to make anything of his tif, and I will defy you to the action of the general Council. The religious journals, of course ex-

"Work brothers work hand and brain, Re'll win the golden age again."

E cherish no higher wirb and povet for you no winner when the accounts are closed. Hold sanctuary, and to extend His hingdom, others of the "invitation to Protestants" makes not the message, of the inspiration of the word, of the truth of Christianity, let your inquiries be as what its name imports-that the Christian ele-truth of Christianity, let your inquiries be as what its name imports-that the Christian ele-truth of Christianity, let your inquiries be as what its name imports-that the Christian ele-truth of Christianity, let your inquiries be as what its name imports-that the Christian ele-truth of Christian are come to the Table of the After all their ecquetting with Romanian, they searching and as conclusive as preverful and as ment may be dominant. While the Convention Redeemer's will here, is a se-d that will mul- Lord, confessing Him before men, all who negpainstaking as you can possibly make them. And yet there is a shorter way. Some of you a telegram from that eity closing with the words to the inheritance. Nor is this a mercenary guilty of denying Him bofore men.

sas agitated by doubt-tortured almost to de- of our young men were so far imbued with the spair. He opened his mind to Kleuker a ven- Spirit of Christ as to embody that principle in a expected that his d floulties would be resolved. work. I could not think of a ucbles motte for But said Kleuker, there is a shorter way. Syllo- this Association, "Do it for the Master's sake." Father Hysciathe, as the eloquent French Yes young men in self-denial, in arduous toil, priest, who startled the elegant langour of Pa-

denial, the diligent improvement of all the capa-it that ween't Mit his Greek avowed followers of Jeaus, remember that it is that the Jewish and Protestant religions, as well "The soul that sinneth, it shall die."-Church day. 'Not Mr. Whitefield "lead the colored day.' 'Not Mr.' 'Not Mr cently created a more decided sensation by a

Father Hyacinthe.

buking him in the same manner in which he

condemned Father Passag'is, the noted Italian

wanting. - Ohristian Guardian

justify.

to deepen in his mind the impression of solemn responsibility and to encourage him in the dis-charge of arduous duty. May we but take this thought—personal responsibility—as the start-to see his broad and fertile scree wave with to see his broad and fertile scree wave with the main responsibility of anneal and the main responsition of anneal and the main responsition of thought—personal responsibility—is the start-ing point and the staple-thought of appeal and address. to see his broad and tertile acres wave with golden grain and to gather from them rich ripe sheaves; but who should prepare the soil by and pession," you will find that repose for the moned. Light your lamp at the cross. A nobler centest is that to which you are sum-moned. Light your lamp at the cross. shares. The Saviour's ideal of Life is that of a lordly proprietor entrusting his property to his ser-vants, to every man according to his ability, to allow vile weeds and roots of bitterness to run tellectual inquiry, which music, poetry and interness of the firms, the share vants will be belonged and that is the culture of Dr. Arnold's the second of the Council. Many of the second of the firms, which music, poetry and the shall shine as the brightness of the firms, the second of the course of the firms, th

A Voice from Heaven.

spirit, and there shall be no antidote to the poi- s'eadfast and unmovesble, always abounding in er in value than a pound we cannot calculate Whatever is sinful in a Christian is sinful in many of them purposed to attend the Counter and the counter of them purposed to attend the Counter of the strend t the work of the Lord ; foresmuch as your labor exectly, but the difference represents the gain every body else. Whatever a Christian ought cit, scarcely doubting, that whatever might be that all the true servants will make at the com- to do everybody else cught to do. ing of the King. All the faithful are made If Christians are under obligation to read the

college studies, a fearful wave of infidelity swept a tone of mind specially susceptible to such an love to day, and will discover at last that in table. But being out of the Church is your own -must feel, as a certain colored individual dida over Germany, and was felt most of all in the impression, and I felt the thrill of that message, serving his Lord he has been enriching himself, act, and in denying your Lord it makes you the who went to hear the sequent Mr. Whitafield REV. W. ARNOT. more guilty, because you deliberately and wil-

> ceny him. Taink of it. Sin is every where, and its guilt is proportion-The readers of the Guardian will remember ed not to the position which it occupied, but is in proportioned to the light erjoyed.

"He that knowe h his Master's will and doeth t not, shall be beaten with many stripes," whe-

The Mediation of Jesus. " Hereafter ye shall see heaven open and the

angels of God ascending, and descending up-on the San of man "

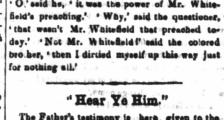
These words carried the desciples thoughts. back to that ever-memorable night vision of words declare, further, that the voice, which Jacob, when the ladder of God assoended and rules the world is an abiding voice, whose full descended. That poor pilgrim type of lost man and perfect utterance is to be heard for ever. heared in his dream that " in his seed all the This voice we heard in our representatives families of the earth should be blessed ; and awak- it still and forever commands us to receive, reving in the morning felt that the Lord had been erence, and oney the living voice of Christ in with him though he knew it not. The meaning His Word. He by His Spirit makes the Seripof that dream and of that awaking, our Saviour | unres, Has never failing oracle in the governhere for the first time gives us. He ever pro- ment of the church ; the human oracles that inclaimed himself by interpreting the ancient or- terpret the divine are binding in proportion as soles ; and this is His beginning of His exposi- they are its faithful scho, and are worthless tion of the Old Testament; His first quotation when they displace or supercede it. Let us ree forward hopefully to the action of the general in Nazareth He found the place which predicted of our Christian faith. No truth baues from Council. The religious journals, of course express regret and condemnation of his temerity. his unction as the Messiah, and Degan his pub-lic ministry by expounding it, so have He be- days to hear than that which declares that Jer The Church Union says: "These lines first appeared in the Religious Herald, of December 18, 1844, and were written by Mr. Ray, the editor of that paper. The occasion which sug-

the case with a rigid Pre-brterian like Dr. Caming of the King. All the faithful are made If Christians are under obligation to read the ming, they would be graniously received by bis great; but the greatest worker is the greatest Word of God, to worship God regularly in His Holiness. But this authoritative interpretation Some may say we are not members of the recognized or accepted. These semi-papiets

fully keep yourself where you know you must down by the power of 'Mr. Whitefield's presshing ; so as soon as the preacher began to wan warm, he fell d iwn and rolled in the mud, very much to the 1 jury of his lines garments. Somebody asked him what he threw himself down for. O'soid he. ' it was the power of Mr. Whitebro her, "then I dirtied myself up this way just

> The Father's testimony is here given to the Son as the Finisher of revelation. And the

spoke concerning Nathanael. As Jacob on his any other sphere than the Scripture, or to suy second memorable night, wrestled with God other delegate than the Spirit. . To heer Mases and knew it not-halting as Istael in the morn- and the prophets was to learn God's will from under the blessing he won as Jacob-so Na- their writings, and so appeal to them was in thansel, wreatling under the fig-tree was declar- old time an end of all strife. Christ our Lord The truth is Romanism cannot reform In the indeed, in whom their was I one of Jacobs guile. gared authority. We have not Moses and the moment that the necessity or possibility of re- Prepared by that saying the disciples under- prophets now, but Jeans and the Serip:unes



VIS' Killer. Medicine

, CURES Stomach, Gen , Canker, Livetion, Cramp or plaint Painters ad Dysentery. CURES. ere Burns and Swelling of the oken Breasts be, Pain in th

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holera. where it wa arance of th nd proved the hat we sha the best and be every way mily medicine ON, vidence, R. I

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H OBE of al reason

anguish of spirit and remorseful memories :enthralling sin, a wasted life and conscious des-

life ought to have been in its meridian, when, if geld.

worshippers, but who was compelled to say

mourned, when, upon a sick bed in prospect of death, h- wrote

Fain promise never more to disobey : But should my Author health again dispense, Again I might desert fair virtue's way

If you would make the most of physical possibilities, if you would serve your generation by the will of God, if you would make your life, what your Maker designed it to be, good and beau iful and true, you must give the strength of

be answerable for five talents, but only for one; Thy word."

denial and Self culture.

Appeared

A panther light and swift exceedingly. Which with a spotted skin was covered o'er !

nep, who died in Constantinople, whither she profit. accompanined her husband, the well known missionary.]

I shine in the light of God, His image stamps my brow ; Through the shadows of death my feet have trod. And I reign in glory now.

No breaking heart is here, No keen and thrilling pain, No wasted cheek, where the burning tear Hath rolled and left its stain.

I have found the joy of beaven I am one of the angel band, To my head a crown is given, And a haro is in my hand : I have learned the song they sing, Whom Jeeus hath made free, And the glorious wall of heaven will ring With my new-born melody.

No grief, no sin, no pain-Safe in my bappy home ; My fears all fl-d, my doubts all slain, My hour of triumph come ; Oh faiends of my mortal years, The trasted and the true, You're walking still the vale of tears, But I wait to welcome you!

Do I forget ? Oh no ! For Memory's golden chain Shall bind my heart to the hearts below, Till they they meet and touch again ; Bach link is strong and bright. While love's electric flame Flows freely down like a river of light, To the world from whence I came.

Do you mourn when another star Shines out from the g'orious sky P Do you weep when the voice of war And the rage of conflict die ? Why, then, should your tears roll down, Or your heart be sorely riven, For another gem in the Saviour's crown, And another soul in heaven ?

Parables of the Pounds and the

ers and their unsided strength turned the tide presents another fact in the history of the king- themselves. They are only outsiders. of battle and wrenched the victory from oppos- dom, that among these who possess equal gifts,

fully a power which had made princes quail and only a small reward. The first puts in a spring

A glimpse is here given of the methods in which rewards are bestowed upon faithful ser-wants; each receives what he has won. The work of the saved in the Master's service mea-work of the saved in the Master's service mea-sins; when he became Paul the Coristian, he sures in some way their recompence at their Master's side. In all cases the wages given, with the reflection that he had done no wrong in the Council. It is the fact of inviting Pro-Mr. Webster tai said in Busion the previous Ar Mr. Webster tai said in Busion the previous and the Council. It is the fact of inviting Pro-Mr. Webster tai said in Busion the previous and the Council. It is the fact of inviting Pro-Mr. Webster tai said in Busion the previous and the Council. It is the fact of inviting Pro-Mr. Webster tai said in Busion the previous seeing they depend on the merits of the Med.a-because he was only a Jew. He acknowledged testants to the Council, when they would not be evening. At a to her t me Me R ymond is tor, must be immeasureably greater than the his past life as ainful, and sought mercy and permitted to come unless they had eased to be said to have captured a loc movies which had

The Council of Trent was convoked for the purpose of R formation; but it only crystalized into authoritative dogmas the floating heresies, to which centuries of ignorance had given birth. form is admitted by the Church, she has re-stood that Jesus was the ladder between heaven let us " hear Him." nounced the central principles of Romanism.-The London Times of last Friday, in an ar-

ticle on Father Hyancinthe, says, it is to the diation required and signified. Pope and his Jesuit advisers that we are in-In the vision of J cob-there was the sem debted for Father Hyacinthe. Without the idea blance of a ladder; the Lord does not include of the Council he might have continued in the

discharge of his office, occasionally startling his that through his mediation the heaven is always the Redeeming ruler of mankind and hing of hearers with the sud len flashes of truth which open to man upon earth, that abuidant bess- saints which does not share H & passion. For is in him. Yet bearing his accustomed yoke ing auswers to abundant prayer, and that Christ's H m. we must sacr fine our sines with Him our the oburch of which he is now considered a fi e and allowing him to be accounted a luminary of good. brand-the Pope would scarcely dream of re-

"We die unto the Lord." He is the Disposer of life. We are governed

theologian and opponent of a temporal power. Father Hyancinthe's letter is not the produc- by the law that " all die unto the Lord" The tion of a worldly spirit. It is the effusion of a Christian thinks of death as part of his Lord's Futher Annor; this the said, signifying to what soul in earnest-the first utterance of a word will. He dismisses from his thought all other which may take root and grow and sanctify and notions; and death to him charge in the general

certainly a wide-spread commotion throughout no chases, no accident, no premature departure. joint heirs with Christ. Let this be our lesson the waole papal world. The German States are He confidently believes that behind the weil, his whenever we approach the gross. Let us also watching the Papal Council with suspicion and Master is preparing his own individual mansion in our humble fellowship with our Lord, units distrust. France is struggling between hope in the Father's house, and that he will enter that and apxiety. Italy is still battling for national other world only when He who hath the keys of liberty and civil supremacy. Spain has her foot death shall call for him. More than that, he fast our confidence stedfast to the end, that we on the nock of a writhing but uncor quered Je- believes that death shall be to him only the shall be made partakers with Christ, and share auiti.m. And in Ireland and America, Boman- minister of the Rideemer's own present will ; His gipry. ism is fighting with desperation for the control that Christ will order all its preliminaries, give

of the educational institutions of the country .- H s own supreme unction, and Himself be the Victory will strengthen her tottering throne ; de- guardian of His servant's disembodied spirit and feat, which is a most certain, will be the signal of his dust until the resustrection. Hence death that her days are numbered, that she is weighed is part of his sum of duty, the flaal saufles, and in the balance of truth and reason and found service of faith which he must one day and may ed a most distinguished reputation as a resoon be required to offer. He may desire to

parture ; but his whole life is a constant ap-Don't Belong to the Church. proach to the final sitar. He makes it his study Some people seem to regard outside of the so to live that his death may seal the consecra-Church as a privileged locality, and entirely betion of kimself, his body, soul, and spirit, to the yond the range of moral, or at least, religious

This is very comfortable doctrine, but it

condemned. This is satisfactory, as showing how far all are of getting so long a speech in type after the mistaken who supposed that there was the boat's asrival in time for the next morning's paalightest idea of allowing any freedom of discus- pers, remained at their ease to enjoy the trip sion at the coming Council. If this were so, it bome. Mr. Raymond was missed but his ab-

God says, Thou shalt not kill ; thou shalt not any recognition of the dignity and obligation of bost contained a small princing office at Mr.

"If any Man serve Me let him Follow Me."

This is the voice of Him who passes through that term of the description ; but He sign fis the garden to the cross. There is no loyalty to tion of His last example we must live, and, if needs be, die for others. "And sehers I am, there shall also my servant be," ,or a short see son in the gloum of temptation, and sorrow, and could ot, but for evet and ever in the fellowship of His glory. If any man serve me him will my a glorious inheritance He would Himself pass through the suffering of death, and that His glorification that the Gospel has abed on all faithful servanse, every one of them, should par-Whatever the cause or result may be, there is truthe and facts in human history. The is now take of that g'ory with Hims, here of Ged and the garden and mount in our experience ; and passing through our hour of lesser sorrow Lold

Feats of a Reporter.

The late Mr. Baymond, of the New York Times when on the staff of the Tribune, acquirdefer it ; he may ask the grace of a gentle de- ary achievements. Qa one cocasion (this was porter, illuminated by two or three extraordinbefore the days of the telegraph) Mr. Baymoud undertook to report from Boston, a speech of Daniel Webster, then in the full blass of his asreer. The rival dailies of New York each seat

ter of invitation addressed to Protestants, and been able to imitate. Webster's speech was one says that he will find it is not an invitation to of the finest he ever delivered. Hurrying after discussion, but only to profit by the opportunity its conclusion, to the wharf at Boston, the sevto return to the church. His Holiness says in eral New York reporters, Mr. B.ymond among conclusion, that there is no room at the Council them, took passage on the boat for New York. for the defence of errors, that have already been Every reporter besides the indefatigable young man of the Iribune, perceiving the impossibility

gular until late at night. Then one of his rivals Popery has always been in deadly hostility to made the astonishing discovery that the steam-

right to murder, kill or steal than members of reason and judgment; but on the contrary de- ous rate, which was promptly taken in band and the Church. Some people condemn members of the Church science to her anthonity. Habits of enrest en- When the boat arrived, late in the morain', for doing the very things which they do them- quiry or independent thought find no place in Daniel Websters whole apeech, reported by Mr. selves. It may be wrong for Church members Romanism. A man must bandage the eyes of his Raymond was in it. The report thus prepared

