## Provincial

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## Beligious Miscellany.

WAKING.

I have done, at length, with dreaming Henceforth, O thou soul of mine Thou must take up sword and gauntlet, Waging warfare most divine. Life is struggle, combat, victory : Wherefore have I slumbered on With my torces all unmarshaled. With my weapons all undrawn? O, how many a glorious record Had the angels of me kept, Had I done instead of doubted, Had I warred instead of wept!

I have wakened to my duty, To a purpose strong and deep, That I dreamed not of aforetime. In my long, inglorious sleep: O, those olden days of dalliance, When I wantoned with my fate, When I trifled with a knowledge That had well-nigh come too late ! O, how many a glorious record Had the angels of me kept, Had I done instead of doubted Had I warred instead of wept

Yet, my soul, look not behind thee: Thou hast work to do at last: Let the brave toil of the present Overarch the crumbling past. Build thy great acts high and higher; Build them on the conquered sod Where thy weakness first fell bleeding And thy first prayer rose to God! O, how many a glorious record Had the angels of me kept, Had I done instead of doubted. Had I warred instead of wept !

THE NEW MAN: OR MAN'S SPIRITUAL

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BY REV. GEORGE JOHNSON.

The use and limitation of human reason, and the necessity of a divine revelation in order to Man's New Creation.

of his information. Man, who is accountable which do not come within the province of reato God, and must be either rewarded or punished in the future state, should not be satisfied erful the grasp of his intellect. with merely an acquaintance with his material soul. This is the department of knowledge, which is of infinite importance! Among all the rank supreme! How requisite then to attain

profitable to direct." (Ecc. x 10) In treating on Maa's Spiritual State, we may naturally inquire, "Whence did man originate?-What was man?-What is man?-What has God done for man ?- What should man be?-And what will ultimately be man's future destiny?-These are questions of vast importance, and can only be properly answerby the pencil of divine inspiration. If we had no other guide than mere reason, the light of nature, or tradition, we should be utterly incapable of satisfactorily and scripturally apswering all or any of these questions.

Man, it must be admitted, is a rational be ing,-a moral agent,-accountable to the Great Author of his existence, and must be rewarded or punished for his conduct, -consequently, his conduct must have respect to some law or rule, which determines the quality of his ac-

That Man is a Moral Agent, we presum will not be denied. By a moral agent we understand one who is capable of performing must be performed voluntarily, and with rewho performs moral actions cannot be compelled to act by any power superior to himself. If he were compelled to act, he would not be a free agent, but a mere machine or creature. impelled by the irresis ible power of the mover, and consequently could not be accountable moral agent acts from his own free choice. without any compulsions. Whatever he does is done voluntarily, therefore, if according to that law or rule, which determines the quality of moral actions, his actions justify him; but

spiritual state. doubtedly possessed of reason, by which he is dity of depreciating reason, are too apt to overtwo or more ideas, and by comparison can discover whether they agree or disagree. He gitt of God, but as little less than divine. The rything which comes within the province of of revelation, and that all revelation must come | Christ will have no sharer with Him in the | ple; and he will accept of no consent but in | solemnly avouch Thee for the Lord my God; earnest consideration of eternal realities. in

culable value in the investigation of truth, has reasoning. By its native light the former exits limits, beyond which it cannot pass. Were pect to be guided into all truth, and led into lies wherein you have trusted; let all go, if its limits, beyond which it cannot pass. Were the attempt made to fully solve any of the attempt questions above referred to by the light of reason only, we hout any assistance from reversation, though cultivated to its utmost extent, it into a demon; the other converts it into a literary lecture, this tion, though cultivated to its utmost extent, and its utmost extent, and used by the most capacious minds, versed and used by the most capacious minds, versed goldess. But these fearful extremes should be eousness in which they trust; and let naked, gives you leave, every man, to put in his own sus Christ the only means of coming unto Thee, was all right enough. The young speaker in all the arts of logic and philosophy, we carefully avoided. should find it perfectly impotent for the accomplishment of a work of such magnitude.

Man is, undoubtedly, endowed with reason, limits

these particulars. Unassisted reason would place us in no bet-Ir is said, "The proper study of Mankind der to love, obey and worship God; or what may be influenced by passions and interest, no is Man!" But to obtain a correct knowledge of will be his future state, either with respect to matter what his reason may discover, his reaman is not merely to study his actions, physi- his body or his soul, rewards or punishments! son, which is capable of being thus corrupted, is, indeed, far from being the only proper study faculty or capability of the human mind, by gion. To adopt its dictates, as the only stand- God in Christ. of mankind. To acquire a knowledge of the which it can perceive the existence, relations and of right and wrong, would be to follow that and vigor, is a subject worthy of a rational be- and properties, and deduce correct conclusions tainty. Its weakness being such, it cannot dising; but here his investigation should not end. from true and clear principles. That man is cover all those truths essentially necessary to It should extend to man's mental being and in the possession of this faculty will be readily spiritual nature. Nor should this be the limit admitted. Yet he cannot comprehend things,

Reason is man's grandest distinction and body and spiritual nature; but, especially, he superiority over the irrational creation. By reashould acquire proper conceptions of his spiri- son he is supposed to be, and actually is, distual state, or the religious character of his own tinguished from animals, and evidently surpasses them. Man is governed by reason-the lower animals by instinct. In man we discovacquisitions of the human mind, this should era superior principle by which he rises far above the whole of animal creation. This su that wisdom which is, through divine influence, perior principle is reason, which the Divine Being stamped upon man's immaterial nature when originally created. By its guidance and irection, under the light of revelation, God has placed the whole of human action.

Reason cannot be instinct, or instinct reason because they are diverse from each other Reason, in all its operations, is either inattentive to those impulses by which instinctive pro pensities are governed, or else by the exertion of its power, suppresses these emotions. It either instance reason is fully distinguished trom instinct; not only as one faculty differ from another, but as actually possessing a power by which it can withstand impulse

The superiority of human reason over i stinctive impulses, and its refusal to be guided by them, demonstrate that it is accompanied with judgment. On the perceptions, relations comparisons, and deductions, which reason leliberately and freely makes, are the decision of judgment founded. Reason also traces the ideas which are presented to the mind, through all their labyrinths, previously to their adoption moral actions. For actions to be moral they It retrospects the past, investigates the present calculates the future, and sheds its light upo spect to some rule or rules, law or laws, which everything which comes within the sphere of determine whether they be good or evil. He its operation. These are all branches which belong to the province of reason. Human reason, or man, by that important faculty, has then an elective power, through the exercise of which, the influence of motives ceases to be irresistible. He is able to prefer one to another when even their claims are, to all appearance, for his conduct, whether good or evil. But a equal. By it the past is reviewed, the present surveyed, and the tuture anticipated; and by its estimated comparison, he forms the final election or rejection of them.

This faculty, which is of such imm not agreeable to this rule of action, he is guil- has both its use and its limitation; its advocates seen; that upon your present choice depends ty, because all acquitted or condemned. As man can only is acquitted or condemned. As man can only acquitted or condemned acquitted or condemned. As man can only acquitted or condemned a do that which is morally good or evil, as a less. They consider it of no consequence in meral agent, the moral agency of man is inse- the investigation of truth; yea, actually disparably connected with vital religion or man's pise and vility it as a real hindrance. Others, however, run into a perfectly opposite extreme. Man is then a rational being. He is, un- They being strongly impressed with the absur- Christ:capable of determining the relations between value it. One party decries it as utterly worthcan distinguish between what is right and rationalists may consider reason as next to in sinner never be received or Him, till he lets can distinguish between what is right and rationalists may consider reason as next to in sinner never os received of Rim, this ne lets but by consent. His people are a willing peo- and earth to record this day, that I do here small portion of the time to be advoted to an the trust in Him alone. So in the n the turf," though an excellent gift of God, and of incal-

the human eye, is formed by its Maker, capa- to save them that are lost.

willing to use it as the gift of God, and the handmaid of religion, they will ever be of great proving and defending the truths of revealed mandment, that we should believe on the name of the command:

| This is His command: This is His command: The command of importance in the things of God. We are then religion, although it must not be received as a of His Son Jesus Christ." (1 John iii. 23) There is a two-fold covenanting with God. take Thee for my only Guide: I renounce mine instead of the vero power of the Quarterly to use reason as as an assistant to revelation perfect standard by which all the mysteries of 3. The promise of God: "Behold, I lay In profession or in reality; an entering our own will, and take Thy will for my law. and not as superior to, or in the place of it. religion must be measured prior to their reception. And since Thou hast told me I must suffer if constitution of the Quarterly Meetings, year

tance, inspiration, authority and design. It noble faculty, imparted to us by God, through Now, having this three-fold warrant,—the nant, are visibly, or in profession, entered grace assisting, to run all hazards with Thee; however, could not originally discover the es- which we may deduce certain conclusions, from warrant of God's ordination, command, and into it. The latter is also two fold. sential doctrines of the Bible; or be of itself a truths presented for our consideration, and promise,—you may be bold to adventure on 1. Virtual. Which is done by all those shall part between Thee and me. sufficient rule of either our faith or practice. which come within the province of reason. Christ, and to apply yourselves to Him thus: that have sincerely made that closure with God And because Thou hast been pleased to give Could reason alone convey to us any correct Reason, however highly we may be induced to \_\_. Lord Jesus, here I am, a poor captive in Christ which we have spoken of. Those me Thy holy laws as the rule of my life, and information of maa's origin and pristine state? extol it, has its limits, and we must allow, that Would it have raised the vail, and permitted us many important truths contained in the Bible, His wrath and curse. Wilt Thou, Lord, unto look beyond our present condition, to that are placed beyond its capability to either disstate of primitive perfection in which our first cover or properly comprehend. Those then save my soul? Do not, Lord, refuse me; for ally covenanted with Him. parents were originally created. Had not revelation come to its assistance, we must have erable, and capable of being demonstrated by continued without any certain knowledge of mere reason, independent of revelation, egregithe Father hath sealed, the Saviour of sinners? to our choice. And this may be, either only though my flesh contradict and rebel, I will enman's primeval innocence, holiness or happi- ously err, and those who place such stress upon The Lord God hath sent me to Thee, hath bid inward, in the soul; or outward, and expressed deavor to order and govern my whole lite acuess, except what might be transmitted by trareason, in matters of religion, as to conclude me come; He hath commanded me to believe, dition. Nor could we, by the mere efforts of reason, attain any information respecting the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the content of the cannot perfectly comprehend by reason, esteem the cannot perfectly comprehend by reason, esteem the cannot perfectly comprehend by reason cannot perfectly comprehend by the cannot perfectly comprehend by the cannot perfectly comprehend by the cannot perfectly compr covenant of works under which man was originally placed,—of the test of his obedience,—
it too highly. A law may be reasonable in itself and the self although men do not allow it, or do not the self although men do not allow it. the seductive influence which was used, by an know the reason of the law-giver. By reason mightest well have put me back: but since I to Him. aposta e spirit, to draw him from his allegiance we may distinguish good from evil, and truth come at the command of the Father, reject me to his rightful Sovereign; or of his fall, the from falsehood, or comprehend those particu- not. Lord, help me! Lord save me! Art is this solemn and express covenanting with flaw or falsehood berein, Thou wouldest discurse of God pronounced upon the guilty, and lars which come within the precincts of reason; Thou not He concerning whom the Father hath God; and, first, in order to the putting this cover it to me, and help me to do it aright. man's expulsion from Ellen. Without either yet many of the truths of revelation may be. promised, He that believeth on Him shall not matter into practice, take these few direcrevelation or tradition be must, notwithstand- and doubtless are, above reason, or be ond the be confounded?' I come, Lord; I believe. tions:ing his reason, have been wholly ignorant of powers of the human mind, or which could not Lord; I throw myself upon Thy grace and have been known without revelation.

Allow human reason all the perfection of ter position, with respect to the design of God, which it is susceptible, it must be admitted. from Thy door; on Thee will I trust, and rest, relative to man's present state of existence; that it may be corrupted by passions, prejudithe duties which he owes to his Maker, to him ces or interests, therefore it cannot be a sure self or his fellow men: the obligations he is un-Reason, we are aware, signifies that power. cannot be a certain and infallible guide in relihe known believed and obeyed. Could it even discover them, such are its temptations to corruption, that we have no warrant but that son, however highly cultiveted or however powtruths and transmitted the same to posterity, gage thoughtlessly to you know not what. still, as we have no authority to assure us that to it, be involved in inevitable doubt and un-

(TO BE CONTINUED.)

FREE FROM SIN. BY IDAH AHLBORN.

Free from sin! ob, cheering thought, That once will come the day When sin, with all her pangs and pains, Shall cease to hold her sway;

When we no more must strongly curb The heart's impure desire, But every thought shall then be pure

As gold tried by the fire; When we no more must overcome Our passions all too strong.

Us to the path of wrong. Oh! here on every side are we By Satan's wiles beset; And that we love what we should hate

And sinful pleasures cannot temp

Must be our main regret. But in that land of purity What joy to us 'twill be,

To worship him with perfect praise Who made the singer free Oh! there no sinful, wayward thoughts Shall our great bliss alloy; But then our hearts shall harmoniz

With heaven's love and joy.

DIRECTIONS TO PENITENTS AND B LIEVERS FOR COVENANTING

The Passages given here may be conveniently read in the public service in the beginning of the year

I. GET these three principles fixed in yo heart: That things eternal are much more onsiderable than things temporal; that things portance, in the investigation of revealed truth, not seen are as certain as the things that are

II. Make your choice. III. Embark with Christ. There are two things which must necessari

be supposed, in order to a sinner's coming to

1. A deep sense of his sin and misery. 2. An utter despair of himself, and

may despise it as useless; and denominate it, these go their way," as He said in another or He will be nothing. to infidelity or irreligion. One party degrades they would not come; or if they come, let

would be confounded at every step. It would be of perceiving and distinguishing the objects was a subject to grasp subjects so stupendous, and which surpass the powers of stupendous and which surpass the powers of stupendous and which surpass the powers of stupendous and stupendous and which surpass the powers of stupendous and st

mercy; do not refuse me! I have not whither gracious acceptance of you. else to go. Here I will stay I will not stir and venture myself. God hath laid my help on Thee, and on Thee I lay my hope for

pardon, for life, for salvation. If I perish, I perish on Thy shoulders; if I sink, I sink in Thy vessel; it I die, I die at Thy door. Bid me not go away, for I will not go." IV. Resign and deliver up yourselves t

And this giving yourselves to Him must b 1. That He appoint you your work.

2. That He appoint you your station. It is necessary, beloved, to sit down and consider what it will cost you to be the servents it may have vitiated them. If we consequently of Christ, and take a thorough survey of the suppose that it may have discovered some whole business of Christianity, and not to en First, see what it is that Christ doth expec this is the case, we should by merely trusting and then yield yourselves to His whole will Do not think of compounding, or making your own terms with Christ: that will never be al-

> Go to Christ and tell Him, "Lord Jesus, Thou wilt receive me into Thine house, if Thou wilt but own me as Thy servant. I will no stand upon terms. Impose upon me what con ditions Thou pleasest, write down Thine own articles, command me what Thou wilt, put me to anything Thou seest good; let me come under thy root, let me be Thy servant, and spare own, but give up myself to Thy will in all

ommand of you and the disposal of you : "Make metal, whether higher or lower, finer or coars- to Thy mercy.

and at His disposal; then you are Chris- without righteousness or strength.

servants. Upon your entering into covenant with God, the days of my life.

human reason originally to discover. Reason however, are proposed to it, reason can no 1. God's ordinatios. This is He whom God share in the blessings of the covenant. "Thou wretched, miserable, blind and naked; a most ly different pulpit services. Little progress in may to a certain extent, comprehend what God longer perceive and distinguish them, than the the Father hath appointed, and sent into the hast avouched the Lord this day to be thy God, lostbsome, polluted wretch, a guilty, condemn- the work of converting men, or spreading has been pleased to reveal, though altogether buman eye can see what is not presented to it. world, to bring back His exiles to Himself, to and to walk in His ways, and to keep His staincapable of discovering it without revelation. Reason then has its powers, its uses and its save sinners. This is He whom God the tutes, and His judg- servants of my Lord, much more to be solemnly preaching as this. Father hath sealed: hath marked Him out for ments, and to hearken unto His voice; and the united to the King of Glory; but, since such is or rational understanding, which places him far Reason is of vast importance in the investig - that chosen Person in whom is salvation; bath Lord hath avouched thee this day to be Ilis pe Thine unparalled love, I here, with all my power above animal creation. He is an intellectual tion of religion. Attempts have frequently been sealed Him His commission, for the redeem- culiar people, as He hath promised thee." accept Thee, and take Thee for my Head and being, capable of intelligence, and of using his made in order to prove that reason is inimical ing and reconciling the world to Himself. (Deut. xxvi. 17, 18.) Observe it. The same Husband, for better or worse, for richer for rational faculties. These faculties are bestow- to revelation, and consequently can be of no "Behold My Servant, whom I uphold; Mine day that they avouched the Lord to be their poorer, for all times and conditions, to love, ed upon him for noble purposes; and it properuse in religion, but never was anything more Elect, in whom My soul delighteth; I have put God, the same day the Lord avouched them to honor and obey Thee before all others, and tais ly regulated, by a well balanced mind, acquaint fallacious. It is undoubtedly of considerable My spirit upon Him: He shall bring forth be His peculiar people. The same day that to the death. I embrace Thee in all Thine vote as follows: For union with Eastern Bried with the use and limitation of reason, and use in acquiring a knowledge of, examining, judgment to the Gentiles." (Isaiah xlii. 1.) they engaged to keep the commandments of offices; I renounce my own worthiness, and

Now, that which we would persuade you to

2. Consider distinctly all the conditions of

3 Search your hearts, whether you either been exhorted to. Especially consider what about my heart from sin to God. your sins are, and examine whether you can O dreadful Jehovah, the Lord God omniporesolve to forego them all. Consider what the laws of Christ are, how holy, strict, and spiritual; and whether you can, upon deliberation, when he is a few many covenant-Friend; and I, through Thy infinite grace, am become Thy make choice of them all, (even those that most as the rule of your whole life. Be sure you be clear in these matters; see that you do not lie

Secondly, Compose your spirits into the most serious frame possible, suitable to a transaction of so high importance. and rely upon His promise of giving grace and and strength whereby you may be enabled to

strength, to the strength of your own resolutions: but take hold on His strength.

in His strength never to go back.

all the servants of my Lord: let my dwelling from the bottom of my heart, renounce them pertinent sanction of a particularly happy quobe in the dust, my portion in the wilderness, all; firmly covenanting with Thee not to allow tation from parallel passages of Revelation. my name and lot amongst the hewers of wood my self in any known sin, but conscientiously to or drawers of water, among the door-keepers use all the means that I know Thou hast preof Thy house; anywhere, where I may be ser- scribed for the death and utter destruction of of Thy house; anywhere, where I may be serviceable. I put myself wholly into Thy hands:

put me to what thou wilt, rank me with whom thou wilt; put me to doing, put me to sufferiag; the me to sufferiag; the me to sufferiag; the me to suffer is given to Thee, or laid said for the death and utter destruction of all my corruptions. And whereas, formerly, I have inordinately and idolatrously let out my affections upon the world, I do here resign my let me be employed for Thee, or laid said for the death and utter destruction of all my corruptions. And whereas, formerly, I have inordinately and idolatrously let out my affections upon the world, I do here resign my them, and the always apparent singleness of turn such weather as this when he can't get work, and the Easter water bottles bursting. Ye may laugh; but Jndy Manogue stopped me on the road yesterday to know what she ought to do. Her bottles of Easter Water thee; exalted for Thee, or trodden under foot ing before Thy glorious Majesty, that it is the for Thee; let me be full, let me be empty; let me have all things, let me have nothing; I tengle and heaville freely and heartily resign all to Thy pleasure and disposal."

Integrating the conviction in the minds of his hearers that the conviction in the minds of the conviction in the minds of his hearers that the conviction in the minds of the business—well the conviction in the minds of the business—well the is a true ambassador of Christ, and has a big black bottle was split in two with the fair and disposal."

Beloved, such an agreement with Christ as you have here been exhorted to, is that wherein the essence of Christianity lies. When you have chosen the incorruptible crown; that is, when the such a special content of the such as a special content of t up your whole interest and all your hopes with Christ, casting yourself wholly upon his merits;

wicked suggestions I resolve, by Thy grace, never to yield. And because my own rightwhen you have understandingly and heartily eousness is as filthy rags, I renounce all confiresigned and given up yourselves to Him, dence therein; and acknowledge that I am of effect, and at the same time properly reresolving for ever to be at his command, myself a hopeless, helpless, undone creature, buking another class of preachers, the

tians indeed, and never till then. Christ will And forasmuch as Thou hast, of Thy botbe the Saviour of none but his servants. tomless mercy, offered most graciously to me, minister filled a pulpit, where per aps, eight He is the Author of eternal salvation to those wretched sinner, to be again my God through hundred people listened to him. There are who obey Him. Christ will have no servants Christ, if I would accept of Thee; I call heaven only fifty-two Sabbaths in the year-a very within the province of reason; but wild fanatics work of saving souls. "If ye seek Me, let full to all He requires. He will be all in all, and, with all possible veneration bowing the this beguiling world. Somebody is probably neck of my soul under the feet of Thy most sa- always requiring direct and earnest religious V. Confirm and complete all this by solemn cred Majesty, I do here take Thee, the Lord counsel, in view of imminent temptation, coming Jehovah, Father, Son and Holy Ghost, for my sickness, or the approach of death. Our young Give yourselves to the Lord as His servants, portion; and do give up myself, body and soul, brother stood before such a congregation—the

By reason we can investigate revelation, and are enabled to demonstrate its truth, import tance, inspiration, authority and design. It mobbs founded."

It will reign as articles of faith and practice.

Human reason, we are free to admit, is a founded."

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It will reign as articles of faith and practice.

Human reason, we are free to admit, is a founded." verily purposing, that neither life nor death

subscribing to all thy laws as holy, just and last, on "The Social Age; its Faculties and

And now, glory be to thee, O God the Father, whom I shall be bold from this day forward to separable union. The bonds of this growth 1. Seek earnestly His special assistance, and look upon as my God and Father: that ever was to be found in the countless philanthropical Thou shouldest find out such a way for the recovery of undone sinners. Glory be to Thee societies, relief societies, etc.—which had their the covenant, as they have been laid before O God the Son, who has loved me, and washed emanation in this social principle; and although me from my sins in Thine own blood, and art they had not done much to ameliotate the connow become my Saviour and Redeemer. Glory dition of suffering humanity, and ought never have already made, or can now freely make, be to Thee, O God the Holy Ghost, who, by to cease in their labors, yet he believed that it such a closure with God in Christ as you have the finger of Thine almighty power hast turned was contrary to the purposes of an all wise

> covenant which I have made on earth let it be years of age, although he looks much older ratified in heaven.

General Miscellany.

PEN AND SCISSORS.

Zion's Herald gives us, in an editorial, this contrast. Alluding to Rev. Newman perform your promise. Trust not to your own Hall's visit to Boston it says :-

O most dreadful God! for the passion of Thy about him is simple, unstrained, and conversa- Father Hannigan's example: Son, I beseech Thee, accept of Thy poor pro- tional, rather than oratorical. His illustrations digal now prostrating himself at Thy door. I are often personal and experimental, usually, big voice, with: "Now, what's this I was condition; whether it be higher or lower, a have fallen from Thee by mine iniquity, and homely, although never a breach of the canons going to say to ye? " He pressed the foreprosperous or an afflicted state. Be content am by nature a son of death, and a thousand- of good taste. His texts are usually familiar, finger of his left hand against his temple, as if that Christ should both choose your work and fold more the child of hell by my wicked suggesting the heart and marrow of the gospel, trying to recall something that escaped his choose your condition; that He should have the practice; but of Thine infinite grace Thou hast and in nearly all his discourses he follows memory (Mr. Lowe thought he was about givpromised mercy to me in Christ, if I will but closely the textual order, opening, expounding up the attempt in despair), when he sudme what thou wilt, Lord; let me be a vessel of turn to Thee with all my heart. Therefore, ing, illustrating and enforcing the word of denly jerked up his head, exclaiming, "Ay! upon the call of Thy gospel, I am now come in; God. There has been no appearance of ay! ay! D'ye give up stealing the turn in the so I be a vessel of honor; of whatsoever form or and throwing down my weapons, submit myself narrowness of view, or of simple, extempor- name o' God!" "Everyone," he continued aneous outpourings. He has evidently very after a pause, "must steal turt in such weather And because Thou requirest, as the condieye, or the ear, one of the nobler and more tion of my peace with Thee, that I should put markable insight brought out its hidden beauties, ye didn't know it was wrong ye would not be honorable instruments Thou willt employ, let away mine idols, and be at defiance with all relations, and applications, so that the Scriptelling it to the priest; and ye think it would me be the hand or the foot, one of the most la. Thine enemies, (which I acknowledge I have ture continue to broaden and deepen before the be more disgraceful to beg than to steal it! borious, and lowest and most contemptible, of wickedly sided with against Thee,) I here, hearer, and every inference has the solemn and that's a great mistake.

The fascination which draws hearers to the poor man is not a beggar for asking a hamper

Herald gives this paragraph :-

The other Sabbath a respected young article for a magizine, a contribution for a redestitute sinners, distressed sinners, come to name into the covenant-grant. If it be not I do here, upon the bended knees of my soul, made a pleasant impression as to manner and The eye of reason, it must be admitted, like Me; who am come to this end, to seek and found there at last, it will be your own fault; accept of Him, as the only true and living way intellectual ability; but this is not preaching, if it be not there, there will be nothing found by which sinners may have access to Thee; and and his theme is not the gospel! As a denomi-Sinners, will you come now? Will you in the whole covenant belonging anto you: if do here solemnly join myself in a perpetual nation, if any other persons may be, we certainly are not called to such a work as this. Our ALL men would be masters of each other,

" the following is the result of the vote of the Meetings, yeas 290; nays, 28. Change in the have not yet reported."

The Head Quarters of Fredericton re-

ELIHU BURITT.-It is seldom that a Fred-

the lecturer drew attention to the instinct which thee this day without any known guile or reser- time, when, through the agency of the Printing vation; beseeching thee, if Thou espiest any Press and the Electric Telegraph as mediums growing-it had wedded the Old and the New World, Europe and America, in bonds of in-Previdence that all necessity for such exertions should cease to exist; for it the benevolen

> Mr. Burritt is a man of about sixty-two and bears upon his face the stamp of long and continued study. The lecture evinced profound thought, and was rendered in language chaste and beautiful, and appropriate to the subject. It is probable that he may be induced to return.

> PRACTICAL TEACHING FROM THE

Irish priests, if we may believe Mr. Kick. He has not attempted any very set apology ham, address their people in a practical, perfor, or defence of, the doctrines of the Cross, sonal, home-thrusting manner which might Fourthly, resolve to be faithful. Having en- or opened any serious attack upon the peculiar offend the Bishop of Oxford. In his "regular gaged your hearts, opened your mouths, and doubt and heresy supposed to prevail in the discourses," indeed, Father Hannigan appears subscribed with your hands to the Lord, resolve vicinity of Boston. We have not heard him to have confined himself to those abstract preach, or heard of his preaching any very spiritualities and generalities which Sir Stafford Lastly, Being thus prepared, set upon the great sermons, judged by their display of in- Nonthcote thinks most consonant with the digwork; and in the most solemn manner possible, tellect, culture, or wide reading; by their nity of the pulpit; but he made a point before as it the Lord were visibly present before your eyes, fall down on your knees, and, spreading quent expression or delivery. He is certainly forth your hands towards heaven, open your a very easy and ready speaker, with a pleasant useful. There are clergyman not a few in not to command me: I will be no longer mine lips to the Lord, in these or the like words:— voice and agreeable manner. But everything England who might do worse than fellow

He now turned round and began, in his deep,

No decent man would refuse a neighbor a hamper of turt such weather as this. And a act, even when he is sorely tempted. Spirit is a good thing, but take my word for it there's nothing like honesty; and poverty, so long as it is not brought on by any fault of his own. need never bring a blush to any man's cheek. So in the name o' God, d'ye give up stealing

TRUE GREATNESS.

Great may be be who can command And rule with just and tender sway; Yet is diviner wisdom taught Better by him who can obey.

Blessed are those who die for God, And earn the martyr's crown of light: Yet he who lives tor God may be A greater conqueror in his sight.

Custom may lead a man into many errors,