Prominital Hestenan

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

Volume VII. No. 49.

HALIFAX, N. S., THURSDAY, DECEMBER 6, 1855.

Whole No. 334.

The Blessing After Service.

'Twas within the house of prayer, And many a wounded heart was there And many an aching head was bowed Humbly amidst the kneeling crowd: Nor marvel where earth's children press There must be thoughts of bitterness.

O! in the change of human life-The anxious wish, the toil, the strife-How much we know of grief and pain Ere one short week comes round again Bend your knee lift every heart; We need God's blessing ere we part,

Then sweetly through the hallowed boun Woke the calm voice of solemn sound; And gladly many a list'ning ear -Watched, the pure tone of love to hear And on each humble heart and true, God's holy blessing fell like dew.

On tender grass like softest showers; On the parched earth like blessed rain That calls the spring-bloom back again Oh! to how many a wearied sigh Did that sweet benison reply. "The peace that God bestows.

Like dew on summer's thirsty flowers;

Through him who died and rose The peace the Father giveth through the Son, Be known in every mind The broken heart to bind: And bless ye, travellers, as ye journey on !

Where your beloved sleep; Ye who have poured the deep, the bitter cry God's blessing be as balm The fever'd soul to calm, And wondrous peace each troubled mind supply

"Ye who have known to weep

4 Young men whose cheek is bright With nature's warmest light;

Whilst youth and health thy veins with pure Let the remembrance be Of thy God blest to thee,

Peace, passing understanding, guard thee well Parents, whose thoughts atar, Turn where your children are In their still graves, or beneath foreign skies; This hour God's blessing come,

Cheer the deserted home, And peace with dove-like wings around you rise,

" Ere this week's strife begin, The war without, within, The triune God, with spirit and with power Now on each bended head His wondrous blessings shed

And then within the holy place, Such silence, that you seemed to hear The holy Dove's wing hovering near; And the still blessing far and wide, Fell like the dew at evening tide; And ere we left the house of prayer We knew that peace descended there; And through the week of strife and din. We hore its wondrous seal within.

Whitefield.

other great men, he was of very humble origin. His father and mother kept the Bell Inn, in the city of Gloucester. Whether there is such an inn now, I do not know. But, judging from Whitefield's account of his circumstances, it must formerly have been a very small concern.

Whitefield's early lite seems to have been anything but religious, though he had occaonal fits of devout feelings. He speaks of himself as having been addicted to lving. filthy talking, and foolish jesting. He confesses that he was a Sabbath-breaker, a theatre-goer, a card-player, and a romance reader. All this went on till he was twelve or fifteen years old.

At the age of twelve he was placed at a grammar-school in Gloucester. Little is known of his progress there, excepting the able for his good elocution and memory, and was selected to make speeches before the corporation at their usual visitations.

become tired of Latin and Greek, and to have given up all hopes of ever becoming with very few exceptions, would have nomore than a tradesman. He ceased to take thing to do with this strange preacher. In lessons in anything but writing. He began short, the ministrations of Whitefield in the to assist his mother in the public house that

apron, washed mops, cleaned rooms, and, in one word, became a professed common with delight. But the church did not love

But God, who ordereth all things in plain truth is, the Church of England of some better thing for Whitefield than the understand him.

been the turning point in his life. Accord- were only offered, he cheerfully preached in ing to his own journal, he had not been chapels. without religious convictions for two or were closed, he was ready and willing to three years before he went to Oxford. preach in the open air. For thirty-four From the time of his entering Pembroke years he laboured in this way, always pro-College, these convictions rapidly ripened claiming the same glorious gospel, and of heavenly faith: into decided Christianity. He became always, as far as man's eye can judge, with marked for his attendance on all means of tremendous effect. In one single Whitsungrace within his reach. He spent his tide week, after he had been preaching at with the famous John Wesley and his bro- admitted to the Lord's table three hundred toned organs in the worship, and the voices ther Charles, which gave a color to the and fifty persons. In the thirty four years of the multitude are as the sound of the whole of his subsequent life. At one time of his ministry, it is reckoned that he many waters; yet, above the rushing wind, he seems to have had a narrow escape from preached publicly eighteen thousand times. above the swelling waves, above the sound mystic. From this he seems to have been the roads and conveyances are considered. voice of Mary and her children, singing their becoming a semi-papist, an ascetic, or a delivered, partly by the advice of wiser and Fourteen times did he visit Scotland. praise and honor to "Him upon the throne, more experienced Christians, and partly by Seven times did he cross the Atlantic, back- and to the Lamb for ever and ever." reading such books as Scougal's "Life of ward and forward. Twice he went over to It is one of Charles Wesley's hymns God in the Soul of Man," Law's "Serious Ireland. As to England and Wales, he familiar in your own worship,—not inaptly the Protestants." God in the Soul of Man," Law's "Serious Call," Baxter's "Call to the Unconverted," Alleine's "Alarm to Unconverted Sinners."

At length, in 1736, at the early age of The Soul of Man," Law's "Serious of Man," Law's "Serious familiar in your own worship,—not mappy the Protestants.

"Indeed," she said, with earnestness and to be called the Marseilles Hymn of Christian into a sinews of old age, from strength to remission to be called the Marseilles Hymn of Christian into a sinews of old age, from strength to remission to be called the Marseilles Hymn of Christian into a sinews of old age, from strength to remission to be called the Marseilles Hymn of Christian into a sinews of old age, from strength to remission to be called the Marseilles Hymn of Christian into a sinews of old age, from strength to remission to be called the Marseilles Hymn of Christian into a sinews of old age, from strength to remission to be called the Marseilles Hymn of Christian into a sinews of old age, from strength to remission to be called the Marseilles Hymn of Christian into a sinews of old age, from strength to remission to be called the Marseilles Hymn of Christian into a sinews of old age, from strength to remission to be called the Marseilles Hymn of Christian into a sinews of old age, from strength to remission to be called the Marseilles Hymn of Christian into a sinews of old age, from strength to remission to be called the Marseilles Hymn of Christian into a sinews of old age, from strength to remission to be called the Marseilles Hymn of Christian into a sinews of old age, from strength to remission to the mountains, they sought their counsel which was given by rappings, spelling, and sinews of old age, from strength to remission to the mountains, they sought their counsel to the mountains of th At length, in 1736, at the early age of from the Land's end to the North Foreland. America!

walked on the people's heads." From London he removed for a few onths to Dummer, a little rural parish in Hampshire, near Basingstoke. From Dummer he sailed for the colony of Georgia, in North America, after visiting Gloucester and Bristol, and preaching in crowded churches iu each place. The object of his voyage was to assist the Wesleys in the care of an Orphan House which they had established in Georgia for the children of colonists who died there. The management of this Orall his life long. Though well meant, it seems to have been a design of very ques-

Whitefield returned from Georgia after about two years' absence, partly to obtain priest's orders, which were conferred on him by Bishop Benson, and partly on business of conduct as a minister which he probably at one time never contemplated, but which was made absolutely necessary by the treatment he received. It appears that on arriving at London

after his first visit to Georgia, he found the countenance of many of the clergy no ed at his preaching the doctrine of regeneration in the way that he did, as a thing which many of their parishioners needed. The

for the church of those days. The clergy, It is the Marseilles Hymn:pulpits of the Establishment, with an occasional exception, from this time ceased. He loved the church. He gloried in her articles and formularies. He used her prayer-book him, and so lost the use of his services. The

office of a pot-boy. Family disagreements From this date to the day of his death, interfered with his prospects at the Bell a period of thirty-one years, Whitefield's lun. An old school-fellow stirred again life was one uniform employment. From within him the desire of going to the Uni- Sunday morning to Saturday night-from versity. And at length, after several provi- the 1st of January to the 31st of Decemdential circumstances had smoothed the way, ber-excepting when laid aside by illness, he was launched, at the age of eighteen, at he was almost incessantly preaching. There Oxford, in a position at that time much was hardly a considerable town in England, more humbling than it is now-as a servitor | Scotland and Wales, that he did not visit. When churches were opened to him, he Whitefield's Oxford career seems to have gladly preached in churches. When chapels When church and chapel alike eisure time in visiting the city prison and Moorfields, he received one thousand letters doing good. He formed an acquaintance from people under spiritual concern, and

twenty-two, he was ordained deacon by His regular ministerial work in London, Bishop Benson, of Gloucester, and began to when he was not journeying, was prodigious. run that ministerial race in which he never His weekly engagement at the Tabernacle

world.

drew breath till he was laid in the grave. in Tottenham-court Road, which was built His first sermon was preached in St. for him when the pulpits of the Established Protestant atmosphere of the United States, but how can I help it? The people are so bly clad, bright eyed, intelligent, loooking Mary-le-Crypt, Gloucester. It was said to Church were closed, were as follows :- upon the minds of the papal immigrants kind to them! And John does not care; have driven fifteen persons mad. Bishop Every Sunday morning he administered the from Ireland, is scarcely any longer a questand what can I, a poor woman, do? They was wending my way home through one of up, the scene was changed Benson remarked, that he only hoped the Lord's Supper to several hundred commution. Their liberalizing and disenthralling will go with the children in the alley; and the principal thoroughfares of our great memadness might continue. He next accepted nicants, at half-past six. After this begand effect has been roundly denied; but it is they all go to the Protestant Sunday School, temporary duty at the Tower Chapel, Lon- prayers and preached, both morning and denied no longer. The witnesses to it are and I cannot stop them." While engaged there, he preached afternoon; preached again in the evening multiplied by the ten thousand; and the "Well, now see how it is with yourself. continually in many of the London churches, at half-past five; and concluded, by address- priests have become so alarmed, that in You do not go to mass,—nor to contession, shook as if his little frame would fall to and among others, in the parish churches of ing a large society of widows, married peo- order to stop the process they have set them- - and your children go to a protestant Sun-Islington, Bishopgate, St. Dunstan's, St. ple, young men and spinsters, all sitting selves to work to stop the emigration from day school! Does not this look as if you Margaret, Westminster, and Bow, Cheap- separately in the area of the Tabernacle, that down-trodden island which they have were going after the many who are leaving side. From the very beginning he obtained with exhortations suitable to their respective made a by-word in all the earth. A priest, the old religion and going over to the Proa degree of popularity such as no preacher, stations. On Monday, Tuesday, Wednes- distressed beyond measure at the change testants?" This I uttered with rather a probably before or since, has ever reached. day, Thursday and Saturday evenings, he which so rapidly passes on the immigrants, scolding tone, but mingled with kindness.— To say that the churches were crowded delivered lectures. This, you will observe, in a letter to Ireland, in which he would diswhen he preached, would be saying little. made thirteen sermons a-week. And all suade all good papists from coming here, insinuated charge, I again asked her,-

That any human frame could so long endure the labour he went through, does indeed seem wonderful. That his life was not Once he was nearly stoned to death by a Popish mob in Dublin. Once he was nearly murdered in bed by an angry lieutenant of the navy at Plymouth. Once he narrowly escaped being stabbed by the sword of a rakish young gentleman in Moorfields; but he was immortal till his work was done. phan House ultimately devolved entirely on He died at last at Newburyport, in North him a world of responsibility and anxiety America, from a fit of asthma, at the age of ended. only twenty-four bours before his death. It was an open air discourse, two hours long. Like Bishop Jewell, he almost died preaching. He left no children. He was once married, and the marriage does not seem to have contributed much to his happiness. onnected with the Orphan House. And But he left a name far better than that of now we reach the era in his life when he was sons and daughters. Never, I believe, was obliged, by circumstances, to take up a line there a man of whom it could be so truly said, that he spent and was spent for God.

Tribute to the Wesleys.

14th, 1854:-

Bishops who traditional dogmas and priesthoods. Eng- tion does not increase the tithes of the pr got into a state of excitement about a man upon the general life, and powerful minds testantism make the priest's per boil in Ame- of, I can ask God to forgive me, and he may ance from that in which I first met him. who simply preached the gospel, and put strove to create a soul under the ribs of that rica; and the priests on both sides of the go to the devil." forth warnings against fanaticism and en- death. Who succeeded best, the men of Atlantic will, ere long, unite in their efforts thusiasm. In short, Whitefield's field of inspired heart or the men of cold calculato keep the Irish in Ireland. The priests her mind with an honest bluntness and diusefulness within the church was rapidly narrowed on every side.

| Institute the first term of the scentical cighteenth century, the heart carried the day; in England among their people, by the lightness of their rectness which proved her to be a character. The experiment was made, and the result The step which seems to have decided religious zeal got the better of prosy utilita- purse; and their restlessness under the whip was entirely satisfactory. Our institutions preaching. He had gone to Islington, on a set on fire men chilled with the frigid mate- mind, but to the body-not to the conscience powerfully, on the minds of our papal im- hunger. Sunday in April, 1739, to preach for the rialism of the Encyclopædia, and soon read- but to the nerves—her logic is the argumen- migrants. And the priests might as well vicar, his friend, Mr. Stonehouse. In the ing with bloodshot eyes and blood stained tum fustis; and where her arguments and attempt to stop the gray twilight of the him with several questions, which were of midst of the prayers, the churchwarden hands the burning pages of Rousseau's plea logic are not piously received, it is a sure morning from developing into noontide light this tenor. The following is from J. C. Ryle's excelcame to him and demanded his license for for God and the people. Probably we can sign of inadelity! Let in the daylight and as to prevent it! lent work, "The Priest, the Puritan, and preaching in the London diocese. This, name no better specimen of English utilitational disarm the priest, and alas! what remains The poor Irish priests, what is to become Whitefield of course had not got, any more rianism, in the last century, than Paley, the for the poor Irishman. Nothing but the of them? In Ireland, the people are leavthan any clergyman not regularly officiating noted moralist, so luminous in his style and Bible, prosperity and Protestantism! And ing them for America, or turning Protesin the diocese has at this day. The upshot so blameless in life. But who of us is not he loses his soul, because he no longer pays tants. In America, they are so rapidly turnof the matter was, that being forbidden to ready to believe that Charles Wesley's the priest for pardons!! preach in the pulpit, he went outside, after hymns have had more power in renewing I resolved a short time ago to test for them remain at home. But they will nei the service, and preached in the church- the faith and virtue of the English people myself the extent of a change which a few ther remain at home nor cease turning "ir yard. From that day he regularly took up than all the moral essays of Paley, with his years' residence in our country produces on fidels"—that is, Protestants! So that there the practice of open-air preaching. Where extreme jealousy of emotions and ideas, and the minds of the uneducated Irish. And a is a poor prospect before the priests, both in get drunk." ever there were large open fields around his careful calculation of consequences! fit opportunity soon presented itself of car- Ireland and America. And what is to be London; wherever there were large bands Listen to some of those thrilling strains that rying my resolution into effect. I was concome of them? If they stay at home their spend your Sundays in a more Christian- Monster, and each fell pale as death; but of idle, church-despising, Sabbath-breaking mingle the genial feeling of home and friends with a friend in his counting-room, chapels will be emptied; and if they come like manner. Now, how would you like to (in the resurrection death shall be destroyed people gathered together, there went White- with the sacredness of religion, and we can when an Irishwoman presented herself with here, the people become "infidels." eld and lifted up his voice. The gospel so understand in some measure why it was her basket of apples. She was large and advice to them is to act upon the principal proclaimed was listened to, and greedily re- that the peasantry of England were spared well developed, with a fine broad face, and that "honesty is the best policy." If they ceived by hundreds who had never dreamed the frenzy that crazed the people of France an eye full of life and fun, and an accent will only, like the people, give up the mass of visiting a place of worship. In Moorfields, in Hackney Fields, Mary-le-bone songs of Zion. Look to the streets of Paris Fields, in May Fair, in Smithfield, on Ken- at the dawn of the reign of terror, and see chase, I went to her basket and askednington Common, on Blackheath, Sunday that strange procession of armed men and after Sunday, Whitefield preached to admir- women, with the thirst for blood in their ing masses. Ten thousand, fitteen thousand, eye, marching towards the palace of their fine russet apples as you ever tasted." twenty thousand, thirty thousand, were im- king, keeping step to a martial strain so puted sometimes to have heard at once. grave, and yet so enkindling, as if composed The cause of pure religion, beyond doubt, for Godfrey and his crusading armies on children, all yet young; and my husband, John perfect rest. The earth shall have its Sabwas advanced. Souls were plucked from their way to Jerusalem under the red-cross is no better than he ought to be, poor man." the hands of Satan as brands from the banner. Listen, and it is clear that no call burning. But it was going much too fast to Christian chivalry rings out in that music, for the church of those days. The clergy, It is the Marseilles Hymn:—

tal crown, that inflames this procession and money." And, as I gave her my advice, I bath. Next to God's Word, God's Sabbath the nation; no abiding life can come out of took two apples and gave her three cents.— is the right and privilege of man. Infidelity such moral and spiritual death. But turn to England. Recur to some scene of almost for more extended conversation. cotemporary history when such vast multitudes met upon the great plains, or upon the mountain-side, or the sea-shore, to hear heaven and earth, and called David from that day was not ready for a man like White- the mountain-side, of the seasons, the heaven and earth, and called David from that day was not ready for a man like White- the new apostle who had found a live coal keeping sheep to be a king, had provided field. The church was too much asleep to from God's altar whilst the clergy of the establishment were rehearing their privileged dulness to scanty and nodding congregations. Mark that multitude by the seashore, spell-bound by the preacher, who seemed to awe down the wind and the waves, for he afterwards said, "God gave me so clear and strong a voice, that I believe scarce one word was lost." The sermon closes, and the great company are subdued, melted to contrition by the pathetic cadence of John Wesley's manly word. Then rises, first from a few voices, then with increasing volume from the great company, a strain at once brave and reverent as if Michael the allegiance the battalions of the militant can a poor woman like me, with seven chil-

The winds and the waves join like deep-His journeyings were prodigious, when of the great multitude, rises the sweet, clear

The Irish Apple Woman. BY KIRWAN.

They were literally crammed to suffocation. this time he was carrying on a correspond- says: "It is better to live and die at home, "Now do you think that when you do go

An eye witness said, "You might have ence with people in almost every part of the faithful Catholics, than come here with a to confession, the priest can forgive these chance of being better, and in danger of be- and your other sins?" coming lax in faith and morals. Better it This question made her wince a little, as is the confession of a priest who says he scold, he had to take it.

The following is an extract from a ser- state of tenants and slaves, to be the owners devil himself?"

"They neglect the sacraments," as the priest | you not to be ashamed of yourself?" "Glance, if you will, at the great pro- says: "they lose their respect for the eler-

"How do you sell your apples?" "Three for two cents, sir; they are as

"Have you a family?" "But do you not find it hard to support have his, in its integrity, and beauty and pu-

you will sell quite as many, and make more counting-house that may not claim the Sab-This operation I knew would open the way impugns and denounces both: by God's

countryman of yours?"

and become Protestants." thing I can tell you, I will never change very inadequate echo of the chimes and har-

from the ould religion." "Indeed, to tell your honour the truth, I

ought to be, go to confession?"

"Well, where do your children go on

Sunday?" "Indeed, to tell you the truth, they go to The effect of our institutions, and of the a Protestant Sunday School; I don't like it,

is that the Irish should leave their sons and she considered it as intimating that she was down his pale cheek. daughters behind them with the precious a great sinner, beyond the ordinary mark. shortened by violence, is no less wonderful. gem of faith, than come here and leave them And she turned fully round, and planting affected at the little outcast's forlorn situaexposed to the evils of indifferentism and in- herself firmly upon her feet, she took obfidelity. . . . The greater number of viously a defensive attitude. And having children born of Irish parents in this coun- adjusted anew her basket, she thas addressed try have more of antipathy to the Irish, and me, and in a manner which led me to infer more irreligion, than the Americans." This that when poor John subjected himself to a

knows as to what he affirms. So that the "And what sins, sir, do you think I comthing is confessed; and the controversy is mitted? I go round with my apples, and The Irish in this country become now and then I have a pleasant word with I did love my mother so, even after she comfifty-six. His last sermon was preached liberal and enlightened, and under the genial gentlemen like yourself; and is there any influence of our institutions become Protes- sin in that? And when I go home, and spoke so kind to me I will try to stop crytants; or, as the howling priest above quoted perhaps find Johnny drunk, I give him a ing," and after two or three efforts to cease puts it; "they become so degenerate as to rale scowld; and do you think there is any weeping he commenced afresh, and tears chime in with that republicanism run mad sin in that? And when a poor woman kept chasing each other down his intelligent thought of, came a thunderblast, and he was which makes them lack reverence 'for the can't go to mass, or to confession, having countenance. man of God." And all this from a priest! seven children, and Johnny no better than The process is a very simple one. As he ought to be, -is there any sin in that? scarcely knowing what to say, "as long as soon as they reach our shores it commences. And if I can't help my children going to the God has called her away it to be hoped They exchange their brogues for shoes- Protestant Sunday school, where they get she is better off, and now if you will only their rags for decent clothing-their indo- good books, and are taught to read,-is there wipe your eyes and come with me, you shall lence for activity—their potatoes and cab-bage for nutritious food. This change ner at all, God help me; and when I go to "Shall I though," he exclaimed, his eyes brings its reward. They become industrious, the priest and confess to him these little sins, brightening up at the thought of partaking lent to bear the name with honour. He frugal, independent; and they rise from the if he does not forgive me, he may go to the of some wholesome food.

In this published letters, and reports of his conduct in America. They were scandaliz-

She was a Celt out and out, and snoke

THE MILLENNIAL SABBATH .- It will be day of lasting rest. When the night that is far spent is completely exhausted, and the door closed behind him. "Yes, your honor, indeed I have seven day shall be fully come, then there shall be bath which it lost by our sin. Man shall "Indeed I do, sir; but then, what can I do?" is not a labourer in the workshop, nor a toil-"Why, charge three cents for two, and ing man in the post-office, nor a clerk in the grace we will part with neither. And when

monies of that Sabbath, that rest, where we The King of "The Land of Rest" had

Cumming.

The Little Outcast:

"I have no father," answered a miseralittle fellow whom I met one evening as I

No, Sir, uttered he, and he shivered and

Yes, Sir," he murmured, casting a glance athwart his poor apparel, as much as

one clad in such tattered attire? "But your mother, have you none?" my next question.

"No. Sir, no mother," he replied. "Or no relations or friends?" " No, Sir, no relations or friends either." and a tear might have been seen trickling

What makes you cry?" asked I, much "Ah, dear gentleman, I can't help it." he

replied, and he sobbed and sighed as if his little heart would break. "Oh, but you must not cry, come cheer up, that's a man," said I soothingly.

"I'll try to, sir," said he, and then adding. "I know it looks babyish for me to cry, but menced to drink and beat me so, but as you

"Oh, fie, dont keep crying so," said I

"You shall," said I, "so wipe them quick-

mon by Rev. Samuel Osgood, a Unitarian of their own houses, to be freemen. And "But," said I,-taking the part of poor ky," bade I gaily, much pleased with the longer toward him as they were before. minister, of New York. It was delivered as the stagnation produced by ignorance and father Murphy, who was thus unceremo-cheerful aspect his hitherto woful countenace

only sufficed to cover a part of what it was "Well indeed, sir, when we lived in Ireintended to, he quickly pressed it over his by the wood-side sat an epicure, intent upon blem of the last century—that problem not gy,"—they spurn the making of God out of land the priest used to have every thing his face, soaked up his tears which had sprung pulpits of many churches were flatly re- yet fully solved by the nineteenth century— a wafer; the idea of priestly pardon for sin own way, and if he cursed us from the altar, from pure affection, and grasping my hand, fused to him. Churchwardens, who had no the secret of reconstructing the civil order |-- they will not submit to be lampooned in or whipped us in the street, there was no I led him to my home, where the evening eyes for heresy and drunkenness, were and moral principle of society upon the filled with virtuous indignation about what wreck of the defunct feudal dynasties and into the secret of reconstructing the civil order the chapel, nor to be robbed of their money, body to take our part. But he cannot do so meal was awaiting my coming; and a hasty wreck of the defunct feudal dynasties and into the streets. Emigracould tolerate Arianism and Socinianism, land and France both felt the hand of death at home, nor does the passing over to Pro- not forgive me those little sins that I spoke combed hair, gave him a different appear-

> "Well, sir, I presume you feel disposed to eat something now?" "I do, sir," was the timed reply. "Well you shall have abundance for the

present, and may God ever raise you a friend that will make good that statement Whitefield's course of action at this period rianism, and in poor France, where such shows their aversion to salutary discipline! and our Protestant atmosphere are working drawing a chair to the table, he was in a of his life, was his adoption of open-air zeal almost died out, the passion for liberty Rome addresses her arguments, not to the a great change, quietly, but rapidly and short time satisfied of that worst of pangs-After having finished his meal, I plied

What Church have you been brought up

" No Church, sir."

"No Church you say, did your parents never go to Church?" "Yes sir, they did before they became fond of drinking."

"And then they quit going, eh?" "Yes sir, they stayed at home and would "They would; well, you will, I hope,

My attend the Sabbath-school?" "O. I would like it much." will take you with me, you shall be one of victory! O Death, where is thy sting!"-

for the night. I have had a bed prepared, ineffable escorted the tried wanderers to in the room adjoining mine, where you will their final and Eternal Rest.-Lesbian rest very comfortably. So, good night." "Good night, sir," he repeated, and the

The next day he became a Sunday-school hild, a few years afterwards he embraced the ministry, and now is the Reverend gentleman who preaches in St. — Church and is beloved by all who know him. Yes. that little outcast is now a kind husband, an affectionate father and a "good Christian."

wisdom, and the uncertainty of human exis- especially the "Union des Eglises Evangel-"Would you take me," I said, "for a that last Sabbath comes—the Sabbath of all tence, I fancied myself on the summit of a iques de France"—a combination of dissentcreation - the heart, wearied with its tumul- lofty mountain, while beneath, on an extendtuous beating shall have rest; the soul, fe- ed plain, multitudes of people spread them- late revolution (1848) seemed to favour the sne rapidly took the measure of my person, and said, "Indeed I hope you are, sir." vered with anxieties, shall enjoy peace. selves, all intent upon a journey to the better mutual recognition of dissenting paron, and said, "Indeed I nope you are, sir. The sun of that Sabbath will never set, or "Land of Rest." The country through ties. Before that revolution they either had veil its splendor in a cloud. The flowers which they must pass, although in many not the political right to consolidate themome "

"Indeed to the Catholic, sir, thanks be to that grow in its light will never fade. Our respects pleasant, was under the control of a selves in this manaer, or were too timid to earthly Sabbaths are but faint recollections very tyrannical governor, who hated his claim it. "Well, now you can, perhaps, tell me of the heavenly Sabbath, cast down upon the subjects, and sought their everlasting deswhy so many of our country people, on coming to this country, change their religion, from so great a height and so distant a ly by throwing a mist over their eyes, and world. The happiest Sabbath heart, whose causing them to believe that the land they Well, indeed, I know they do; but one very pulse is a Sabbath bell, hears but a sought was his trrritory and subjected to his

tions, my good woman. How long is it is ever new, and yet ever sung.—Rev. Dr. would lead and introduce them to his court; practically effective. what was my astonishment to see that few seemed to prize it as they should. Some have not been for a good while. But how OBJECT OF LOVE.—Remember that God glanced at its pages merely, and threw it by dren, and John no better than he ought to are but to pass through our pleasant fields, detached portions of it for their guide, stoutbe, go to mass? But I shall soon go again."

After playing her a little on the matter 1. while in one fair relation to After playing her a little on the matter, 1 while in our fair palaces, or our meaner cottages; but to bait in the way of our full ta- loose their way.—Some placed the book with "How long since you have been to con- bles, or to spare diet. But then man does their choice articles, supposing it would act his proper employment, when he prays and as magic to attract and keep them in the "Indeed I have not been for a good while; ons proper employment, when he prays and as magic to attract and keep them in the does charity, and mortifies his unruly appearance."

Most of them seemed to trust catholic converts. but how can a poor woman like me, with tites, and restrains his violent passions, and to what others said about the book, and as seven children, and John no better than he becomes like to God, and imitates his only opinion differed, concluded it was of little son. Then he is dressing himself for eter-Well, now," said I, "see how it is with nity, where he must dwell or abide, either as well as they could in finding a way, they "Concordat." Napoleon was really a Proyourself; you have not been to mass nor to in an excellent, beautiful country, or in a should get on in their Journey well. Others testant at heart, so far as he was a Christian confession for a good while; and I am very prison of amazement and eternal horror. ridiculed the book as written by some gloomy at all. His object was to organise the relimuch afraid you are going just as many of Without much time, a weary life, and a dilour country people are going: you will soon quit the church altogether, and go over to the Protestants."

Without much time, a weary life, and a dilligent circumspection, we cannot mortify our guide, they prefered to guide themselves.—
Another class declared the book to old and God we be not found to have grown like the "Indeed," she said, with earnestness and sinews of old age, from strength to remiss-

sadly contradictory were cont ed and followed. I pl: my knees, and wept at their man to direct his footsteps

tude were moving in every direction. fore left my elevated station and followed : their train. First, I overtook a youth, proud and daring in his gait; he scorned reprost laughed at fear, and rapidly advancing and "I will not be restrained, the country is be fore me, I have the prospects of a fair and prosperous journey, why should I listen to the gloomy tales of age; are not thousands to ask me how could it be otherwise with by my side; I need no guide." Just then a lion from the thicket seized him for a prev and he was gone. Next I perceived a blooming maid, beautiful and gay; she sang of love, and only longed to be caressed and flattered in her charms. She gladly lent her ear to the Deceiver's elequence, and hastened with him to "The gate of Death."

A man in middle life attracted my attention. Money was his aim. To gain it. comfort, honesty, friendship, and honour floated like a mote before the breeze, but the whirlwind came and on its wings bore off this riches. Now came a devotee to pleasure Around him sang the muses, and at his feet the Bachannalian nymphs pressout their sparkling wine; he seemed a while to roll in luxury, but soon tired nature claimed redress and laid him in the grave .--Across my path there came a man of lefty mien. His eyes uplifted showed his aspirations to be great, he wished to live to hear his name whispered on the wind, and whatt

not! Then came a mighty warrior, ambition to control his fellows, marked his very footsteps. Proudly he scorned the voice of innocence and woe, and shouted at the dying groans of captives. But to his ear came the sad fearful words, "Thou art a worm and not a man," and lo, he whithered like the moth. Then came a traveller too indothought the world in haste, and wondered why so much was thought of wealth, fame or pleasure; he only wished to plod along as best might suit his ease. Rest was true bappiness, and this alone he sought; but on his track came abject poverty with all his train and took the sluggard captive. Down an effort to supply his ever longing appetite; his only care was for his meat. though his pondrous weight forbade his walking, yet by some unseen agency he movwhich he never woke. "Alas," said I. " and are there none who seek the one true path?" Turning to the right, I noticed an obscure, straight and narrow path. Here and there, as far as the eye could reach, travellers were seen proceeding onward. Frequently they looked wthin the Guide Book and devoutly asked the favour of the King's Chief Agent, who always came to their relief and helped them through all danger. 1 saw them halting, trembling, falling, then with new vigor rising to proceed with quickened step. Mighty foes assailed them, striving to turn them from their purposes. I saw their bleeding wounds and heard their groanings, but their wounds were quickly healed and with new courage they pursued

their way, singing, "Our trials and our sufferings here, Will only make us richer there, When we arrive at home.

As they neared the confines of their new and happy land, a terrible foe came forth to meet them, sword in hand. It was a fearful time; one mighty blow from the Grim when) in an instant, waking to new life and beauty quite too bright for mortal eyes, they "Well, you shall go there to-morrow. I rise and shout, "O, Grave, where is thy

Letter from Paris.

PROTESTANTISM IN FRANCE. -- NO. III. Mr. EDITOR .- Besides the two great Protestant bodies noticed in my preceding two letters, there are dissenting Churches in France whose character is more decidedly evangelical, and whose influence on the reviving faith of the True National Churches is of vital importance. I come now to lay While reflecting on the folly of human before you some information respecting them, r.g Churches, formed in 1849, when the

terian principles, attempted to form a union the majority of them were too jealous of the independence perhaps of their local responsibility also, for so close a relation; they organized, therefore, not a Presbyterian "Well, now, let me ask you a few ques-"rest not day and night," in which the song sent to this country a Guide Book which Church, but a "Union"—very simple, yet

Please understand distinctly that this combination embraces, almost exclusively, Churches that sprung from the "National Reformed Church," and which retain its old Few other Churches have entered the Union,