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Poetry.

"O Lord, how happy is the

FROM THE GERMAN OF DRESSLER. O Lord! how happy is the time, When from my weariness I climb Even to thy tender breast! The night of sorrow endeth there Thy rays outshine the sun, And in thy pardon and thy care The heaven of heavens is won

Let the world call itself my foe, Or let the world allu-I care not for the world-I go To this tried friend and sure And when life's fiercest storms are sent Upon life's widest sea, My little bark is confident, Because it holds by Thee.

When the law threatens endless death Upon the dreadful hill, Straightway from its consuming My soul mounts higher still; She hastes to Jesus, wounded, slain, Whence she shall not go forth again And where no death can come

I do not fear the wilderness Where thou hast been before; Nay, rather would I daily press After Thee, near Thee, more Thou art my strength: on Thee I le My heart thou makest sing, And to thy pastures green at length Thy chosen flock wilt bring.

And if the gate that opens there Be closed to other men, It is not closed to those who share The heart of Jesus then. That is not losing much of life Who art as present in the strife

Therefore, how happy is the time When in thy love I rest, When from my weariness I climb E'en to thy tender breast. The night of sorrow endeth there, Thy rays outshine the sun, And in thy pardon and thy care The heaven of heavens is won

Religious Miscellany.

said he, 'this is the fruit of your religion, stable, where I was ordered to take off my coat and vest, preparatory to the whipping. Father, said I, Is it customary for you to deserve the severe punishment you propose to inflict?' 'Defence!'said he; 'what de-You deserve to be punished for trampling on my authority, and I will show you that authority shall be maintained. 'I exing can induce me to forsake it. Is it not and on the other hand it is your duty as a salvation. My parents also prayed with parent to study my highest interest. You me; and while we wrestled, the symbol of parent to study my highest interest. have been the means of bringing me into the Divine presence was manifest. being, of giving me a being co-extensive with that of the Diety Eternal, an eternity of existence, which after the passage of a few short years of this life must end in woe or bliss; and is it not your duty dear father, the author of that eternity of being, to help me with all your might to escape the one clasping his hands in mine, 'has not the course you have pursued been directly opposite to this; has not your whole life, and the administration of your government tended to bring myself and dear sister directly to ruin, with wealth to sink us down to the constant habit to speaking severely and consoriously about preaching in her presence, unfeeling worm now feeds upon those I so that she, catching their spirit, earried it eelings overcame me and I burst into tears. I regained myself as soon as possible, and raised my eyes to proceed, but observed that the whip had fallen from my father's hand, who stood before me motionless and white as a marble block. I picked up the whip, and placed it in his hand. 'No,' said be

'I shall defer using the whip, but you must leave my house.' I told him that I prefersoul, and lighted up her passage through red the performances of every duty as a faithful son, but must abide his decision; flood. A few moments before she left us, at the same time reminding him that noth- printing upon my cheek the last pledge of a ing could relieve him of his high responsi- sister's love, 'Dear brother,' said she, 'a bilities as a parent. He dropped the whip, few months since, your influence snatched and left the stable, evidently in great agita- me from the giddy paths that lead to death, thanked God for his goodness, and prayed that what I had said might result in the greatest good both to myself and father. In the course of the day but little was said by myself, mother, or sister. They supposed I had received the whipping which had been threatened; and as I was silent, they did not feel like broaching that or any other. did not feel like broaching that or any other spirit took its flight to fairer climes, and subject. During the whole forenoon, and brighter scenes. In less than twelve months, also from our dinner table, my father was absent. Our residence was in the outskirts detail the incidents of their happy exit. of the village, not more than fifty rods from They bore a similar testimony; and, like the grove which I have already referred to, her, crossed the raging flood in rapturous to which I again resorted after dinner for triumph. Thus I have been left like the another season of prayer. Soon after en- lonely oak that bends to the sweeping temtering it, to my surprise, I discovered my pest of the mountain's top. The unbidden father some distance from me, walking back tear of lonely grief sometimes escapes my and forward, apparently in dcep study.—
Seeing that I was not observed, I withdrew, and repaired to my chamber, where the afternoon was spent in prayer that God would be with my father in the grove; for dispels my gloom and makes my sorrow I was certain that he was under the light.

awakening influences of the Holy Spirit.him (as such an absence had never before occurred) requested me to go and see if I could find him. I proceeded directly to the spot where I had seen him a few hours pre vious. When I first came in sight of him, he was sitting with his head leaning against a tree; but on observing me, he rose up and met me. I extended my hand to him,

His heaving sighs bespoke the deep emotions of his soul. Perceiving that he had As in the victory ! suspended heaven and hell. We had not

My Friend's Family.

On my way I determined that I would said he. 'I have determined to have relinot receive the threatened whipping without saying something more in justification of my will you go with us, daughter?' (addressing who was far from being a favorite in the course than I had yet done. I determined, himself to my sister, who was just entering too, to say something to my father of his the room.) 'Yes, I am sure you will both responsibilities as a parent. But what should I say, a boy seventeen years old, to one accustomed to sit in judgment, and listen to arguments from the finest talents?—

Tes, I am sure you will boul said, "Oh! I am so sorry that Bir. Missing join me; and here is dear Edward, who has forgiven me, he will pray for us.' So say so stupid and dull that I cannot bear him." And the little child had heard the remark, his arms as he could, with our mother; and Of myself I could say nothing; but the as though he had obtained the assent of all, promise of wisdom from on high led me to immediately fell upon his knees. 'O, Eda grove just without the village, where the whole night was spent in prayer for a preparation for the event. Thank God as

day dawned, light and peace, like a flood, heard your prayers, and he will still hear broke into my soul. I was strong as a giant. them. We all bowed with him, but the I knew not a word that I should say, though
I felt a blessed assurance that God would
give me words and wisdom; and I would as

strength. In fact I did not know when I ly? soon have made my defence before an assembled universe as any way. On my found myself (how long after I cannot tell) arrival at the house, I found my father up in the arms of my father, our voices both and walking his room. He had, in fact mingling in mighty prayer for his salvation. fastened the doors and remained awake all Our prayers, through the mediation of our night, so as to meet me at the door. 'Well,' great High Priest, were heard on high, and salvation's tide soon rolled over his soul .is it? Where have you been all night you disobedient rascal? 'I have been up in the grove praying, since class-meeting,' said thoughts then became wholly absorbed in I, very frankly. 'Praying, ha! a pretty story that! I'll see if it can't be cured that bore me, on whose boscm I had been after breakfast.' So saying he left me, and cherished, and who had constantly watched I did not see him again till at breakfast over me with all the affection of a mother's table. Breakfast over, taking the whip, he heart. My whole soul was drawn out in bade me follow him, and led the way to the prayer for her immediate conversion. The hariot wheels, for a time, seemed stayed, but our supplications were incessant. My father, who had again knelt by her side, condemn without giving a chance for defence? Of what have I been guilty that I praying a part of a sentence, and the balance. My mother and sister were fence can you make for wilful disobedience? both weeping in bitter accents; part of the time praying for them elves, having taken

pected opposition, continued I, when I prayers, exhortations, and shouts, with embraced religion; but I embraced it in which my father seemed over-burdened view of both worlds. I am prepared for any suffering that may be inflicted in this, but must save my soul in the other. Nothlong I continued in prayer for my mother sible that in the exercise of a father's do not know, but catching the eye of my authority, you have transcended the proper weeping sister, it occurred to me that I had bounds of parental control? And have entirely forgotten her—that I had not even you, dear father, fulfilled all the duties grow. prayed for her at all. Bitterly reproach ing out of your relation to me, as a son? myself, and still upon my knees, I clasped Our duties grow out of our relations to our her to my bosom, and bathed her with tears Maker and each other. It is my duty, as of sorrow that I had been so thoughtless .your offspring to honor and love you as a I besought God, with all my soul, for that father, and obey you in all things when dear, that only sister, that he would enable higher authority, with those of my Maker,

said I, 'God has blessed you.' 'Yes,' said she, (as we bathed each other's cheeks in months our bliss seemed complete. But the destroyer came, and they have been carried,

y to ruin, with wealth to sink us down to

'Oh father, dear father, and here my
large overcame me and I burst into tears,
ained myself as soon as possible, and
d my eyes to proceed, but observed that
thip had fallen from my father's hand,
tood before me motionless and white
marble block. I picked up the whip,
had it in his hand. 'No,' said he

unfeeling worm now feeds upon those I so
fondly loved. But two short years had
fondly loved, But two sho

'When a few more griefs I've tasted,

My friend Edward is now on Zion's At the usual supper hour he had not return- walls, a faithful and successful minister of ed, and after waiting for him till dark, my the Gospel. Not only his own kindred but mother, fearing some accident had befallen hundreds more of his spiritual children will doubtless greet him home to rest.

Talking about Ministers. " Mother," said a little boy about four

rears old, on a Sabbath morning, "who is

ing to preach to-day?" saying, 'I am glad to see you, father.— Mother feared some evil had happened to you ask, my child?" " Because, if that Minister preaches that He made me no reply, but taking my hand in his walked slowly towards the house.—

He made me no reply, but taking my hand in his walked slowly towards the house.—

out of church."

Such was an actual conversation betwee a Christian mother and her sweet, gentle, not yet settled the great question of life or death, I offered up my silent prayers that brought up to respect Ministers and to reveal of the silent prayers that brought up to respect Ministers and to reveal of the silent prayers that brought up to respect Ministers and to reveal of the silent prayers that brought up to respect Ministers and to reveal of the silent prayers that brought up to respect Ministers and the silent prayers that brought up to respect Ministers and the silent prayers that brought up to respect Ministers and the silent prayers that brought up to respect Ministers and the silent prayers that brought up to respect Ministers and the silent prayers that brought up to respect Ministers and the silent prayers that brought up to respect Ministers and the silent prayers that brought up to respect Ministers and to reveal the silent prayers that brought up to respect Ministers and to reveal the silent prayers that brought up to respect Ministers and to reveal the silent prayers that brought up to respect Ministers and to reveal the silent prayers that brought up to respect Ministers and to reveal the silent prayers that brought up to respect Ministers and to reveal the silent prayers that brought up to respect Ministers and to reveal the silent prayers that the silent prayers the silent prayers that the silent prayers that the silent praye erence the house of God; and who, in sayhour, upon the decisions of which were ing what he did, had no definite idea of the not neaning of his words, or why he uttered reached the outer edge of the grove, when them; for he had never seen or heard Mr. my father, stopping short, clasped me to his bosom, and exclaimed in tears, 'O, Edward! Sion of his own with regard to his preaching. What, then, was the explanation of his own with regard to his preaching.

dear son; O forgive me.' He never seemed his remark; and how came he to utter it? so precious to me before. I clasped my arms around his neck, and pressed my lips the result of impressions made when those to his cheek, as my only mathed a given who were making them did not dream that ing expression to my feelings, or of the he was attentive. The day before his mother versation had touched on the topic of the coming Sabbath; when, incidentally, it was congregation. And one of the ladies had said, "Oh! I am so sorry that Mr. M though no one would have supposed he had noticed it. And now, the day after, as thoughts of his heart and the cherished plans thoughts of his heart and the cherished plans

> n the remark we have quoted. And was Mr. M—— "a miserable preacher?" Was he not a serious-minded, raying man? Did he not endeavour faithully to preach the Gospel? Did he not actually preach it, plainly, earnestly, practicalin it, Making it—not for its own sake:
>
> ly? Yes. No one doubted it. He was that would be drudgery and menial service not, indeed, a man of polished taste, or finished elocution; and those of cultivated minds easily discerned defects in his style pel, and preached it seriously, faithfully, as well as he knew how to preach it. And and manner. But he did preach the Gosyet this was the impression left-unwittingy left, I grant—but still left on the mind of that little child: and which he may perhaps carry with him on to manhood, possibly influence his views of preaching, in other

cases, for many coming years. Such is my sermon; and now for the ap-1. There is too much talking about

preaching. Not too much thinking about it; for no matter how deeply you may ponder it in your heart But too much talking; at least and yet ennoble our species, and fling blestoo much talking that is not of the right sings and honor, backward and forward, over kind. Too many, far too many, if they do all time. not go to the sanctuary as they might go to the theatre, with no serious thought that it is from it as lightly, to discuss what they have certainly, if you cannot talk to profit, and sake and your own soul's sake, be silent

2. Always speak favourably of preaching, or speak not at all. Pick out the wheat, and et alone the chaff. In sermons, as in characters, there is always something good; and if you will, you may find it. And to dwell on the good, and not on its opposite, is alike the dictate of wisdom and charity; best for its influence on others, and for the reaction on your own spiritual habits. I hardly know a person who habitually draws more of Divine nourishment from sermons, from every sermon, that an excellent female friend, who makes it a fixed rule never to speak o a sermon except to dwell on what is good

3. Beware lest by speaking unfavourably of preaching you do a lasting injury to your children. A late eminent minister tells us deeply impressed by a sermon, all his serious deeply impressed by a sermon, all his serious deeply impressed by a sermon, all his serious thoughts were at once dispelled by hear-cannot be denied that there is a great deal sunderer of loves—Death? Have we found ing his parents speak slightingly of the in this little brochure which is thoroughly the gladness and the strength of knowledge ing from our knees, we found, to our surprise, that the morning had dawned. The following Sabbath we all received the solemn seal of our consecration; and for her two younger sisters are faithful Christians. And while asking a friend the reason of the difference, the answer was, that while she was growing up, the parents were orders in a direct line from the Apostles."

A Higher Calling.

It is said that Agassiz was lately offered another post than that he occupies at Cambridge, Mass. He declined. It was urged upon him by the consideration, generally thereby he would advance his pecuniary interests: the salary attached to the new call was much larger than he was receiving. "Excuse me," exclaimed the man of science, " I can't throw away my time making mo

its eyes and mouth, pricks its ears, puts its hands in its pockets, rises on tiptoe, and wonders at the man. Surely, fixing up fishscales and hammering rocks that have no gold in them, and studying vertebre, makes fools of us. As if there was any higher calling in this world than making money—any stronger motive than mere pay. "Throw away time making money." Did ever! You are beside yourself enthusiastic philosopher. Much learning doth make thee mad. Let us stop and notes down that saying. It is not the least valuable lesson Agassiz has taught us. He is devoted to material science, and counts himself in the right place, wherever that place is, from which he can stimulate others to investigation and direct their research, and upon which he can gather the best lights, and at which he can enjoy the largest facilities for doing the work to which he has given up his life; a work that seems greater as he pursues it, and more important. To lay plans, to com-plete experiments, to verify theories, to systematize knowledge in his department, takes time. But life is short, and its working

horizon of science, lights up a dark path of human progress, and makes his name im-mortal. Come to such a man, intent on his great pursuit, and invite him to something else that will make more money! He hardly has patience to answer civilly. If material science has these claims and this absorbing power, of how much more concern are philanthropy and religion! Howard visiting the festering prisons of Eu-

ours few. He grudges to leave anything

indone, which can be done, to widen the

rope, had not time to make money. Luther waking up the dead conscience of his age, and pushing forward the reformation, had

counted for by a lack of talent for getting wealth; whereas to his honor be it said, he after seven years of age. (Here is the Conhas talent which, if let loose in that direc- fessional made obligatory upon all, and even tion, would outstrip the multitude. He is conscious of this, and often it tempts him; but he keeps to a voluntary poverty: throws which as "rites sometimes called sacra-himself, soul and body, into a higher calling; feels that he durst not waste his time mak-tion or Penance. Holy Order, Matrimony. ing money. Soon his days will be past,

the bells are ringing for worship, out comes of his life. The shadow of death will fall the fruit of the seed so unconsciously sown upon him, and he must work while it is day. upon him, and he must work while it is day. Still money has its uses: it is capable of a high degree of sanctification. The Lord has need of it, through his poor and his Church. He has some of his best servants making it, and helps them and blesses them indeed. God dooms none of his servants to such service, which is about as carnal and earthly as can be conceived of ;-but mak ing money that they may be able to propartakers of it: that they may have to give to disperse, to scatter abroad with a judicious and Christian bounty-this use of money, and this only redeems them trom the low herd of mere money-makers. It exalts them to the level and co-partnership of those

who pursue more directly the grand aims and achievements of humanity.

There is a success in life that bankrupts the enumeration of figures; there are riches not to be counted in dollars and cents; there are callings that run wide of money-making,

According to the scale of greatness pro pounded by our Lord, he is the greatest

St. Paul had his eye on the dignity and honour of the Christian ministry when he so as to edify any that may hear, for God's said' As POOR TET MAKING MANY RICH. When the Master comes, there will be a hard reckoning with some servants, to whom was assigned a higher calling, who have thrown away their time making money .-

Tractarianism. The Boston Pilot, a Roman Catholic pa

per, quotes the following from the Sheffield Times, of Novr. 4th: "We have had sent us in our

have come, we presume, from head-quarters to experience pleasure by fits and glimpses in London, and which may enable us to form but intertwined with pain, burdensome

but some are higher in honor than others, archs, of whom the first is the Bishop of is a distinct assertion of the supremacy of the rope; and this is the doctrine held and taught by a party not yet excluded from the pale of the Church of England.)

The rope; and this is the doctrine held and a coruscation of a transient sunshine? Have and have thus publicly made a profession of we lighted up our thoughts to see Him who their Christian discipleship.

she teaches?"

just as taught by Rome.) helped by our prayers?"

Answer. "Yes they are." (Here is the

doctrine of prayers for the dead.)

Question. "To whom has Christ given ower to forgive sins?" Answer, "To the Apostles and their rs, the Bishops and Priests of the (Here is the doctrine of the forgiveness of sins by man, which lies at the

Popish system of indulgence, penance, and so forth.) Question. "Does the second Command-

in the negative. Question. "And is it allowable to honor

oly figures or pictures?"

Answer. "Yes; with an inferior or relative honour, as they relate to Christ and His Saints, and are memorials of them."

He was the tild the cheat he might keep the horse, if he would promise never to tell the horse, if he would never the horse never to tell the horse never to tell the horse never the horse nev Here is a somewhat disguised but easily how he obtained him. He feared, he said

Question. " Does the second Commandthe Saints and angels.'

the supreme or divine honor." (Here is a doctrine not far removed from what it leads to—the worship of saints and angels.)
Question. "What is the most exalted of all God's creatures?"

Answer. "The Blessed Virgin. (What s this but rank Popery.)
A little further on in this "First Catechism of Christian Doctrine," we come to what are called the "Commandments of the

Question .- " Has the Church power give commandments? Answer .- " Yes; the Church has power to give commandments, which all Christians

are bound to obey." (We are then told rentures would have been a waste of time. Church; (4) to confess our sins to our pas- of faith. Souls were in the crucible; the honor of tor or some other priest, whenever they trou-

upon children.")
We next come to the Sacraments, amongst tion or Penang, Holy Order, Matrimony, and visitation of the sick, or Extreme Uncby which we are made Christians, children of God, and heirs of Heaven, and are cleansed from original sin, and also from actual sin, if we be guilty of any." Here is baptismal regeneration in its most distinct and undisguised exposition.

Question. "What is the Holy Eucha-Answer. "It is the true body and blood f Christ, under the appearance of bread and

ome the Body and Blood of Christ?" Answer. "By the power of God, to whom nothing is impossible or difficult." " Is not the Eucharist also a

the Popish doctrine of Transubstantiation, without possibility or mistake.) We now come to a fuller exposition of the

Puseyite doctrine of the Confessional.

Question. "What is Confession?" Answer. "It is to accuse ourselves of all our sins to a priest, in order to obtain ab-

Question. " How must we make our con-

Answer. "To kneel down by the side of the priest, to make the sign of the cross, and ask his blessing, saying, 'Father, give me your blessing, for I have sinned,' and then we must accuse ourselves of all the sins since our last confession." (The party confessing is afterwards to do "the pen-ance," given him by the priest.)

Immortality.

The following noble passage occurs in the Dies Borealis, or "Christopher under Can-

swift life be all our life, what a mournful taste have we had of a possible happiness We have, as it were, from some cold and editorial dark edge of a bright world just looked in apacity a small number of Tracts, which and been plucked again! Have we come some idea, and to give it to our readers, as with weariness and with indifference? Have to your to what Tractarianism really is. To begin the with we come to try the solace and joy of a warm, tells us with, we have 'The First Catechism of Christian Doctrine. Fourth Edition.' A chilled and obliged by bitterness, or seperathroughout a decided coloring of Popery or amidst continuous, necessitated uninstructive avocations of the understanding—and is we come to the doctrine of Apostolical sucthat all? Have we felt in a fortunate hour cession. The Church is said to be govern- the charm of the beautiful, that invests as Question. "Are the Bishops equal?" sudden apprehensions of sublimity? Have Answer. "All are equal in their office, we had the consciousness of such feelings, which seemed to us as if they might themas Archbishops, Metropolitans, and Patri-selves make up a life—almost an angel' ife-and were they "instant come and in-Rome, the patriarch of the West." (Here stant gone?" Have we known the consolation of doing right, in the midst of much the Pope; and this is the doctrine held and that we have done wrong, and was that also have been baptized into the name of Christ,

Question. "Can the Church err in what is Light, and Truth and Bliss? To be in the next instant plunged into the darkness been received as communicants, in the belief Answer. "No; she cannot err in mat- of annihilation. Have all these things been that they are the sincere and faithful disci but flowers that we have culled by the side of a hard and tedious way, and that after "More than five hundred natives, exclusives, exclusi (Here is an infallibility of the Church, of a hard and tedious way, and that after gladdening us for a brief season with hue sive of school-masters, who are employed

The Repenting Arab.

ourselves-nothing!

It was a view of the effect of sin on others which led a wicked Arab to give up the fruits of his deceit. I refer to an Arab who was very axious to procure a magnificent horse, which his owner would not sellundation of the confessional, and the whole Determined to secure the steed, the deceit ful Arab watched for the horse and his rider in the desert. Seeing them approach, he lay down, and feigned himself very sick. ment forbid the making of images or paintings?" It might as well be asked, does the accord Commandment forbid the making of images or paintings?" It might as well be asked, does the him, and, leaping from his saddle, rushed to his relief. Watching for a favourable motion of the horse saw him, pitied him, and, leaping from his saddle, rushed to his relief. ouses and streets. The answer, of course, ment, the other sprang up, jumped on his back, and rode a short distance. Then, turning round, he laughed at his victim for

allowing him to get his horse so easily. But what did the wronged but nobl inderstood sanction of picture and image that if this trick became known, the Arabs would never stop to help the sick, lest by so doing they should be robbed as he had been ment forbid us to give any kind of honor to This thought touched the deceitful Arab's heart. He repented of his sin, restored the Answer. "No; it only forbids us to give steed, and the two Arabs became fast friends

Religious Intelligence.

Four Years Old.

It is edifying to find the Church Journal, a High Church Episcopal paper, containing the following counterblast against Rome,

worthy of John Knox: "The creed of the Church of Romethat church which boasts that she is the most ancient of all churches, and semper eademher creed, we say, in its full and complete perfection, with the latest postscript of Pope that there are six principal "command-ments" of the "Church," which are (1) to old to-day. It was on the eighth of Decemnot time. Wesley, "spreading Scripture holiness over these lands," had not time. Theirs was a higher calling. Compared to it, the most winning financial adfasting and abstinence appointed by the fasting and abstinence appointed by the branch of the Christian church as an article

"There have been a few significant cir-God, the salvation of men, and the moral and social elevation of the race were before times a year, of which easter must be one; thanks money?

"make money?"

Let it be graven with a pen of iron on Let it be graven with a pen of iron on the days of fasting, when no meat must be the days of fasting, when no meat must be now wearing the crown. He has broken ing expression to my feelings, or of the forgiveness he sought. On arriving at the had been riding out with another lady, a house, we met my mother in the dining-room. My father, bathed in tears, clasped room. My father, bathed in tears, clasped room. The poverty of many a man is kindly ac the many action that money is not the chief success.

Shortly after I removed from the Circuit the days of fasting, when no meat must be taken, and only one meal a day, are the forty days of Lent, certain Vigils, the Rogation that money is not the chief success.

The poverty of many a man is kindly ac the many action that money is not the chief success.

Shortly after I removed from the Circuit taken, and only one meal a day, are the forty days of Lent, certain Vigils, the Rogation that money is not the chief success.

The was attentive. The days of fasting, when no meat must be taken, and only one meal a day, are the forty days of Lent, certain Vigils, the Rogation that money is not the chief success.

The was attentive. The days of fasting, when no meat must be taken, and only one meal a day, are the forty days of Lent, certain Vigils, the Rogation that money is not the ch whom he had thus deceived; and has only rendered himself as cordially abhorred for his cruelties, for the meanness of his vile system of espionage, and for the utter per-version of the whole administration of justice, as he was contemptible for folly and in-solence combined. That king is the only Romish sovereign who has publicly gotten tion." Baptism is said to be "a Sacrament up, and personally taken part in, a procession through the open streets in honor of the

"There is a queen, the scandal of her sex, the opprobrium of royalty, so steeped in continued and various immoralities, that when she at one time proposed to Fig. 173 land, she was at once told by the British ambassador that if she did, the Queen of England would not receive her. So aban- and her interesting family; and although I doned is she to all sense even of decencyso public are her palace broils, and so noto-rious is her shame—that all the newspapers of Europe and America have borne witness to it for years together. It was she of all the Romish royal women in Christendo Answer. "Yes; it is the unbloody sacrifice of the Body and Blood of Christ who is offered, and offers himself therein. (This is the Popish doctring of Towards. (This is sands, in a chapel of St. Peter's at Rome It is singular that among the royalties of Eusope, the most brutal tyranny and the most unbridled wantonness, should be the two eager rivals that distance all the rest-the only ones, indeed, that seem to care enough about

it to contend for the prize. "The Pope, moreover, determined erect a monument to commemorate the definition of the new dogma, as the great event materials, he found nothing more appropriate
—nor could have found it, had he looked for many years—than an improvement of the support. In a word, if there was a religious family at that time at Falmouth, I think the Elder family were entitled to that designation. fallen pillar, the pillar of an old pagan temple, that had lain prostrate on the ground and happily resulted in the conversion to for a pope to set up, once more, that pillar of Paganism which Christianity had, in anfor fifteen hundred years, It was reserved cient days so valiantly, yet so vainly, thrown

"And the work was well begun by ap propriate hands. The mighty stone was dragged through the streets of Rome to its new site, by large bands of galley-slaves, working in chains, under the whips of their attendant keepers. The noblemen and gen-tleman of Italy have often been known to drag in triumph through the streets, with their own hands, the carriage of an operasinger. They left the monument of their new creed to the hands of galley-slaves!"

Fruits of Missionary Labour in Southern India and Cevlon.

We extract the following encouraging statistics from the statement and appear from the General Conference of Missi aries convened at Ootacamuud, representing nearly all the Protestaut Evangelical cieties labouring in Southern India and North Cevion, to the parent Societies and Churches in Europe and America:-

island of Cevlon. persons who have abandoned idolatry, and

are gathered into congregations, receiving ian instruction. "2. More than sixty-five thousand who

Question. "Are the faithful departed and color, wither in our hands, and are like as Christian teachers of their countrymen,

and who are generally devoted and sneces ful in their works. " 5. More than forty-one thousand boys in the mission-schools, learning to read and

understand the Holy Scriptures, which are able to make them wise unto salvation. "6. More than eleven thousand girls rescued from that gross ignorance and deep degradation to which so many millions of their own sex in India seem to be hopelessly

" Looking at these leading results, may we not exclaim, ' What hath God wrought Surely, 'This is the finger of God!' Here are the palpable evidences of the Divine power of the Gospel—evidences which are vet destined to sustain many a heathen to abandon his idols, and turn to the now dispised and hated name of Jesus. A great ern India, the scene of the first and most successful missions; while in Central and Northern India it is still greater."

Obituary Notices.

Died, at Newport, on the 30th of Dec. ast, Mrs. ELIZABETH ELDER, widow of the ate John Elder, Esq., of Falmouth in the

She was the daughter of the late John Allison, Esq., of Newport, and became the subject of the converting grace of God in early life, and, I believe, under the ministry of the late Rev. John Mann.

My first appointment in Nova Scotia was in the year 1812, and embraced the Newport circuit as a part of the field of my labours. I found Elizabeth, with her two sisters and their venerable parents, all useful members of the Wesleyan Society.

As Mantua was the regular stopp place for the Circuit preachers, it gave me an excellent opportunity in my fortnightly visits of noticing the advancement of the

In reflecting on the history of our depart ed sister, I have a lively recollection of the opinion I then formed of her deep piety, sterling goodness and amiable deportm in all the relations of life she then sustained. As the eldest sister, I considered her well qualified to give an excellent example to the unior members of the family, and rejoiced to hear that they looked up to her as such

not a professor of religion at that time.

The duties of the Missionary work called me to labour in other parts of this extensive District, so that I had but seldom the opportunity of personal intercourse with our ood sister for several years; yet, as far as could observe, she ever manifested those excellent graces which subsequently adorned

her Christian character.

The failure of my health in 1819 induced

ple, gave me an excellent opportunity of cherishing the work of grace in sister Elder had not the pleasure of witnessing their conversion to God at that time, yet I have never regretted my humble endeavours to do them

Falmouth was rather an unfavourable residence for sister Elder's growth in grace, or the cultivation of that Christian fellowship in which she so much delighted. She endeavoured to supply the lack thereof by visiting as often as possible, with her friend

chapel.

Nor should I forget to mention another delightful source of Christian enjoyment, in the frequent visits of pious ministers of different demonations, who always found a

hearty welcome at her hospitable house.

The cause of Christian missions, with the constantly increasing number of the poor, always met her deep sympathy, and gener-

tory occurred in the month of April 1821, God of Mrs. Elder's four daughters and

at Mount Denson, and was attended with a remarkable display of the Divine power. The Elder family were induced to attend most of these meetings; and when they were removed to the Newlight Chapel, they were among the first to yield up then

This event caused great joy in our little camp-and to none so much as to our dear sister, who now witnessed the answer to her innumerable prayers and deep anxieties.— And what a delightful sight was witnessed by the Church on earth, and ministering gels above, on that memorable occasion! Several of our dear Brethren kindly assisted us in these evangelical means of grace, especially the Rev. John Allison, whose labours were made abundantly useful to his

beloved relations.

I pass on to remark that I had the opportunity of observing for several years the genuine fruits of those conversions to God, and I rejoice to say that they were such as the Bible warrants us to expect from the followers of Christ.

That sister Elder had the usual share of trials and afflictions we all know, but she "We have, as the fruits of missionary had grace to bear them with deep humility labour in Southern India, and the entire and indomitable Christian patience. The period of these events are too remote for me

narrate particulars. But how mysterious are the ways of Divine Providence! Three of these lovely daughters have been removed from us by death; but their end was glorious! and now their venerable mother has been called to