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Victory over Death.

Lo! I come, exultingly: What a triumph 'tis to die! All the bands of mortal life, All the struggle, all the strife, Death, and Death's ignoble bed, Underneath my feet 1 tread.

Lo! I see, exuttingly, Visions bursting from the sky Glowing light from paradise Gleams uqon my ravish'd eyes Odors, sweeter than the spring, Wafting zenbyrs gently bring.

Hark! the music steals along Welcome, sweet, of angel-song; Now my spirit joyously Mounts aloft, from bondage free; Upwards rising, high and higher, Light as flame of heavenly fire.

Through the open gates of light, Streaming glory fills my sight; I on blissful myriads gaze,— Stars of light! Scraphic blaze! Swells my heart, my loosen'd tongue Warbles an immortal song.

The Wandering Jew.

For many ages there has prevailed a ive. It tells us that a man, a cotemporary Spirit. of Herod the Great and Pilate, having re-

are going." No, no; onward they go con-therward. It matters not, they go onward,

fortune has put a period to your labors- tion is a manifest absurdity. face wrinkled, your powers are failing you, interpreted, condemn u. To be absolved, to God, and tell him our griefs.

you know that man after death finds another be called - of your believing with the heart Christian benevolence. life? Do you know what God requires of in Him who wishes to give you them all.

fused to permit the Saviour, when laden shall we find at the end of this existence? that he gave his only begotten Son, that telligencer. with the cross, to rest on the threshold of What is there after death? This is the whosoever believeth in him should not pehis door, on the way to Calvary, the Son of question of questions; let us search for the rish but have everlasting life,"-John iii. God said to him, "As you will not allow me answer. After death there can be but one 16, 17.—Protestant Churchman. to rest for a moment, I will not allow you of two things,-annihilation or life! There henceforth one moment of repose. Onward can be no other alternative; it is impossible. without ceasing you shall go during ages, Now, if you suppose that annihilation will even to the end of the world." Since then, be your lot, you are most wise in living as the legend says, the Jew wanders over the four quarters of the globe, and hence his and its consequences; you do well in amust the opportunity that day of being all togename, "The Wandering Jew." In vain ing yourselves here below while you can; ther, and of cultivating one another's acwould he stop; in vain would one oppose you do well in heaping up gold; you do quaintance. Neatly dressed in their Sun-his passage; onward he goes, onward con-well to go onward as your heart inclines day clothing, and cleansed from the dirt Day and night, summer and you, and to follow the sight of your own that begrims some of them during the week, winter, he thus proceeds; neither cold nor eyes; eat, drink, be merry, for to-morrow their appearance is better fitted to beget reheat, neither disease nor old age, can stay you die. Wherefore should you submit to spect and affection. If the Sabbath did nohis progress! Though the nations are distracted by civil commotions, thrones crumble vou to account? Virtue becomes an idle most than encourage cleanlines of the second o you to account? Virtue becomes an idle would be an important blessing. Self-reconflict, nothing stops him; onward he goes, conscience a mere prejudice, if annihilation being able to turn out on a Sabbath morning onward continually! Sometimes the peace- is the end. Go on thus, from indulgence with his well-dressed family, and fill their able inhabitant of the country, seated on the to indulgence, from one triumph over virtue pew in the house of God. The respectful Sabbath by the road-side, invites the old to another, and allow others to do the same, feelings of others are attracted to such a fa--impossible, impossible; life. It does violence to every feeling dis-prevent them from appearing at Church

knownot; but I go onward; onward in spite of myself, in spite of my supplications to deep, arousing interest to themselves be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former. Let us proceed be no easy matter to keep him from degrated the former in the former. Let us proceed be no easy matter to keep him from degrated the former in of myself, in spite of my supplications to taste one moment of repose. I wish for death, but death flies from me; I go onward, only from the punishment denounced against temptation and vice.

The moment one admits that there is another life, he supposes it preded by a judgment. Now what will be regy against temptation and vice.

The moment one admits that there is another life, he supposes it preded by a judgment. Now what will be regy against temptation and vice.

The moment one admits that there is another life, he supposes it preded by a judgment. Now what will be regy against temptation and vice.

The one may be no easy matter to keep min from degration of man's body, soul, and spirit unto God. To this dation and ruin.

A well-spent Sabbath furnishes moral endowed against temptation and vice.

The point all its provisions are directed, and naturally to the result which we have opened meetings, and in a short time numer opened meetings. onward continually."

Is it not true, reader, that the condition of such a man would be very sad, very unbanny? Doubtless it would be so, but

The onward continually."

Is the one of the sadjudgindex of the sadjudgindex of the work and it is provisions are directed, and to save us, but from what?—our sins, or that law by which our fate will be adjudgimmense proportion of crimes that spring and naturally to the work and it is the sadjudgimmense proportion of crimes that spring and naturally to the work and it is no thought or feeling of the life is no thought or feeling of the life is no thought or feeling of the life, over them? What is it that we mean by this often on our lips, "salvation?"

The point at its provisions are directed, and to save us, but from what?—our sins, or the work and its provisions are directed, and to save us, but from what?—our sins, or that law by which our fate will be adjudgimmense proportion of crimes that spring and naturally to the work and its form the punishment denounced against temptation and vice. The that law by which our fate will be adjudgimmense proportion of crimes that spring only from the punishment denounced against temptation and vice. The that law by which our fate will be adjudgimmense proportion of crimes that spring and naturally to the work and it is not true. The there is no thought or feeling of the life is no thought or feeling of the life, over the work and it is not true. The same is not constitute there is no thought or feeling of the life, over the work and it is not true. The same is not constitute the condition of the life is no thought or feeling of the life, over the work and it is not true. The same is not constitute the condition of the life is no thought or feeling of the life, over the work and it is not true. The same is not constitute the condition of the life is no thought or feeling happy? Doubtless it would be so; but sential to know beforehand the line of con- of death, or of transportation, have confess. | Quirement, it does not extend itself. It | Does it comprehend all that can make either | health fails, or engagements prevent, or circulated. what would you think of another wanderer, where the sential to know beforenand the fine of con- of death, or of transportation, have confess. The claims all, and it bestows all. There is a this world or the next one desirable, in the some other reason is alleged for its disconwho should himself have chosen that kind cept the written law which says, that we bath desecration. The painter, Hogarth, so minute correspondency between what it restoration to God's favour, and the recoverage with the true cause is that such period did not destroy this interest, for it of existence—who would go on continually must love God with all our hearts, and our without wishing to stop—without knowing to stop—without knowing to stop—without knowing to stop—without listening to the was going—without lis whither he was going—without listening to voices which in the repose and to some.—

What would you think of a school teacher's began to ask more earnestly than ever to which, it has been so truly said,* the some to which, it has been so truly said, the school teacher's began to ask more earnestly than ever to which, it has been so truly said, the school teacher's began to ask more earnestly than ever to which, it has been so truly said, the school teacher's began to ask more earnestly than ever happiness? What would you think of a which confines itself to the prohibition of as an apprentice, playing marbles on a tombwanderer whom neither day nor night, neither disease nor old ace could prevail on to wanderer whom neither day nor night, neither disease nor old age could prevail on to stop, to ask himself at least whither he was to ask the followers of the mercy and justice the will not dwell upon the low and service. The committee of its Divine economy to impart the power racter with which thoughts such as the solution of its Divine economy to impart the power racter with which thoughts such as the solution at going; and who would go onward thus continually without object, without motive, without motive gospel! You would say that this voluntary and emerge is not merely an unhappy man wanderer is not merely an unhappy man wanderer is not merely an unhappy man but that he is more, a madman, the author but that he is more, a madman, the author we never led others to understand that of the Lord's day, was the immorality of the because He punishes it? Is it from the action, but it is only in a madman, the author we never led others to understand that of the Lord's day, was the immorality of the because He punishes it? Is it from the action, but it is only in all the triumphs of Antichrist in Italy, of his own cale mity! Readers, that voluntary which we dared not boldly to affirm? Have those engaged in it. One of the witnesses we never exaggerated? Have we never exaggerated? Have we never exaggerated? Have we never exaggerated baker, declared he command obeyed literally. counts among you numerous imitators.—

We never examined, a respectable baker, declared he promise has taken root in the letter when the promise has taken root How many are there who pass along the high road of their mo- heart, the property quickens and unfolds in will not dwell upon the unworthness of place that strength, can never fail. thought and external action always corresping and yet still go onward continually? In advancing, they care for nothing but the immediate wants of the podicy in the year of thought but the immediate wants of the podicy in they labor hard to acquire their transfer of they labor hard to acquire their transfer of the podicy in the post. Could you to-day engage, with thought and external action always corresponded the father, that in Him the ponded? Have we been true from the most obstance there insufficiency. It will go hard with us in the should all tulness dwell." And when the falsehood? Let us omit even, if you desire it, the precept quickens and untolds in the life. Between faith and obedience there insufficiency. It will go hard with us in the should all tulness dwell." And when the falsehood? Let us omit even, if you desire it, the precept quickens and untolds in the life. Between faith and obedience there insufficiency. It will go hard with us in the falsehood? Let us omit even, if you desire it, the life. Between faith and obedience there is such views. I would only point out their the life. Between faith and obe the past. Could you to-day engage, with road; they labor hard to acquire their traveling dress; they exert themselves body and mind to get their daily food; but whiter they are going they know not! What they will arrive they will arrive they will arrive they will find at the termination of tourney they know not! Common sense they will find at the termination of journey they know not! Common sense ries to them, "Stay at least one hour by stating place of the past. Could you to-day engage, with shakers in London, amounting to eight or they biossom, they bring forth togethand they blossom, they bring forth togethand to acquire their travely as, they show to say, they thouseness of moral principle is the consensuation of their industry blossom, they bring forth togethand they blossom, they bring forth togethand to acquire their travely as, they show to say, then they devid ode, they blossom, they bring forth togethand they blossom, they bring for the possom, they bring for the devided the themselve and only toled to the thousand, are seldom in church; general the the consensuation of their character the tenthousand, are seldom in church; general the consensuation to the their mouth of their involved the present, and only toled.

What, then, remains for us, as professed until the they being the mouth of their involved the thousand, are seldom in church; general themselves and only toled.

What, then, remains for us, as professed until the they being them they look that they bring them they look that they being them they look them they look they bring them they look they look they brown them they look them they look they bring them they look they bring them they look t the way-side, to ask yourself whither you must confess that you are not tending thi - North American Review.

tinually with bent head, and hand over their eyes. In vain man, instructed by experience, tell them as they pass, "You are denoted to the single article,—"Thou shalt do no murder." Here is a law very simple, ceived; you will find there a precipice and no murder." Here is a law very simple, "It is good for me to draw near to God." and without replying, go onward, onward, continually? But who are these madmen? Are you of their numbr, reader? Before answering, see if your history resembles not infancy you have gone on under the guid-infancy you have gone on what of your parents, without knowing and without replying, go onward, onward, continually? But who are these madmen? Are you of their numbr, reader? Before infancy you have gone on under the guid-infancy you have gone on under the guid-infancy you have gone on the soul seem to be invigorated. The understanding has clear perceptions of the soul seem to be invigorated to the powers of the soul seem to be invigorated. The understanding has clear perceptions of the great apostasy; and, death may ensue, nay, even to ruin the forthee madmen? To them who believe and the madmen? To them who believe of the soul seem to be invigorated to the powers of the soul seem to be invigorated. The understanding has clear perceptions of the great apostasy; and, death may ensue, nay, even to ruin the for the desolations of the great apostasy; and, death may ensue, nay, even to ruin the for the desolations of the great apostasy; and, death may ensue, nay, even to ruin the for the desolations of the great apostasy; and, they under the soul is is made? To them who believe in the good Physician, the work of cure, so outsurf evel to the leveling as whereof it is made? To them who believe in the good Physician, the work of cure, so outsurf evel to the leveling as well as so clear perceptions as well as so clear perceptions of the good Physician, the work of cure, so outsurf evel to the leveling as well as so clear perceptions as well as so clear perceptions of the good Physician, the work of cure, so one of the soul seem to be invigorable to the leveling as well as so clear perceptions of the good Physician, the work of cure, so of the soul seem to be invigorable to the leveling as well as so clear perceptions of the good Physician, the work of cure, so of the soul seem to be invigorable to the leveling as well a

you, what you must do to please him? - Reader, it is to your conscience that I Have you a fixed rule whereby to direct address myself; not for my good, but, your conduct? Have you observed it? In for yours. You may reject what I say, fine,—do you know whither you are going? but you cannot change the truth. I implore and be with Christ. Whatever tends to not to expect Him to be that which He has Lord hath given you?"—in these very If you know not, stay an instant, listen, you, then, in the name of your own dearest think, read, and perhaps you will learn .- interests, to read and read again the gospel, All unused, too, as you may hitherto have until at length, under the teaching of the been to prayer, as you read, pray that God Holy Spirit, you comprehend and taste the remarkable legend-fabulous, yet instruct- would, for Christ's sake, give you his Holy salvation, complete and free, offered to whosoever believes from the heart in the Lord Let us consider, then, together - What Jesus Christ: "God so loved the world,

A Well-Spent Sabbath. A well-spent Sabbath promotes domestic

Drawing near to God.

Influence over my destiny in time to come?

Am I going to annihilation, or to life? to happiness, or to misery? You have treated these as idle questions. At a still later

There is but one way in which sorrow comforted. Sorrow. There is but one way in which sorrow comforted. Sorrow care can be removed and sorrow comforted. Sorrow

We must "cast our care upon him." God tomed to employ. when at last you were able to sit down by What law, then, can be applied to us, so only can comfort the sorrowful heart. The We need the spirit of system to recon- attainments as well as in privileges.

nothing short of awakening in his likeness and dwelling forever in his presence.—InWhat does this mean? Even that we small?" we have our answer given us,—

The Gospel received Implicitly.* He does not intend to bestow.

by a want of liberality of reception, which but believing." justifies us in asking from our heavenly

resemblance. So much for our work: in for this were so singularly blessed by God,

wean us from earth, and to fix our thoughts promised to be. We are to believe in the words may faith now urge, admonish, and and desires on heaven, should be earnestly promise, God's word; otherwise we shall encourage us to enter upon far richer blessdesire for additional nearness,—produces a for its performance, the work that He doether up for us in Christ. And if we, conscious as we are ourselves,-asking for what He Spirit, saith the Lord." does not expect to receive, promising what

"If God do but help us to receive the revelations in the word, we shall have comfort enough without new revelations while we were yet unreconciled, may surely while we were yet unreconciled, may surely . The reality of what God has done for us, I think it is impossible to rise from com- will do for us, now that reconciliation has paring God's thoughts concerning us, as been effected. The love that was manimade known through the revealed word, fested in Him that died for our sins, is exheart, that if our ways are not like His living for us: it is but one spirit under a men shall utterly fall."

cries to them, 'Stay at least one hour by the way side to sell worked to sell wor least, endeavoured to carry it out; and how glorious work, than hands which hang down "Lord, what wouldst Thou have me to do." of being the lamp of Italy." It commissionfew among us seem even to attempt this are able to embrace, and eyes looking two Love wrought in his heart a desire to do ed immediately one of its labourers, the with regard to God's plan of salvation! ways are able to behold? Does not God's something for Him whom he loves. For pastor Malan, to descend to the little flock Who among us, when God holds out both covenant, when read by its own light, dishands to bless, holds out both hands, yea, close itself as a covenant, even in this pre- calm and quiet grace. It does not sit, with the great dragon. no murder." Here is a law very simple, on the conscione of the property and deeply inscribed on the conscione of the property and deeply inscribed on the conscione of the property press it for help. It searches for poverty press it for help. It searches for religious history, this solitary messenger onward continually! In vain counsels, prayers, exhortations are sent after them—

onward continually! In vain counsels, and like the father in the prayers, exhortations are sent after them—

onward continually! In vain counsels, and like the father in the passing down from the ancient Church of the strictly observed even this. Admit that to has found it good to draw near to God; the words is minded to give the Gospela fair learn of God, both in His word and in His parable goes out to meet the prodigal.—

tenglous instancy increased down, snaken toge-passing down from the ancient Church of the prayers, exhortations are sent after them—

on the product of the prodigal.—

the Vaudois valleys, with the lamp of the prodigal.—

the Vaudois valleys, with the lamp of the prodigal.—

on the product of the prodigal.—

on the product of the prodigal.—

the Vaudois valleys, with the lamp of the prodigal.—

the Vaudois valleys, with the lamp of the product of the p prayers, exhortations are sent after them—in vain the warning voice says, "Advance not recklessly; if you will not believe us, reflect, think at least for yourselves." They turn aside the head, they close their ears, and like the head, they close their ears, and like the head they are the head, they close their ears, and like the rather in the passing down from the ancient Church of they and like the frame of God, both in His word and in His words, is minded to give the Gospel a fair words. To the law, saith the Prophet, and works of the various volumes, and like the first fear words in the true path, and like the first fear words in the true path, and like the first fear words in the true path, and like the first fear words in the fair w turn aside the head, they close their ears, and without replying, go onward, onward and without replying, go onward, onward on the formular soul, by One who knows of the personal expension of the human soul, by One who knows of the personal expension and the human soul, by One who knows of the desolations of the great apostasy; and, the desolation of the great apostasy; and the great apostasy is the desolation of th

should be attempted, it is only because that while near to God has his heart on worldly this plain reason, because He has said it these who have not placed themselves under law has not the power to read the project in objects. Adoration, gratitude, love, bene- must be done. When the word of God devout and diligent subjection to its laws; constant maintenance of his strength. Is prove. you to, busied only in one thing, in plucking the heart. Will God, however, take no acvolence, occupy the soul and exclude all goes forth in a command, the soul which but will not the highway of simple obedithe flowers on the readside and gathering.

In the flowers on the readside and gathering the heart. Will God, however, take no acvolence, occupy the soul and exclude all goes forth in a command, the soul which but will not the highway of simple obeditions of the readside and gathering. the flowers on the roadside, and gathering the heart. Will God, however, take no active flowers on the roadside, and gathering the heart. Will God, however, take no active flowers on the roadside, and gathering the heart. Will God, however, take no active flowers on the roadside, and gathering the heart. Will God, however, take no active flowers on the roadside, and gathering the heart. Will God, however, take no active flowers on the roadside, and gathering the heart. Will God, however, take no active flowers on the roadside, and gathering the heart. Will God, however, take no active flowers on the roadside, and gathering the heart. Will God, however, take no active flowers on the roadside, and gathering the heart. 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Will God, however, take no active flowers on the roadside, and gathering the heart. Will God, however, take no active flowers on the roadside, and gathering the heart. Will God, however, take no active flowers on the roadside, and gathering the heart. Will God, however, take no active flowers on the roadside, and gathering the heart flowers on the roadside, and gathering the heart flowers on t some little pebbles on the path. To express sires? Will hatred, because it may have it all in one word, you sought, as one says, been concealed, be held innocent in his been concealed. His power, accomplishing that which He tent to travel, lead us on step by step, until he remembers how Christ rose a great while Church was sent down to his help, M. Geyat that age, amusement! At a later date, you left the paternal mansion to open your own house a round partial perhaps a that age, amusement! At a later date, been concealed, be held innocent in his it is good to draw near to God, because you left the paternal mansion to open your own house a round partial perhaps to the paternal mansion to open your feelings towards our fellow-man could be causes its objects to appear in their true of the paternal mansion to open your feelings towards our fellow-man could be causes its objects to appear in their true of the paternal mansion to open your feelings towards our fellow-man could be cause its objects to appear in their true. children; labored to support them; but you gathered together into one bundle, although colors. Those numerous objects of time which makes known unto us His will, from Is there not such a thing as the gradual the work through which it is fulfilled. If growth of an affection, which, by placing the heart's deliberate desire and preference and day; lived from day; lived from day; lived from day; lived from day to day to day; lived from day to day to day to day; lived from day to day to day; lived from day to da animals which surround us; at most you asked yourselves what would become of a but perhaps you would reply: "Whatasked yourselves what would become of a but perhaps you would reply: "Whatasked yourselves what would become of a but perhaps you would reply: "Whatanimals which surround us; at most you asked yourselves what would become of a but perhaps you would reply: "Whatanimals which surround us; at most you asked yourselves what would become of a but perhaps you would reply: "Whatanimals which surround us; at most you asked yourselves what would become of a but perhaps you would reply: "Whatanimals which surround us; at most you asked yourselves what would become of a but perhaps you would reply: "Whatanimals which surround us; at most you asked yourselves what would become of a but perhaps you would reply: "Whatanimals which surround us; at most you asked yourselves what would become of a but perhaps you would reply: "Whatanimals which surround us; at most you asked yourselves what would become of a but perhaps you would reply: "Whatanimals which surround us; at most you asked yourselves what would become of a but perhaps you would reply: "Whatanimals which surround us; at most you asked yourselves what would become of a but perhaps you would reply: "Whatanimals which surround us; at most you asked yourselves what would become of a but perhaps you would reply: "Whatanimals which surround us; at most you are a but perhaps you would reply: "Whatanimals which surround us; at most you are a but perhaps you would reply: "Whatanimals which surround us; at most you are a but perhaps you would reply: "Whatanimals which surround us; at most you are a but perhaps you would reply: "Whatanimals which surround us; at most you are a but perhaps you would reply: "Whatanimals which surround us; at most you are a but perhaps you would reply: "Whatanimals which surround us; at most you are a but perhaps you would reply: "Whatanimals which surround us; at most you are a but perhaps you w Jour children after your death, and not the strict observance of it; a man may obwhat would become of their father; deep serve it in one part, and violate it in anoanxieties respecting others, not one serious thought regarding yourself! When have you ever really said to yourself—What is object of this life? What shall I find at list close? Can I in time present cast an one part, and violate it in another than the part, and violate it in another in another than the part, and violate it in another in another than the part, and violate it in another in another than the part, and violate it in another in another than the protestation of their privileges that to attain to this state in which those who are in Christ, attain to that realization of their privileges that to go over the same ground again—that the limit of obedience to shad to attain to this state in which those who are in Christ, attain to that realization of their privileges that to go over the same ground again—that the success of these humble men'alarmed of the appointed means, more liberal and which he had hoped were well ristant to this state in which those who are in Christ, attain to the results of a better opportunity if Protestation to this state in which those who are in Christ, attain to the realization of their privileges that to go over the same ground again—that the limit of the results of a better opportunity if Protestation to this state in which those who are in Christ, attain to the results of a better opportunity if Protestation to the memory, are forgotten—that he wetted on the memory, are forgotten—that he with those who are in Christ, attain to the results of a better opportunity if Protestation of their privileges that to go over the same ground again—that the limit of the results of a better opportunity if Protestation of their privileges that the results of a better opportunity is protected on the memory, are forgotten—that he is not the results of a better opportunity if Protestation of their privileges that the results of a better opportunity is protected on the results of a better opportunity is protected on the results of a better opportunity is protected. It is the results of a better though they were already born unto God, truth again before his mind, until at last so the first had as you, would be the mind, until at last so the first had been been the first had been the first h

the way-side to meditate on your destiny, that we may be able to escape condemna-sympathy of friends can sooth it; the sym-duct us into the Divine order from which We are told that God loveth a cheerful he teaches, and knowing that that shall not what have you done? Your body is be- tion? Alas! in the kingdom of nature I pathy of God can comfort it. But in order our hearts and lives have fallen; the spirit giver: it is His own blessed characteristic to return void, he works on. coming emaciated, your hair white, your find none. Rules the most simple, strictly to receive this comfort, we must draw near of simplicity to restore our lips to that pure give bountifully, upbraiding not. May we And let it not be thought that they only language, one with that of the oracles of not therefore believe that He is favourable or they chiefly who do not work hard in the death is close upon you, "What matters it, we require a code which has imprinted on It is good to draw near to God, because it God, from which they have declined.— to the free and willing receiver of His good- week are those who give up their day of however?" you reply, "speak to me of the its firs page, Grace! on its second, Pardon! stimulates us to more earnest efforts to do Over all our thoughts about God-over our ness? Yet, as the Israelites were slow to rest to be a day of Christian and doving past, not of the future; speak to me of and on its third, Mercy! And which has good. Some profess to be so much engaged ideas alike as to what He is to us, and what enter upon the purchased one; we do not labour. Far from it. We believe that it man, not of God; give me a newspaper, been sealed with the blood of a voluntary in works of benevolence, that they have lit- He would have us be to Him-a confusion "eat the good" of the land which has been the lists of those who support our various not a Bible; let me enjoy my last hour; victim, who had beforehand all our trans- tle time to draw near to God. Such works reigns, of which God is certainly not the bestowed upon us in Christ, and through charitable societies could be analysed, it life is short, death is at hand, but be still, gressions. With a code like this, I might are selfish or self-righteous. True benevo- author. Viewing the Gospel under its pre- an evil, if unsuspected, heart of unbelief, a would be found that not the rich and affluent, be still, speak not of it. We will get along be saved, but it is only such a code that can lence can be kindled in the heart only by ceptive aspect, our popular theory appears secret distrust in God's loving-kindness, we not the bulk of those who are called by the as we can; there is no need to think about give me hope. It is to this point, dear drawing near to God. He who draws near to set the character, which it is its object to fall short, as they did, of the rest which Christian name are their supporters, but reader, that you have in these pages been to God is not content with the comfort and mould, before us, just as a work of confess-Will no one among you, readers, acknow- conducted step by step. A code of grace, peace he derives from so doing. He desires edly unapproachable excellence is placed rest, for the want of which no Pisgah view sons, who give what they give out of a bare ledge this as a fair representation of himself? of pardon, of mercy, sealed with the blood of to become a laborer together with God in before a youthful artist. It is a magnificant altogether console us. Too many Have you seriously pondered on the design a voluntary victim, slain for our trans- the work of rescuing men from ruin. His cent outline, an admirable ideal, which our among us are like the spies: (Num. xiii. of your life? have you passed, at least, one gressions,—such a code, blessed be God, ex-heart is enlarged. He is strengthened to go Master has set before us to contemplate, but 14:) we confess that it is a good land, who give out of their deep poverty, uphold bour daily in asking why you live? Have ists! It is the gospel, and the victim is forth and labor. He feels that he was not to the excellence of which He never expects but exaggerate the difficulties of attaining those societies which are the glory of our you discovered it? Can you say with Jesus Christ! Every page of that book made to live for himself. He feels that he us to attain. This, indeed, is an acknow- it: its old dwellers (the deeply-seated infirmthorough heart-felt conviction, that after offers you freely heaven, happiness, eterni- is not his own but is bought with a price. | ledged impossibility: we must do as well as ities of the flesh) seem too strong to be overdeath man sinks into nothingness, or that ty, on the sole condition—if condition it can He is in earnest to glorify God by deeds of we can, but need not even aim at a close come. But as Caleb and Joshua said, and band who work the Sunday schools of our

It is good to draw near to God because it that which we are to be towards God, He "Let us go up at once, and possess it; for presence. This is not our rest, yet we cling He tells us to be. And even thus with our is with us." "How long," asks Joshua, the Lord's day, but working in an employ to it. It is seldom that we desire to depart faith: in that which God is to us, we are "are ye slack to possess the land which the ment the very doing which is a relaxation, state of soul which will be satisfied with upon earth; or we shall be enthusiasts, ex- of our inherent feebleness, should ask, "By

The Strength of the Sunday School Teacher.

What is the strength of the Sunday school

with our own thoughts concerning Him, as erted in Him that even now liveth for our should begin the self-denying work in any we are habitually accustomed to express justification. Christ is the same, whether other strength than this, "Even the youths them, without a silent confession of the His love be shown in dying for us or in shall faint and be weary, and the young ways, neither are our thoughts like His different administration. "Reach hither," Sunday school teaching are quite incomthoughts. The more deeply we penetrate then, He may still say to many a cold and patible. I have seen those who did not clergyman attract some. I have seen the years, by the reports of its religious perse We have been told, by the greatest of novelty of the effort attract others. I have demanded of her earthly parent,-"Thou advance surely in any course, where the others again. But I never saw one perse- notoriety. Florence, its most call brated continually! At other times, young holiday No, you exclaim, no, it is impossible that I wife feels the same. Both are reluctant to give the Holy Spirit to them that ask Him, our endeavours are directed, there can be onward he goes, onward continually !- organiscs society, makes this world a field with their children. It is remarkable how up into everlasting life. The Gospel places religious course we should employ all the "Where are you going, old man?" "I know not; but I go onward." "When will you find at the end of your part." The Gospel places we should employ all the of blood. No! annihilation cannot be the closely the loss of Sabbath-keeping habits is you find at the end of your journey?" "I know not; but I go onward." "And what will you find at the end of your journey?" "I know not; but I go onward: on the end of your journey?" "I know not; but I go onward: on the end of your journey?" "I know not; but I go onward: on the end of your journey?" "I know not; but I go onward: on the end of your journey?" "I know not; but I go onward: on the end of your journey?" "I know not; but I go onward: on the end of your journey?" "I know not; but I go onward: on the end of your journey?" "I know not; but I go onward: on the end of your journey?" "I know not; but I go onward: on the end of your journey?" "I know not; but I go onward: on the end of your journey?" "I know not; but I go onward: on the end of your journey?" "I know we were fully persuaded as yet the end of grace more steadily, if the midst of a system as exact in each particular detail, as it is grand in its comparation. There is no particular detail, as it is grand in its comparation of the sabbath, it may be presument to the end of your journey?" "I know we were fully persuaded as to the object we were fully persuaded as to the same tempers—to the same tempers—to see the same tempe

he wearied with the week's work; does the before day, to do His Father's will, and he mont. And now the interest began to ex also rises to do His will. Is he tried with tend; many were inquiring for the better the contrary tempers, the waywardness, the way; Bibles flew as on the winds; souls flagging attention, the listlessness of some were soundly converted, and became humble

period, when old age or the acquisition of a would declare himself innocent? The posi- a distance from him and bid him take it up. comprehensive, than we have been accus- them was also the mind which was in Christ naught and in vain—yet surely my work is Jesus-until they were complete in Him, in with the Lord and my reward with my

and private circumstances of that noble country were analyzed, it would assuredly be found that those who are working hard awakens a desire to be in his immediate does not, it seems, mean us to be that which we are well able to overcome it; the Lord all the week would be seen working still on cheering their hearts, and exercising the spiritual instincts of their loving souls.

Thus Christ from first to last is the sought. Nearness to God always creates a not be Christiaus: but we are not to look ings, far ampler privileges—even those laid strength of the Sunday school teacher. He begins the work because Christ's love constrains him, and continues it, because the love of Christ, the example of Christ, and the power of Christ, will not let him give think our God to be altogether such a one as we are ourselves,—asking for what He Spirit, saith the Lord."

we have our answer given us,—
it up. He is patient therefore and "hopes to the end, for the salvation that is to be brought" both to himself and at least to some of those he teaches "at the revelation of Jesus Christ .- Rev. Canon Champneys.

> Correspondence of the Christian Advocate & Journal Letter from Europe.

Tuscany—Religious awakening there—The Vaudorshurch—Persecutions in Juscany—The case of Cecchetti
The law against Protestantism—Prospects.

MR. EDITOR,-I have thus far, in my letters from Italy, confined myself to the "Kingdom of the Two Sicilies" and the States of the Church;" advancing north ward, the next most important section we into the counsels of Almighty wisdom, the doubting disciple, "thy finger, and behold more forcibly are we struck by a beneficence My hands; and reach hither thy hand, and drop off, and turn back from the work. I drop off, and turn back from the work. to dust, armies, as he passes, meet in deadly word, vice merely legitimate gratification, spect is greatly promoted by the workman attract some. I have seen the representation our sole thrust it into My side: and be not faithless, but the representation our side thrust it into My side: and be not faithless, and be not faithless. Father the added "blessing" which Achsah practical thinkers, that "it is impossible to seen a kind of spiritual romance influence Madiai family has especially given it a bad

man to stop to indulge awhile in friendly until the whole fabric of society is dissolved.

The workman feels that to be able to appear thus on the Sabbath, is something to appear thus on the Sabbath, is something to another, and allow others are attracted to such a fallow of the same, technique of power impels him—onward he goes, onward trine. The discription fills you with alarm. Worth exerting himself for. His industrious on the Sabbath, is something brings of watch their money without being bribed into tole-only to be made known to Him, who will tainable one, before us, as the end to which their money without being bribed into tole-only to be made known to Him, who will tainable one, before us, as the end to which their money without being bribed into tole-only to be made known to Him, who will tainable one, before us, as the end to which their money without being bribed into tole-only to be made known to Him, who will tainable one, before us, as the end to which their money without being bribed into tole-only to be made known to Him, who will tainable one, before us, as the end to which their money without being bribed into tole-only to be made known to Him, who will tainable one, before us, as the end to which their money without being bribed into tole-only to be made known to Him, who will tainable one, before us, as the end to which their money without being bribed into tole-only to be made known to Him, who will tain the strength. folk invite him to share in their pleasures, to be made to rise early—it may be, to take to be made to rise early—it may be, to take to be made to rise early—it may be, to take to be made to rise early—it may be, to take to be made to rise early—it may be, to take squader money and time, because one of the effects of such extravagance will be to be made to rise early—it may be, to take to be made to rise early—it may be, to take squader money and time, because one of the effects of such extravagance will be to be made to rise early—it may be, to take squader money and time, because one of the effects of such extravagance will be to be made to rise early—it may be, to take squader money and time, because one of the effects of such extravagance will be to be made to rise early—it may be, to take squader money and time, because one of the effects of such extravagance will be to be made to rise early—it may be, to take squader money and time, because one of the effects of such extravagance will be to be made to rise early—it may be, to take squader money and time for the form any leavent more than that are reluctant to be made to rise early—it may be, to take squader money and time for many lta-mans to receive the form the form any lta-mans to receive the observation of many lta-mans to receive the bem created, first or their lata as the form any leavent more than the form any

The "reaction" of the revolutionary

"what they should do to be saved?" and

among the steeps of the Alps, the Vaudois pastors could be obtained who sooke the for our friends in the future. The devil oc- his soul from Christ as surely as, when the that they seem to have been sheltered in

last, and he perseveres.

Does he find that lessons which he has sufficient to show what must inevitably be