

This seems, to the newly-enlightened eyes, to be almost the burden of the Old Testament revelations. And when we come to the New; and meet there the person of Jesus, and in the person of Jesus, the whole narrative in the whole portraiture becomes luminous with this spirit! The babe in the manger is haloed with it. The youth in the temple shows it, no less than a supernatural wisdom. The eyes of the man who looks upon Jerusalem are tearful with its evidences. The voice of the friend who makes the cottage so beautiful and sacred to its affectionate inmates bears the patina of the tenderest sensibility towards others on all its liquid harmonious tones.

Through the whole life of Jesus shows the kindness of God; not effeminate and unbecomingly soft, but a kindness that is in the secret of his death it is concentrated to an effluence before which the heart that attentively considers it must melt into sympathy, or be turned to ashes!—Oh this infinite kindness God is shown to us through Jesus. And thus we become more luminous than ever. How the Scriptures take a clearer significance, as related to this perfect expression of his character; as interpreted in the light that emanates from Immanuel!

It is well for us to seek it. If we have had it, we should prize it as above all worldly or artistic accomplishment, or of scientific knowledge. It is a centre of truth in theological systems; an element of the richest, most refreshing, and purifying religious experience. To what penitence for sin, to what effort for duty, to what fervent and unquenchable love for his character, will this intimate and perfect persuasion of his kindness naturally prompt us? The affections that visit us, how may they ever be interpreted by it; until not only the bow shall be seen amid the storm, but the very clouds of our sorrow shall itself brighten like the Apostle's "into a shining pillar of the Divine Presence!"—Independent.

Provincial Wesleyan

WEDNESDAY, SEPT. 29, 1854.

This Paper is sold, and may be seen free of charge at No. 24, Strand, London, where Advertisements and Subscriptions will be received for this Periodical.

No communication will be inserted without the writer's name and address, and we do not hold ourselves responsible for the opinions or sentiments of our correspondents. Correspondents are requested to send their communications, and write the names of persons and places very distinctly.

The Provincial Wesleyan is the largest, and, for its class, the oldest of the Religious papers of the Lower Provinces. Subscribers will confer a favour by recommending it to their neighbours.

To-morrow the various committees of Christians in the Province of Nova Scotia will, we presume, assemble in compliance with the proclaimed desire of His Excellency the Lieutenant-Governor, to offer into God thanksgiving for his merciful exemption of us as a people from the awful scourge with which he so generally afflicted the nations of the world. To glorify the name of the Lord is all that is the duty of the Christian. "Praise is comely for the upright." Even in those darker dispensations of the providence of God, when mystery veils his dealings with the children of men, faith impels us to adore and praise the unerring wisdom that doeth all things well. But when His goodness is more than ordinarily conspicuous in our preservation from dangers which surround, or death which threatens us, how supremely imperative the obligation to cherish in the heart and show forth with the lips emotions of filial gratitude! And what spectacle could Earth present more heavenly, more pleasing and acceptable, than that of a people prostrate before the God of the Universe in reverent and thankful acknowledgment of His wonderful mercies wrought to them? Would that our Province might present, in all its beauty, a scene like this on the coming day. Would that from every inhabitant of our country might ascend the thanksgivings of a heart profoundly penetrated with a sense of unmerited favours and resolved henceforth to dedicate its days to Him whose protecting care had preserved it to life.

If we would properly improve the day which we are called to observe, we must make it a time of quiet and scrutinizing self-examination. The sins of a community which call down the judgments of Jehovah, are the aggregate of the sins of the individuals composing it, and he must have little knowledge of his own heart who supposes that he does not contribute to the general amount. It behoves us therefore in a season like the present to take a review of the blessings which we have received at the hand of God, to inquire what returns we have made for them, to trace the course of our past lives and mark with deep contrition of soul, wherein we have done short of our duty. These exercises cannot fail to be profitable, if entered upon in the right spirit; and unless we are actuated by this spirit in our approaches to God's service will be vain, and our thanksgiving will not go up before him as an acceptable sacrifice.

Praise and Thanksgiving.

It is one of the earliest instructions given us by philosophy, and which hath ever since been approved and sanctioned by the wisest men of all ages, that the original design of making man was, that he might praise and honour Him who made him. When God had finished this goodly frame of things we call the World, and put together the several parts of it, according to His infinite wisdom, in exact number, weight and measure, there was still wanting a creature in these lower regions, that could apprehend the beauty, order, and exquisite contrivances of it; that, from contemplating the gift, might be able to raise itself up to the great Giver, and do honour to all his attributes. Every thing indeed that God made did, in some sense, glorify Him. As, inasmuch as it served upon it the plain mark and impress of the Deity, and was an effect worthy of that first cause from whence it flowed; and thus might the heavens be said at the first moment in which they stood forth, to declare His glory, and the firmament to show his handiwork: But this was an imperfect and defective glory: The sign was of no significance here below, whilst there was no one here as yet to take notice of it. Man, therefore, was formed to supply this want; and with powers fit to find out, and to acknowledge, these unalike perfections; and then put into this temple of God, this lower world, as the priest of nature, to offer up the incense of thanks and praise for the mute and insensible part of the creation.

A neglect in this case doth certainly involve in it a very high degree of guilt and folly: for it is (we see) the neglect of our duty and honour, our interest and our pleasure, all at once. It is to omit doing that, which we were purposely sent into the world to do; and to omit doing which, all the other affairs of life are with one continued impetuosity: That, which we have so many obligations to do, and no excuse for leaving undone; since praise is within every man's reach; there is no one but hath it in his power to be thankful.

God commanded the Jews to acknowledge His sovereignty and beneficence by sacrifices; a Christian is bound to do the same, and to do it with a more perfect heart, and with a more perfect knowledge of the things which he is to offer.

ly and a troublesome way of worship. Of us he requires only the cheap and easy offering of thankings and praises,—and shall we not pay it?—Alas! how do we not. Every thing proves an hindrance to us in the way of this our burden duty and service. We are too idle or too busy to attend upon it. And even when we find leisure enough, yet how cold and how insensible are we, whilst it is going forward! We drive rough into him with our mouths, and honour him with our lips, (perhaps) but our hearts are far from him. And do we then know what it is to praise God becomingly? Do we remember how the great teacher thanksgiving sums up every one of the faculties to assist him in it? Bless the Lord, O my soul! and all that is within me, bless His holy name! It is a work that will employ all that is within us—will call for all the application, and vigour, and warmth, that we can possibly bestow upon it. Cold and languid praise is no praise; this sacrifice can be no longer acceptable than while it is burning.

To those men who live in the contempt of this day, we have also something to say, if they would bear us in mind. They are generally such as presume to take a high sense of the dignity of human nature, and bear no small respect to their own understandings. Now, though other parts of religious worship should happen to be too mean and low for such great minds to take up with; yet, in this, methinks, might deserve to be thought equal to them. Let confession and prayer go only for the arts of whining and begging, and be as much beneath them as they imagine; yet surely, praise hath somewhat in it so great, and so noble, as may invite them to practice it. 'Tis a subject fit for the most enlarged capacities to dwell on, and such an one as even those who would disdain themselves raised and improved by it.

If it were possible for these men to have a relish of any thing in this kind, we would desire them to make the trial; to take the hymn, called *Te Deum*, into their hands, and to read it attentively; and then tell us truly, whether they did not perceive themselves to be somewhat raised and improved, whilst they were perusing it. And these effects, of which every man, who joins in that hymn, must be sensible, are owing to that majestic plainness and simplicity of thought which go through it, unadorned by words, unenlivened by figures! It is the matter alone which supports the expression: And because the matter is heroic, contained, in the excellencies of the Divine nature, the pure and genuine objects of praise; therefore is the hymn itself so lofty and moving.

But, alas! we speak in vain! The men who are bold enough to slight a duty of this rank and character, will easily slight every thing that can be offered to bring them to it. All we can say to them is, that, as God made them for his glory, he will certainly serve the ends of that glory upon them, one way or another. And therefore, if they will not freely praise him for his goodness in this world, they will surely, whether they will or no, contribute to the praise of his justice in the next.—*Attorney.*

Windsor Bazaar.

MR. EDITOR.—On Thursday the 7th inst., the Ladies of the Wesleyan congregation in Windsor held a Bazaar towards assisting the building fund of our new place of worship. The attendance was large, indicating that the favourable countenance and support given to the cause was general. The proceeds were cheerfully encouraging, amounting in all to £110. If we were in the habit of hoisting signals here, the one we would display should be, "Well done Windsor Ladies." Our sincere thanks are tendered to those friends in Halifax, St. John, and Horton, and especially to those of other Churches in this town, who have so kindly and liberally aided our undertaking.—Also to Mr. Edward Carron for the use of his large room, and to all others who have in any way rendered assistance in this work. Yours &c., JAMES ENGLAND. Windsor, Sept. 16th, 1854.

India.

The deeply interesting narrative continued in the following letter, will excite fervent prayer in the mind of many friends of Missions, that such cases may be multiplied, and that after long toil our brethren in India may now, from day to day, see fruit of their labour. It is with profound gratitude to God that we record the fact, that now the East India Company, abandoning the policy hitherto observed in all its educational movements, has issued instructions to the Indian Governments, that a system of education shall be organised, under which all schools shall be supported by Grants in Aid, from a public revenue, without any interference on the part of the authorities with the course of religious instruction. Even in institutions wholly maintained by Government, the Oriental languages are to be taught, without teaching either the Hindu or Mohammedan religion. The importance of these regulations cannot be exaggerated. They open to Christian agencies an opportunity for taking the education of India, under their own control, to an extent; for it is now notorious, that the natives flock to Mission schools, wherever efficiently managed, in preference to all others. But to take advantage of such an opening, all churches ought at once greatly to increase the number of their Missionaries. Our own Missions are in crying need of extension. We trust that it will not be many years before they are more worthy of so great a trust, and at present.

EXTRACT OF A LETTER FROM THE REV. BROTHER E. JENKINS, DATED ROYAPETTAH, MAY 5th, 1854.

Remarkable Case of Conversion: Opposition of Heathens.

Before I say anything of the Managoody and Mattaniam Circuits I will relate a happy instance of successful teaching connected with the Negapatam English school. I shall venture to give it at some length, because it brought out a few facts of exceeding interest, most of which occurred under my own eye. Before I went to Negapatam Mr. Hobbay, our Assistant Missionary, had written to us about a Heathen lad of high caste, who had been for some months seriously impressed with the truth. He was a scholar, and the head pupil of the school. His convictions became so clear and urgent, that he applied to Mr. Hobbay for baptism. He was the youngest son of his father, who so far indulged him as to allow him to sleep occasionally in the Mission-house. Mr. Hobbay thought there would be no great obstacle in the way of his admission into the church when I arrived. Having examined the boy, whose name is Somasandram, and drawn from him a most gratifying evidence of his knowledge of the truth, his experience of its power, and his having seriously weighed the consequences of the step he had resolved on, I wrote to his father, inviting him to come over to the Mission, stating that his son wished to be a Christian, and asking whether there would be any great objection to his being baptized. The father came. He was an old man, with a white beard, and a very ill-humoured countenance. He explained that the boy had been a scholar under our care for two years; that he was convinced that the Christian religion was true, and ardently desired to be baptized; that he was not a child, but a lad between fourteen and fifteen years old, and capable of giving an account of his convictions,

and that he would let us know in about ten days; adding, however, that Somasandram was not opposed by him. Mr. Hobbay and myself saw that this mildness and concession were assumed. We objected to the delay, since the boy's mind was made up, and he, his father, professed an unwillingness to yield to his son, and at the same time, said the man now, just to see his friends, come home with us, and I will send him again." With that he turned, and looked into the face of his son with mingled tenderness and authority, and, quickly catching the boy's hand, said, "Come on!" glancing reproach at us: "Is he not my own child? Will you rob me of my begotten, whose mother is dead?" saying which he forcibly dragged the lad towards the door. This we resisted. "No," said we, "you shall not compel him; he shall go of his own free will." He then clung convulsively to his son, and screamed to the top of his voice, in accents so piteous that my heart quaked to hear him. "My child! my child! my child!" We made him relax a grasp which was well nigh suffocating the poor boy; but it cost me a struggle to resist further.

The afflicted father then sent for his eldest son. He presently made his appearance. From a warning that Somasandram gave of the desperate character of the individual, we had bolted the door. He looked in at the window, a tall athletic man, and demanded why we had locked up his little brother, the little insane boy! whose misfortune had made doubly their duty to protect him. "He has been out of his mind," continued the man, "four years, and I can bring evidence to prove it." He ran to the window, and declared with much gravity that Somasandram, a patient of his, was subject to wanderings of intellect; particularly when the moon was full. (It was full moon then.) He stated moreover that the boy's family had spent some two or three hundred rupees in treatment for him: the relatives could bear witness to this. As they began to come up in great numbers, this testimony became clamorous and universal. We endeavored to point out the folly of such a charge against one who was the first boy in the school, who excelled in all his studies, and could reason with any of them on the resolution he had made.—To this one of them replied that it was the nature of this insanity to show great senseness and aptitude for learning. Other Hindus of the same caste, but of great respectability, now joined them, and sternly insisted on our producing the boy. They said they were all relatives, and would have him. We answered that Somasandram was at liberty to go with them, but that he had made up his mind not to go; he had abandoned Heathenism; and while we were there, they should not lay violent hands upon him.—They then pressed forward to the window, a still increased number of them, and they would not let us break in upon us. "The boy! the boy! the boy!" They shook their fists at us, glared upon us with most imprecating eyes, and roared and foamed like a torrent. We refused, expostulated, entreated; but to no purpose.

The Mission-house was now in a state of siege. Mr. Hobbay and myself, with two or three native Christians, who were too timid to face the storm, were but a feeble defence. We had sent for constables; but for three hours no help came. At last I began to despair. As a last effort to abate the fury of this diabolic mob, I singled out a man who appeared to be one of the most intelligent among them, and I endeavored to discuss the matter calmly with me. This I did to gain time. He drew near the window, and, turning to the people, commanded them to be silent. I allowed him to open the subject and talk without contradiction. He thought he had gained me. He appealed to my goodness of heart, to my sound sense, to my position. Was it righteous to deprive a father of his child?—Could such an act be pleasing to God, whose Minister I professed to be? A parent had entrusted to me the care of his boy's insanity, did I need a more palpable sign of aberration of mind, than this act of disobedience? While he was talking, a constable came up; and, as others were following, the crowd drew back. We were truly thankful to God for the deliverance. It is impossible to describe what we suffered during these three hours. I thought once, when I ventured out amongst them, they would have made me their victim. Soon after the arrival of the police, a Native Magistrate drove up; a Bramin, evidently of great sense and acuteness. He saw our position in an instant, and told me that he should not give up the boy until the case had been brought before the Collector, that we would confer in his decision, whatever that might be. He asked Somasandram a few questions, was satisfied that he was not detained against his will, and approved of our resolution of keeping the lad until the case should be tried by the Collector.

But the story goes long: the rest shall briefly be told. The next day the judge gave us his opinion that as the boy, under the Hindu law, was under age, he must return to his father. We referred him to late decisions in the Madras Courts. But he said that though English law was administered in the Supreme Court, in the country, Custom Hindu law prevailed, and he must return to his father. The people, who had been so ready to deliver Somasandram to his father, and as we feared to Heathenism. A few days after this event, I left Negapatam for Managoody, in company with Mr. Hobbay. We talked a great deal of the boy, and earnestly besought God to watch over the good seed which had been placed in his heart, especially as now there would be no word or example near to encourage its growth. On the afternoon of our arrival in Managoody, as we were going to visit the school, we met Somasandram trudging up to the Mission-house. He told us that after we left the Collector's kitchen, his father took him to a village about three miles from Negapatam. His other relatives were going to burn his tongue, as a punishment and purification for his sin; but his father would not suffer this. They took away his school-books, stripped off the dress in which he used to go to school, and confined him to a certain house in the village. The people flocked to see him. Some abused him, others argued with him, others laughed at him. He said he felt great distress, not from this treatment, but at the thought of losing his soul; he was sure of losing his soul, if he could not go to the school and the chapel. "I remembered," he continued, "the seven other spirits which entered into the man, and made his last estate worse than the first, and I knew I should be worse than ever if I became an idolater again." One evening, when he had been there about five days, he took the opportunity of slipping out, while those in the house were playing at cards, and ran away. He had heard of our intention of visiting Managoody, and started off in search of us. He chose an unusual route to evade pursuit, and walked the journey (forty miles) in two days. The poor little fellow looked hungry and tired. At first we were puzzled how to dispose of him; we could not detain him, for his friends would come and demand him. We could scarcely advise him to return to them; we could hardly threaten terrible things if he ever ran away.—He said he would go to Madras, where the law would not take hold of him; he could there live in peace with the Missionaries, and be a Chris-

tian. Might he go to Trichinopoly with me, and from thence to the great city? I told him I could not take charge of him, but wherever I saw him I would befriend him. I gave him six annas, (8d.) just enough to support him, should he be disposed to go to Trichinopoly or return home; and at four o'clock the next morning he was off again.

The next day his father came seeking him.—The old man was much subdued, never asked whether we had seen him, but simply told us he had been looking everywhere for Somasandram, "my little son who has no mother." After a long talk, which I have neither time nor paper to record, he concluded by saying, "I give him to you! Do not let him eat or consort with low people; be a father to him." The week after, I found this singular youth in Trichinopoly, waiting my arrival at Mr. Pinkney's. He had walked the journey (sixty miles) in three days.—Here he remained with me a week; and then we started off for Madras in company. His behaviour on the way pleased me much; his tenderness of conscience, his simplicity, and his intelligence assured me that this was an ordinary instance of the power of truth. I will add that Somasandram was admitted into the church by baptism, in the Royal Chapel, on Sunday, April 23rd, after a lengthened examination in English and Tamil, on the reasons which had induced him to leave idolatry for Christ, and on his knowledge of that blessed Redeemer for whom he had been willing to suffer the loss of all things. His answers were strikingly appropriate, and his whole behaviour during the solemn ceremony evinced a knowledge and feeling of the awful words in which he professed before all to put on the Lord Jesus Christ. My next communication shall contain an account of Managoody, &c.

American Tract Society.

The Executive Committee held its stated meeting on Monday the 21st ult. Letters were read from Pastor Dreier, Bremen, acknowledging a grant of libraries of about 30 volumes each for 140 emigrant ships from that port, and requesting 2000 additional volumes for a similar purpose. A grant was made for this interesting effort. The Rev. Alfred May, Stockholm, Sweden, writes that an efficient Tract Society has been formed in that city. An edition of 10,000 copies of "Come to Jesus" is nearly exhausted, and a like edition is now at press.

The Rev. J. N. Hurd writes from Royapuram, India, requesting a Sabbath School Library, and says, "It would make your hearts glad to see how the children's eyes glow and sparkle when I bring in your beautiful little 'Child's Paper' for distribution.—Since the organization of the school, we have collected through the pupils and their friends, about \$100.—Two Sabbath school converts were baptized in the Hall of the Free Church; one was a Mohammedan native, the first that has been baptized in Madras. Messrs. Scudder and Winslow are feeble. I am the only healthy man in the mission."

The Rev. Messrs. Morgan and Hamlin write in behalf of the Armenian and Jewish mission at Constantinople, requesting a grant of \$1,950 for enlarged operations. At Aintab and Arabkir the spirit of inquiry continues and increases. The Rev. Amos Sutton, Ootica, India, gives a lively sketch of the progress of the mission in various parts of India, connected with a wide distribution of tracts; gives information of the baptism of 27 native converts, and furnishes an affecting narrative of the death of Erna, a native Christian, more than one hundred years old, who honored his profession in the trying hour, and when beset by heathen scoffers, "I shall soon be in Heaven," and shall then meet the Lord Jesus." He clasped his hands with the exclamation, "Blessed Lord!" and so passed to Heaven in the attitude of prayer.

The Rev. Mr. Doty, of the Amoy mission, China, reports the expiry of the term of office of the Rev. Mr. Church; one was a Mohammedan native, the first that has been baptized in Madras. Messrs. Scudder and Winslow are feeble. I am the only healthy man in the mission."

From China.

The Rev. Mr. Mackay, the superintendent of the Methodist mission in China, thus writes to the corresponding secretary from Fuh Chaw:—April 10th.—Night before last we were awakened from sleep by the barking of dogs and the powerful light glaring in at our windows. On running to the front of the house we saw a large fire raging in the suburbs of the city, just across the river from our house. Under similar circumstances in America, we should have run to assist in extinguishing the fire, or in saving property; but here it is not prudent for a foreigner to venture into such a crowd in the night. The natives have advised and requested us to avoid such places, stating that however commendable our intentions may be, we are, nevertheless, utterly unable to effect any good under such circumstances; while many a lawless Chinese, taking the advantage of the darkness and confusion, will try to injure us.

To day I visited the scene of the fire. It has destroyed some two hundred houses, and it has been ascertained that about twenty persons perished in the flames. Some who had perished were surprised by the rapid approach of the fire, and there were others who lost their lives while trying to plunder property. The fire began in an eating house, and as the Chinese laws hold the occupants of the house were the fire commences responsible for the accident, and punishes them most severely. I was not surprised to learn that all the persons connected with this eating-house had made their escape to some place of safety. Those who have suffered from the fire are busy to-day clearing away the ruins, and marking out their lots preparatory to rebuilding. I was interested in noticing the quietness and orderly conduct of the mass of people during the fire.

April 16th.—We were all agreeably surprised to-day by the arrival of the steamer Confucius, from Shanghai. The presence of a steamer at this place is an unusual occurrence, and the Chinese, as well as foreigners, seem pleased to see it. The steamer brings a party of men from Shanghai.

April 20th.—The Chinese officials here are disposed, it seems, to avail themselves of steam in the execution of their plans. They had been waiting for a chance to send a large apparatus of silver to Formosa, to pay the troops there. As they did not dare to send it by one of their own junks, the arrival of the Confucius was most opportune for them, and they at once applied to Captain Dearborn to take it for them. This afternoon the steamer left with the silver, having two mandarins on board to take charge of it. It was not an unpleasant sight to see an American boat passing down the Main, with a crew of eleven miles an hour. Such an event may not be so rare hereafter.

April 24th.—Confucius' back from Formosa, having gone to the island, landed the silver, waited there a day, and returned to the anchorage at Pagoda Island yesterday. The mandarins say they never saw such quick work before. It would not surprise them now to be told some "Baron Munchausen" stories about the power of steamers. I believe they are desirous of

employing the steamer come again, with a view of having it in the same way. April.—If rumor speaks truly, the Emperor of China must have been in rather close quarters not long since. It is said that the insurgents had taken possession of a portion of the immense suburbs of Peking, and were pressing hard on the gates of the city. They suffered a defeat, however, and now, it is said, they have retreated fifty miles from the capital. A later rumor states that the insurgents have recovered from their defeat, and were advancing toward Peking in stronger force than ever. The southern army of the insurgents has taken possession of Nankeen, and are about entering the province of Cheeking.

Protest against Bishop Gobat.

The London Record republishes at length the formidable list of names (in number 1,057) attached to the protest against the proceedings of the Anglican Bishop at Jerusalem, and then remarks:—The merits of the question lie in a narrow compass. Bishop Gobat was ordained to the Church on Mount Zion, first of all, to minister to the English and German sojourners and the Jewish converts, and next, to hold up the light of Evangelical, Protestant Christianity, according to the order of the Church of England, in the midst of the decayed Churches of the East, whether nominally orthodox or in a state of permanent schism. This office he has fulfilled, with simple faith and eminent piety. He was sent on purpose that he might shine, with the light of a consistent and pure Christianity, before those who are in great darkness, and sunk by the admission of impious travellers, below the Turks themselves, in respect of uprightness and common morality. It was his bounden duty, as a Christian, and still more as a Christian subject, to hold up the word of life in the midst of this moral darkness. He has done this in the simplest and most inoffensive way,—first, by scriptural schools, and next, by the circulation of a version of our Liturgy. The truth, presented thus with the force of contrast to minds long strangers to it, and the facts of Providence, in the long degradation of the Eastern Churches and immense influence given to our Protestant mission, have awakened a desire and earnest petition, in many Christians of Palestine, to be received into a purer communion than their own. The bishop has carried prudence and caution, however into his view; St. Paul believed that his life would be spared in the midst of persecution, and his ministry rendered successful, in answer to the prayers of the churches; Job declared that he would accept the prayer of God in behalf of his mistaken and censorious friends; and the rains of heaven were given or withheld according to the prayer of Elijah. It is sufficient for a believer in divine revelation to know, that "the effectual fervent prayer of a righteous man availeth much," both for himself and others; and he will meet the question, "How doest thou things by?" with another, "How doest thou things to?" with another, "How doest thou things for?" with another. "How doest thou things for?" with another, "How doest thou things to?" with another. "How doest thou things for?" with another, "How doest thou things to?" with another.

The efficacy of prayer is, however, limited by God. Individuals may commit a "sin unto death"; a sin which God will punish with death; and an Apostle gives no encouragement that "a man should pray for it." There are also cases in which Christ secures to the penitent sinner the blessing of justification to eternal life? Because such is the merciful appointment of God; such are the provisions of that gracious covenant into which God has entered with mankind. Prayer and faith derive their efficacy from the will of God; and the reasons of that will perhaps the light of heaven will fully explain. Till the people of God are glorified, they must submit to walk by faith.

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Out-Door Preaching.

The practice of out-door preaching, by Ministers of our Church, is rapidly extending in England, and, so far as we can learn, is attended with the happiest results. Large numbers of people have heard, by this means, the glad sound of the Gospel, who might perhaps have died in ignorance of it. So effective indeed has this agency become, that we learn by our late papers, the Bishop of Salisbury has inaugurated his Episcopate by preaching in the open air to a large body of railway labourers at Wilton. This is significant, and is a striking proof of the earnestness of our efforts now being made by our Church to meet the wants of the times. The Record says:—

We can hardly be in error, in regarding the rapid increase of open-air preaching as a symptom of growing vigour on the part of the Church. It is an honest effort to obey the Divine command, "Go ye into the highways and hedges, that my house may be filled." Nor does there seem to be any reason to doubt that men are by degrees learning this work, and that God is granting a blessing. For many years past we felt the chief difficulty to be, that there were no efficient out-door preachers, and that a person like to attend first a crowd of passers-by was rarely, if ever, to be heard. This objection to the effort seems to be gradually disappearing. A deeper earnestness has filled the minds of those who labour, and it seems tolerably certain, that to a considerable extent, good is doing by their efforts.

But, at this stage of the question, a thought necessarily suggests itself to the mind, which ought perhaps to be generally circulated; and it may react on much that has been defective, and may thus tend to improvement even where improvement was not originally proposed. We hear it said, and doubtless truly,—that by going into a public thoroughfare, and addressing the crowds in a warm, familiar, but earnest and solemn manner, their attention is roused, their hearts appear touched, and hopes are thus excited that souls may be saved by this out-door preaching, which would otherwise, to all human apprehension, seem likely to be lost.

Now we accept all this as true, and as much real gain. Beyond a doubt the Gospel message is thus dropped into the ears of men whom no inducement would bring within the walls of a Church. But side by side with them may stand others with whom the style of the discourse makes rather the place in which it is delivered makes all the difference between acceptance and non-acceptance. We wish to ask, what would have been the result, had these same sermons been preached in the church? We know of one or two instances, in which sermons, such as would be regarded as fit for Smithfield or the Seven Dials, are now preaching in a large church; and the result is, that the church is filled with poor people, up to the very doors.

Placed in this light, the question surely becomes a deeply important one. Good is being done by out-door preaching. Is that good done by merely changing the places in which a sermon is delivered? Is it the same smooth, calm,

meditative discourse that would be delivered in St. John's Chapel or in Islington Church? Or is it not something greatly different? And if it is something different, may not the inquiry be worth making—Whether it is the change of place, or the change of style, that produces the attention and the excitement? In a word: whether the sermon which is found peculiarly powerful to touch the heart, when preached in the market place, would not fill the aisles, and produce anxious inquirers, if preached in the church? We do not forget that souls need to be edified as well as awakened, but will suggest, whether, even for education, a more lively style of address than is generally adopted might not be found desirable.

Prayer Available for the Removal of National Judgments.

The following remarks taken from an old number of the Wesleyan Methodist Magazine, are appropriate for meditation at the present season. "There are some men who possess a strong inclination to mix philosophy with religion; and they seldom fail to mar its beauty, and impair its efficacy. They cannot conceive how the prayer of frail and erring man can so far prevail with God, a being of absolute perfection, as to obtain the direct communication of blessings from him; and therefore conclude, that the only design of prayer, and the only benefit resulting from it, is that of giving exercise to his holy and devout affections, and thus promoting an increase of personal piety. This opinion were correct, then all intercession for other people, so far as they are concerned, would be fruitless. A man may pray for his friends, the church, and his country, and thus exercise and strengthen his social affections, his zeal, and his patriotism; but his petitions, in regard to the objects of his solicitude, are scattered to the winds of heaven. Thus one of the most important duties of religion is overturned, and the life is given to the general tenor of the Bible. Jesus Christ taught that the prayers of his disciples would prevail with God to send forth more labourers into his vineyard; St. Paul believed that his life would be spared in the midst of persecution, and his ministry rendered successful, in answer to the prayers of the churches; Job declared that he would accept the prayer of God in behalf of his mistaken and censorious friends; and the rains of heaven were given or withheld according to the prayer of Elijah. It is sufficient for a believer in divine revelation to know, that "the effectual fervent prayer of a righteous man availeth much," both for himself and others; and he will meet the question, "How doest thou things by?" with another, "How doest thou things to?" with another, "How doest thou things for?" with another. "How doest thou things for?" with another, "How doest thou things to?" with another.

Irish Church Missions.

Were the Irish Church Missions to measure their successes by the amount of the actual conversions they have made, and more so, to poll their proselytes in answer to the sceptical cavils of cold friends or sarcastic enemies, they would make a case more than strong enough to entitle them to the general and substantial support of the entire Protestant community. But although the numerical accessions to Protestantism, won by their judicious exertions in Connaught especially, and generally throughout all Ireland, have been so large and so striking as to extract from the Romanist priests and their organs bitter and irrepressible admissions of the formidable scale and the vast successes of the society's operations; yet there are other evidences of their efficiency, less tangible, it is true, but in our mind still more satisfactory and pregnant with promise.

When we say that Ireland never before presented a field so inviting and so open, we do not speak from inference or conjecture, but upon reliable and intelligent local evidence, carefully collected within the last three months from every part of Ireland. The moral phenomena which are reported to us as peculiar to the present hour, we shall attempt very briefly to describe. In the Roman Catholic mind is observed a growing independence and reasonableness, which will never submit blindly to the guidance and the tyranny of the priest, nor reject unheeded the reasoning of religious opponents. On the contrary, where the peasantry used formerly to avoid or bitterly to resent every attempt to draw them into religious conversation, the rule is now reversed, and the same peasantry listen with interest and even invite discussion. Those whose business calls them constantly from place to place, declare that they now find controversy everywhere, and more or less among all ranks. "The openness of the people's minds," writes an honoured correspondent, "to receive all that the missionaries have to say is far greater than could be easily accounted for as being caused by any of the missionary operations hitherto at work. The change must be from God." Whether it be the immediate work of heaven or brought about by that law of moral diffusion and reflection which propagates and multiplies, in a manner often apparently miraculous, the influence of truth whose principles have once been dropped into the social soil, the change itself is a great and indisputable fact. The people no longer shrink from controversial discussion, and it is impossible to maintain a close conversation for any length of time with a Roman Catholic, encountered casually in the streets or highways, without detecting the existence, more or less frankly proclaimed, of deep-seated suspicions, respecting the soundness alike of the doctrinal assumptions and the personal pretensions of the priests.

Such is the testimony of men as likely as any to deceive themselves, and wholly incapable of consciously deceiving others.—*Dublin Warder.*

The "Know Nothings."

The associations under this name appearing to be spreading far and wide in every part of the United States, east and west, north and south.—Its influence, too, is felt every where on the elections, to the joy of some and the dismay of others. That portion of the community that has made gain of Roman Catholic votes, appear exceedingly mad against the Know-Nothings. This is especially so with a certain portion of the Democratic press. A few of the Whig presses, too, are opposed to the organization. Indeed, the real political parties seem to be alarmed at the onward movements of this occult organization. Some papers even have discovered their own and the privacies of the body; but its support is a mere fabrication in its origin. And if their secrets have been made known, this is of no account, as they can easily make such changes as will avoid any serious injury to the body at large.

The hostility to foreigners, they say, arises from the opposition of certain foreigners to the foreign influence and control. They are foreigners who bring with them industry, character, and intelligence. They resolve to keep Church and State apart; and for this reason they oppose Romanism, because it is in antagonism to the principles and exercise of freedom, such as free conscience, free speech. They favour the entire repeal of the naturalization laws, or a modification of them, to prevent frauds at elections.—They declare that "they look to the preservation