Provincial Afestenan.

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

dome XVIII. No. 7

perly need to easy of the easy of the bit the district of the bit the district of the bit the constitute of the property of the part of the property of the pr

mintic, but you proper the your proper the your the your the your the your their composing to the boar and agree and agree the your their composing their company their company their composing their composition to there are had of all agrees your their composition their composition to the year to your their composition to the year to your their composition to the year to your their years they your their years to your their years to your their years to your their years to your their years they your their years they your their years they your their years they your they

ng, her JP, ng, beething, beething, and it els.

els,

ough,

in Kan-ctions of relief. agers,

S_j rticles

HALIFAX, N. S., WEDNESDAY, FEBRUARY 14, 1866.

Whole No 864

Religions Miscellanp.

Leging me low upon a couch of pain, leging sech morning for the weary night, unight for weary day to come.

and poverty, with chilling blast, The unken eye, the hunger-wasted form. he summer eye, but the state of bread, the dear ones perishing for lack of bread, with so asic snelter from the winter's storm

The o" presumptuous sin" against my Godfor reputation, or my friends betrayed;
The such is not my cross, I thank thee, Lord.

Mins is a daily cross of petty cares, Of little duties pressing on my heart, Office troubles hard to reconcile, Minust struggles overcome in part. We feet are weary in their daily rounds,

We heart is weary of its daily care, My sinful nature often doth rebel; pray for grace my daily cross to bear. his not heavy, Lord, yet oft I pine ; It is not heavy, but 'tis ever here :

h day and night, each hour my cross I bear : dare not lay it down ; thou bid'st it there. her not lay it down ; I only ask That, taking up my daily cross, I may

low my Master humbly, step by step, Brough clouds and darkness, unto perfect day C. E. R. PARKER.

A Dialogue

is, in evening, upon a doctrine believed by a death until the resurrection."

sleep in death, use the very same texts. prove that the soulties not sleep in death.

H. But if the body sleeps, the body is not dead, for where sleep is, there is life.

M. True, if you take sleep in a literal sense. H. Do you think that sleep is used as an em-

blem of the death of the body. M. I do for the following reasons : - When in operation. lesus said to his disciples, "Lazarus sleepeth," amu, will God bring with Him;" and "The and many others. maker burying places under the city of Rome, died state? step, as an emblem of death, for as when we present tenement.

theit, how can it, like the spirit of the beast, go ed spirits do not sleep?

mence hath God's image above the spirit verse together.

is sown a natural tody; it is raised a spiritual when present with the Lord. They shall not arise nor be awaked from the dust, translated into. perfect," must remain unclothed upon with their trary to its very nature?

from the dead.

remain till the coming of Christ. "We shall not spirit, so is the spirit in man. dead) be changed in a moment, &c., for flesh and mortal being, "who only hath immortality." blood cannot inherit the kingdom of God, neither M. God only hath immortality of himself, we doth corruption inherit incorruption.

well of water springing up unto everlasting life," spirits are present with the Lord in Paradise, rection life of the natural body to a spiritual you very much. eternal spiritual life to the soul. "And I will truth. AMEN. raise him up at the last day." Now as this life ontinues an everliving, active, springing up principle, the soul cannot lie dormant, with the he body, till the last day.

H. Does not the answer of our Lord to the Sadducees touching the resurrection also confirm

his promises to believers? which they professed to believe, but of which they were, he says, ignorant, as well as of the power of God, to whom nothing is impossible. of the earn shall awake, &c."; "David when he alive unto God, though they had ceased for some viding salvation was wonderful, was infinite; but had served his generation, fell on sleep, and was hundreds of years to exist among mortals. Our it was not to me a quickening power. had served his generation, ren on sleep, and was industries of years to exist among mortars. Our gathered unto his fathers;" "Them that sleep Lord also in this answer combats and confutes another opinion of the Sadducees, viz., that there is I might hate it; what my heart was, so I of the Powell street M. E. Church, San Franas well as in the life of the body. " He that be- ner.

brain or material organ there can be no mind and slighted the cross. He gave me earthly love case in class meeting. H. If the soul can and does act in the body failed to satisfy I was impatient, restless, selfish. a right spirit will be unprofitted.

M. When deep sleep falleth upon man "then duty on my heart, and I cried with vexation, besaid dead at the same time, he uses the word God speaks, opens the ears (the ears of the soul)

Thus he same upon man "then duty on my heart, and I cried with vexation, because there was no love, no warmth, for the service. Cold duty made but cold returns: there impendenatically. The apostles follow their and sealeth instruction. Intus no space duty was no gushing love, no real sacrifice in me.

India speaking of the dead, "Them that sleep Abimeleon, Laban, Pharoah, Nebuchadnezzar, "It was then I saw the nature and character."

It was then I saw the nature and character.

and, therefore, sleep is the emblem of third heaven and heard unspeakable words," an myself, wearied, and fretted, and discouraged. Christ. When his physician announced an unand, therefore, sieep is the emplement of the possibility of the consci. God's law was strict and holy; Christ's love, O favorable change in his condition he expressed winding martyrs, as may be seen in their cata- ousness and receptivity of the soul ina disembo-

und as by the church of Christ now, as wit- M. It is, for Paul did not know whether his the love. And yet I thank God for that wretchwith epitaphs of their dead. It has always body and soul were caught up, or his soul alone. ed look into my heart. I have seen sin, and hate has the general belief of the Church of God, "Whether in the body, or out of the body, I it. It was not a comfortable view, not sin in the This surprised the mother, and caused the min the beginning, both Jewish and Christian, cannot tell: God knoweth." But his statement abstract, but evil, active, malignant, and fatal; mediate inquiry, "My son, are your hopes there were no resurrection of the body, I that he might not have been in the body, teaches as the apostle says, a body of death, to which I feeble?" that death only would have been used and not that the soul may consciously exist out of its was bound. No wonder I lost self-courage and

adusty bed. Again: when God said to Adam, as Elfas, and heard them speak to Christ con- vation. So God raised me, and O how glorious O that I could live to meet this remark, and do Dust thou art, and unto the dust shalt thou cerning his death. Now the body of Moses it made him appear! his purity, his forbearance Mum," he means his body, for his soul did not | was " buried in the valley of Moab," but here in | with sinners, his infinite love in Christ, his contom from the dust. It was after his body was glory on the mount of transfiguration, his undecord of the dust, "God breathed into his bodied spirit is made manifest to, and is heard A view of sin in one's own heart is the bitterthe breath of life, or a living spirit, and speaking to Christ by these Apostles. John, in est, ugliest sight a man can look upon; but it is an became a living soul." When Job says, the revelations at Patmos, tells us he "saw the also one of the strongest helps to purity and Man listh down and riseth not again, till the souls of them that were slain for the Word of peace.—Christian Banner. stress and the earth be no more; they shall God, and they cried with a loud voice, saying, M swake nor be raised out of their sleep;" it "How long, O Lord," &c., and it was said unto sof the body he speaks. When Daniel says, them, that they should rest yet for a little sea-Many that sleep in the dust of the earth shall son, until their fellow servants also should be "ske," he means the body. Now Solomon killed, as they were, should be fulfilled; and he a jewel which one locks in a casket and hides in his bosom. It is LIFE; it is action; it is practiall are of the dust, and return to the dust again;"
ing God before the throne in his temple," and
be beneficence. He lives the longest who is the adds, "While the spirit of the beast goeth heard them praising God and the Lamb. See most useful. He is the true Mathusaleh, who Waverd, the spirit of man goeth upward; Chap. vii, x, xiv, of Revelation. These embodi. puts in motion thoughts and deeds most produca shall the dust return to the earth as it was, ed saints that John saw and heard could not then tive of happiness to others. Many lives are wast-

with spirit (which God breathed into that be asleep in their souls.

M. The rich man was buried and the beggar Redeemer and Exemplar. He prolongs his own M. The rich man was ourself and life the most, who most closely imitates the wellthe other consciously comforted, consequently doing of his Master; whether by wise thoughts, If the spirit of man, like that of the beast, they could not be asleep, and moreover the rich benevolent purposes, by speech, by gifts, by toil,

H. If Paradise is the place of departed spirits they do not sleep there, else Paul could not tical usefulness. He lives to a good purpose, they do not steep there, else rath touch and tight they do not steep there, else rath touch and tight they do good; and when his stewardship they do not steep there, else rath touch and tight they do not steep there, else rath touch and tight they do not steep there, else rath touch and tight they do not steep there, else rath touch and tight they do not steep there, else rath touch and tight they do not steep there, else rath touch and tight they do not steep there, else rath touch and tight they do not steep there, else rath touch and tight they do not steep there, else rath touch and tight they do not steep there, else rath touch and tight they do not steep there, else rath touch and tight they do not steep there, else rath touch and tight they do not steep there. who lives to do good; and when his stewardship tematic. Unristian ladies must be employed in a systematic mode of operation, if the city is to a systematic mode of operation, if the city is to describe the sultan, left to do good; and when his stewardship tematic. Unristian ladies must be employed in a systematic mode of operation, if the city is to describe the sultan, left to do good; and when his stewardship tematic. Unristian ladies must be employed in a systematic mode of operation, if the city is to describe the sultan, left to do good; and when his stewardship tematic. Unristian ladies must be employed in a systematic mode of operation, if the city is to describe the sultan, left to do good; and when his stewardship tematic. Unristian ladies must be employed in a systematic mode of operation, if the city is to describe the sultan, left to do good; and when his stewardship tematic. Unristian ladies must be employed in a systematic mode of operation, if the city is to describe the sultan, left to do good; and when his stewardship tematic. Unristian ladies must be employed in a systematic mode of operation, if the city is to describe the sultan, left to do good; and when his stewardship tematic. Unristian ladies must be employed in a systematic mode of operation, if the city is to describe the sultan, left to do good; and when his stewardship tematic. Unristian ladies must be employed in a systematic mode of operation, if the city is to do good; and when his stewardship tematic. Unristian ladies must be employed in a systematic mode of operation, if the city is to do good; and when his stewardship tematic. Unristian ladies must be entained in the city is to do good; and when his stewardship tematic. Unristian ladies must be employed in the city is to do good; and when his stewardship tematic. Unristian ladies must be employed in the city is to do good; and when his stewardship tematic. Unristian ladies must be employed in the city is to do good; and when his stewardship tematic. Unristian ladies must be emp

Thy is it said of the bodies of the saints,

M. It was to this Paradise that Jesus went in spirit, when he died on the cross, and likewise congratulation. Life is worth more to-day than ly one association of women. But the Catholic hearted, well-intentioned man—committing himthe soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in the soul of the penitent thief."

**This day shalt it was a thousand years ago; of greater value in the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in the soul of the penitent thief."

**This day shalt it was a thousand years ago; of greater value in the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in the soul of the penitent thief."

**This day shalt it was a thousand years ago; of greater value in the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in the soul of the penitent thief."

**This day shalt it was a thousand years ago; of greater value in the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in the soul of the penitent thief."

**This day shalt it was a thousand years ago; of greater value in the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in the soul of the penitent thief." the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief."

The soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief."

The soul of the penitent thief. "This day shalt it was a thousand years ago; of greater value in Jeaus; and the soul of the penitent thief."

is sown in weakness; it is raised in power." It this world is continued and greatly augmented, of Pentecost, before the advent of Jesus Christ. women of that shurch were doing more to give and a potser's vessel. (Hear, hear.) Which and the continued and greatly augmented, of Pentecost, before the advent of Jesus Christ.

all sleep, but we shall all (both the quick and the H. But is it not said that God is the only im-

have it as a gift from God. H. Do the promises secure to Believers the H. I think, my dear Minister, you have proved to my satisfaction at least, from God's Word and M. Yes; as the following prove: "I am the from the nature of God's natural image in man, resurrection and the life; he that believeth on that the soul, like God himself, is a sleepless anime though he were dead, yet shall he live, and rit whether in or out of the body; and that therewhosoever liveth and believeth in me shall never fore the saints who sleep in Jesus, sleep only in die; hath everlasting life; shall be in him a their dust; while their ever wakeful and happy -see John's Gospel. The promise of a resure serving and preising God and the Lamb. I thank

body, is added to the promises of present and M. The Lord bless you and guide us into all

A View of Sin.

the in in talking of God's dealings with his soul, but really I have had deeper convictions of sin since I gave my heart to God than I had ever before; and the more I am acquainted with God the sorer becomes my consciousness of sin. I do not think the work of the law was at first very thoroughly done in me. My understanding was the think that the own! yet it shows how the had faithful. New York years ago have erected churches with vide albs, vestments, and copes 'at the charge of the parish.'

What a genius whose life has been devoted to you dealth to this instrument is not a fair measure of its dark man stood alone on that sinking deck, and up to the importance of providing for the spiritual destitution of the city. In the city of Philade his charge, and then lowering the infifty miles of the city on every side. Another sign of hope was that the churches were waking up to the importance of providing for the spiritual destitution of the city. In the city of Philade his charge, and then lowering the infifty miles of the city on every side. Another sign of hope was that the churches were waking up to the importance of providing for the spiritual destitution of the city. In the city of Philade his charge, and then lowering the infifty miles of the city on every side. Another sign of hope was that the churches were waking up to the importance of providing for the spiritual destitution of the city. In the city of Philade his charge, and then lowering the infifty miles of the city on every side. Another sign of hope was that the churches were waking up to the importance of providing for the spiritual destitution of the city. In the city of Philade his charge, and then lowering the children to pin the infifty miles of the city on every side. Another sign of hope was that the churches were waking up to the importance of providing for the spiritual destitution of the city. In the city of Philade his charge, and then lowering the children to pin the parish.' Power or God of Abraham, and the God of convinced that I wanted to be a better man; so the means of salvation may be inadequate to the and humanity this year than ever they did. Isaac, and the God of Jacob." These words were I appealed to God for help, and set myself about occasion. So no poor sinner need perish nor loss

not the God of the dead, (that word being equal the consequence was, I soon began to feel how yet there is room."in the sense of the Sadducees to an eternal anni-If the sense of the sagguees to an eternal anning in the sense of the sagguees to an eternal anning in sinful, but I did not feel such an abhorrence of its as I ought. I knew Christ's love in pro-

M. We that believe that the soul does not is neither angel nor spirit; by showing that the soul is not only immortal, but lives with God, ness. I thought I might see sin in the abstract, his pulpit in regard to class-meetings and attend-He But then they say that we apply to the even while the body sleeps in the dust; and not H. But then they say that we apply to the even while the body sleeps in the dust; and not bodies of the Patriarchs live, but all the dead in horror in the distance. I prayed in earnest that

1. The Methodist Church expects all the sacred writers are going to shake hands with Romish and Greek Churches.—The Bishop II is only when all the offices of the Plano in bodies of the works with the countries are going to shake hands with known and the countries. The close of our once fearful conflict of Ripon, in a speech at Leeds, on Wednesday, the family are considered that its true value may "It is the soul the sheeps." Now how can you the promises are fulfilled in the soul, in the death not expect such a revelation, or in such a man-

Will God bring with Him;" and "The and many others.

What Christ aball rise first." There, by the And rise first." There, by the And rise first, Paul means them that sleep in and visions where he saw "Paradise and the tried to do, and could not. I was disgusted with hended when he seemed to give his heart to to obey, and too vile and selfish to reach up to sing a hymn expressive of that feeling. The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death, for as when we present tenement.

The same of death prevent, expects and nope; for duly the foto of Coul in twenty-four, and, until a few weeks since, nothing has been done for Christ, and every thing the prison doors; he is coming to cheer the could never have looked up from the deep human and the same of the prison doors; he is coming to cheer the could never have looked up from the deep human and the same of the prison doors; he is coming to cheer the could never have looked up from the deep human and the same of the prison doors; he is coming to cheer the could never have looked up from the deep human and the same of the prison doors; he is coming to cheer the could never have looked up from the deep human and the same of the prison doors; he is coming to cheer the could never have looked up from the deep human and the same of the prison doors in the prison doors in the prison doors in the prison

What is Religion?

ed. The power which is in them is never dehad return unto God that gave it." If then H. Does not our Lord's discourse about the veloped; the tree bears no fruit. The longest, H. Does not our Lord's discourse about the greatest, most eventful life ever passed upon the spirit goeth upward—returns to God that rich man and the beggar, prove that disembodiearth, though thirty-three years were its measurement in time, was that of the Son of God, our own in a state of unconsciousness, what man and Abraham, two disembodied spirits, con-by accomplishing the most in blessing his species. Rely upon it, this is the very substance of life. H. If Paradise is the place of departed spirits the credit sum when the balance is struck-prac-

body. "If," (he argues) "the dead rise not," M. How absurd the idea that we are to be able occasion for devout gratitude, that he was combined. There were ladies more pious, remust depend upon other circumstances, but union lines of English steamers touching monthly in

(if their natural body which is sown in the earth, sent from the body, present with the Lord-in not born before the discovered power of volun- fixed, and I say again, that Jaffa, in addition to the usual foreign ones, and is not raised a spiritual body) "then they also Paradise with the Lord, and yet asleep and not tary association, the combination of moral forces, went about doing good, but they were not orga- they pronounce an anathema against those who the French will henceforth come oftener than heavy, agonizing were not orga- they pronounce an anathema against those who the French will nencesorin come of the formerly also they pronounce an anathema against those who the french will nencesorin come of they pronounce an anathema against those who the french will nencesorin come of they pronounce an anathema against those who the french will nencesorin come of the former than they pronounce an anathema against those who the french will nencesorin come of the former than they pronounce an anathema against those who the french will nencesorin come of the former than they pronounce an anathema against those who the former than they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they were not orga- they pronounce an anathema against those who they are they against those who they are they against those who they are they are they are they against those who they are and consequently "the spirits of the just made H. Is not the supposed sleep of the soul con- once; and a short life just here where our days the ladies of the church had systematic employ- pensable for the operation of all their masses notice. Surely these, and make the ladies of the church had systematic employare passing, transcends in value the protracted ment. house from heaven, and so minus their bodies forever.

H. If it is the body only that is sown in the likewise so with the image of that essence in the likewise so with the image of that essence in and Paul might well congratulate us for the aus
The Bishop said, on looking at the statistics of the city, he found there were ten thousand abhorred of all faithful Christians. (Applaues.)

The Universal of the city, he found there were ten thousand and Paul might well congratulate us for the aus
Manual are taking place around the meaning in them. I must believe they have.

The Bishop said, on looking at the statistics of the city, he found there were ten thousand abhorred of all faithful Christians. (Applaues.)

The Universal of the city of the city, he found there were ten thousand grog-shops. It is the contrary to the nature of the Divine case of the city, he found there were ten thousand and Paul might well congratulate us for the aus
The Universal of the city of the city, he found there were ten thousand and Paul might well congratulate us for the aus
Methodists and ten thousand grog-shops. It earth, it is the body only that is raised or awaked man : "And God said, Let us make man in our picious opportunities which distinguish our days was a painful thought that there was one grog- instead of attempting to smooth it over. (Loud image, after our likeness: so God created man from their own. Prayer, in these days of the shop in this city for every man and woman in-

A Touching Example.

dle behind him, or throw it in and stay to perish. was a dark one, it was not without hope. There its founders were undergraduates at Trinity "Perhaps it may seem strange," said a Christian in talking of God's dealings with his soul, well to his master, and tell how he had faithful. New York years ago have erected churches witheternal life. There is room for all in Christ. Our

Class-Meetings.

M. I this it probable from the sacred Scriptures, that is the bely that sleeps in death, lieveth shall never die, he shall never die, he shall never die, he shall never die, he shall never die, and he that liveth and besound of the trumpet, can send out hundreds and the present day about the desirableness of union;
the present day about the d

of the body.

M. It certainly implies that where there is no denial for his sake; and I sprang at the pleasure, Church, will willfully misrepresent his spiritual political matters to the great moral questions of upon the truth of God's Word. The only unity and you are dull but sleepless, half despondent and the prosperity I had desired; and when they No one habitually attending these meetings in wonderful year for us. It is just one hundred the spirit for which we constantly pray, in the around you, darkening all things with and fore-

A young man was converted during an illness which proved fatal, though this was not appre-

An hour or two after, in the silence of the room, he was heard to say, " Lost! lost! lost!

to redeem my lost, lost, lost life !"

Religious Intelligence.

New York City.

From the report of an elequent Lecture by the Academy of Music on great benevolent occasions, that our places of worship were built them all for God and for his Kingdom! and, You have, perhaps, heard that there is a telesomewhat on the same plan, so that thousands especially, I would that in this year we may learn could hear the gospel without difficulty. There how to conquer the cities to God; and if the rout. It is now decided, I believe, that a branch in Oregon than there were for nearly a million smile." f people in New York. He was not opposed to asociations, but he was convinced that Chris. tions could accomplish this work more efficiently the soul of the penitent thief. "This day shall be soul of the penitent thief. "This day shall thou be in Paradies with the soul, alive in Jesus; and state that connection, the body his Leus,—the very dust of his saints is and rests in hope of a reunion with the life of Jesus; while the reurrection is it the reurrection is it the reurrection is it the body only,—Paul says, "It (the body)."

The body only,—Paul says, "It (the body)

The body only,

M. Again, Paul speaks of the body only being in his own likeness; in the image of God created Spirit; charitable gifus, in these days of educated side of the Methodist Church. There were age—and it is a great age for engineering—all changed. "Who will change our vile body, and he him." As God is a spirit without body or principle; good thoughts, in these days of rapid twenty-five thousand people living in cellars, who the moral and spiritual and theological engineerfashion it like unto his glorious body." And not parts, it must be not man's body but man's spirit diffusion; useful living, in these days of the never saw the light of day unless they crawled ing that can be found in Oxford and Cambridge only will the dead bodies of the saints be changed, that was made in the image of God. As God is world's hope and renovation, all have a potency up out of their dismal residences; and there put together will never make a footway over the but also the bolies of those that are alive and a rational, free, conscious, sleepless and immortal which never belonged to them in any previous were ten thousand abandoned women. There gulf. (Applause.) It is impossible; it cannot were sixty thousand persons imprisoned annually be done." and the result of all this was that taxes, the risk DR. PUSEY. The writer in the Church Re and discomforts of living were increased. Christiew ventures to flatter himself that Dr. Pusey tians were not carrying the Gospel to this popu- has changed his views, and a mighty change has On the deck of a foundering vessel stood a lation; they were not doing as much as they passed over the face of the Church of England negro slave. The last man on board, he was ought to do to reclaim the fallen, the wretched, since the year (1830) in which Dr. Pusey wrote. about to step into the life-boat at her last trip. and the wandering. There were nearly thirty It is said : She was already loaded almost to the gunwale; different nationalities in New York, and so far The Catholic revival was then in its infancy

THE YEAR 1866.

ing opened by the improvements that are being albs chasubles, reminding us of 'Nero, who made—America and Europe are becoming confidded whilst Rome was burning.'—Record.

times indicate a long age and great work yet for this world of ours. But he is coming in his "No, mother; but O, my lost lifetime! I'm Spirit's power; he is coming to triumph over respect and hope; for only the love of God in twenty-four, and, until a few weeks since, no- sin; he is coming to break every bond and open will think I've made a profession in view of death. church ; he is coming to give elevation to moral truths; he is coming to reign King of nations, something, something to show my sincerity, and and to grasp the sceptre of dominion when the ilized world. The Jewish Intelligencer says: to the organ, in the world! of our Lord. Methodists, gird yourselves for the work this centenary year ? resolve to do more look out over the land; measure your respon-Bishop Simpson, delivered in St. Paul's Metho- we do if we have their faith and energy? Can sion can probably be told by the poor storedist E. Church, N. Y, we take the following: we have it? The promises are the same; the keepers and some house owners; but the imwhat should christians no for cities?

Having made themselves acquainted with the vants of society, Christians abould provide sufvants of society sufvants of s Having made themselves acquainted with the war was and struction of society, Christians abould provide sufficiently commodious and attractive places of worship to accommodate the large mass of the population. He thought that church architects were to blame in the planning and construction of edifices, and often wished, when attending to society and influences of the first hundred years, and looking over the past, 'the best of all is, God is with us '—with us in spiritual influence—with us in giving us a goodly heritage—with us in sparing us for active effort a civing us means and influences of the first move. When the work is completed it will influence when the work is completed it will influence the daughter's outnt when the daughter' of edifices, and often wished, when attending with us in giving us means and influences lem; they say, "Now we are certain that Mes-

Church of England.

He who is intent on christian usefulness, might it influence and power than all the priesthood shall be the iron and which shall be the clay placed on the Syrian coast. We have now two A year now has greater worth than a decade sions, and cities never would be evangelized until and, moreover, they render it absolutely indis-will necessarily be brought more than ever into that their people should be guilty of what the which are taking place around us, have much

to the water edge. Observed to bear in his arms was the Methodists were concerned, he supposed what seemed a heavy bundle; the boat's crew, they only had services in German and Scandi-Manning were still in the Anglical obedience, who had difficulty to keep her sfloat in such a navian. A gentleman handed him a note in and tract 90 had not been set forth. The precoaring sea, refused to relieve him unless he which the statement was made that of two huncame unencumbered and alone. He pressed to his bosom what he carried in his arms and seemed lived in the city of New York. The Methodist and his 'Call to Union,' Ecclesiology, as a ed loth to part with it. They insisted. He had his choice, either to leap in and leave that bun- these people. While the picture he presented Society had but just commenced its labors, and He opened its folds, and there warmly wrapt round lay two children, whom their father, his than there were twenty years ago, although the ritual of our church. Henry of Exeter had master, had committed to his care. He kiesed population has trebled; yet it must not be for- not ruled that church-wardens are in strictness

exhibit a spirit which soars above the contemptible vanity' of seeking ' personal distinction by St. disevening, upon a doctrine believed by state of the soul spoken to Moses 300 years after those Patriarchs are ligious life.

In conclusion, the Bishop said:—"The eyes the very means of church practice." We are spoken to Moses 300 years after those Patriarchs are ligious life.

In conclusion, the Bishop said:—"I did much, and meditated and prayed; and were dead. Now Christ tells them, that God is were dead. Now Christ tells them, that God is were dead. Now Christ tells them, that God is were dead. The eyes cannot follow the hand. The mind cannot analyze the term of the world have been toward the year 1866—sure that even the Bishop of Exeter looks down to the perishing is, "Come to Jesus, come; of the world have been toward the year 1866—sure that even the Bishop of Exeter looks down to the perishing is, "Come to Jesus, come; of the world have been toward the year 1866—sure that even the Bishop of Exeter looks down to the perishing is, "Come to Jesus, come; of the world have been toward the year 1866—sure that even the Bishop of Exeter looks down to the perishing is, "Come to Jesus, come; of the world have been toward the year 1866—sure that even the Bishop of Exeter looks down to the perishing is, "Come to Jesus, come; of the world have been toward the year 1866—sure that even the Bishop of Exeter looks down the perishing is, "Come to Jesus, come; of the world have been toward the year 1866—sure that even the Bishop of Exeter looks down the perishing is, "Come to Jesus, come; of the world have been toward the year 1866—sure that even the Bishop of Exeter looks down the year 1866—sure that even the Bishop of Exeter looks down the year 1866—sure that even the Bishop of Exeter looks down the year 1866—sure that even the Bishop of Exeter looks down the year 1866—sure that even the Bishop of Exeter looks down the year 1866—sure that even the Bishop of Exeter looks down the year 1866—sure that even the Bishop of Exeter looks down the year 1866—sure that even the Bishop of Exeter looks down the year 1866—sure that In conclusion, the Bishop said :-- The eyes the very means of church practice. We are ity of its utterance defies analysis. The eye canbiblical scholars have been looking toward it— with as much disdein on the ecclesiastical haberdays I used to wonder, as I read and heard on the Bishop of London, who lately flouted his this subject, whether I should live to see it. We 'ribboned' priests and their altar 'nosegays.' are in the whirl of great events. What will take Dr. Pusey is too deeply impressed with the perils place before 1866 closes I cannot tell; but the Papal power is giving way—the Mohammedan weak minded 'lads,' who are, like women, power is crumbling—the way to the East is be-

nected with the East Indies, China, and Japan, THE BISHOP OF RIPON ON UNION WITH THE they could seldom reach. sons were to look down upon us to-night-if nunciation of her errors on the part of that they could see what a hundred years had done— church is an act of treason to God's truth. Let they must rejoice; for all over the land the handful of corn shakes like Lebanon. There Greek Church make what efforts they can, and were now a million of members, and a vast num- anay God speed their efforts to induce the Church ber of colleges, schools and churches which were of Rome or the Greek Church to throw off those centres of influence and power. 'What hath errors against which our Reformers, and we, as That must be a wretched peasantry to whom this God wrought!' We are thankful to God for it. their successors, protest. But till the Church of wretched bit of meat would seem so signal a What may the next hundred years witness? Rome will renounce those doctrines against Christians, as you live in the shadow of 1866, which we contend, as hostile to God's truth, as gird yourselves for the conflict before you. I do contrary to his revealed word, our only befitting The Hebrew predicted the day when every man not think Christ will persons ly come, as many language as members of the Church of England should sit under his own vine and fig-tree. He

General Miscellann.

Progress in the Holy Land Holy Land is to be made accessible to travellers, a good Steinway piano, or a Chickering Grand, and brought into nearer connection with the civ- which we account the grandest instrument, next

were more preachers for mixty thousand people cities could be converted, the whole land would rout. It is now decided, I believe, that a branch in Oregon than there were for people cities could be converted, the whole land would probable we shall ere long have a carriage-road that nobler banquet where the soul is fed, withto Jaffa, as two engineers, one English the other ourable man, a sincere man,—I believe, a kind- has yet arrived. Jaffa is now undergoing a sim-

Except the Organ, no instrument can be compared to the Piano-forte. The Organ is the only instrument that, with any success, imitates the peculiar qualities of all the various separate musical instruments, and combines them into a vast orchestra. In ite own place, it is with easy majesty peerless among instruments, and in grandeur, power and scope nothing else even approaches it. It is pre-eminently Religious. It knows how to inspire and express the profoundest moral emotions. When the Psalmist commands winds and storms, mountains and seas, every living creature, men and angels, to praise God, the Organ alone is able to take up so grand a theme, and roll toward heaven a choral strain, sweet as all the birds, soft as murmuring leaves.

But the instrument is bulky, complex, expen sive and laborious. It belongs to the cathedral

Above all others, the Piano is a household instrument. It size, cheapness and manageableness fit it for the paylor and the boudoir. It seldom excels in a concert-room. The instrument is essentially domestic. It belongs to our daily life. It is social, tender, devout ; or rises to gay-

What a genius whose life has been devoted to pet, it rolls like a drum, sight like the violin coars like distant artillery, and even storms, in mimic grandeur, like the elements. The rapidright showers brilliant notes, like showers of flery

sparks shot forth from a forge into the night. We do not undervalue such performances. Every advance in executive power tends to raise the average of skill in the community. These excessive executants inspire the young with ideals

developed higher power in us. A nation that remarking on the recent efforts for the re union be estimated. It gives ennobling amusement. could send a million of armed men to war at the of christendom, said :- 'We hear much said in It fills up those dreary vacancies which too often strong in all virtue, that loved and chose him desired to speak in class; none are compelled conflict. We have been taught great lessons; an earnest wish to bring about a union between allays many a fret and pain, and bringing a whole H. Does not the sleep of the soul in death above all good. Then he offered me work to do The most timid may attend without fear. The we have found great resources; we have learned our own church and the church of Rome on the circle under one influence, tends to harmonise suppose that the soul cannot act independently for him; but I did not want such as that. He placed before me worldly enjoyment, and self. No one worthy of a place in our Church, or any at the opening of this year is being turned from I am for union, but it must be a union based its abarp attritions have edged every nerve, the day. Then, again, as Methodists, it is a which I can desire to promote is that unity of and more than half irritable, and evil spirits are years since a small society was formed in the bond of peace and in righteousness of life. In bodings, then, if some one unbidden hand sounds lower part of your city, that ultimated in the my judgment, to urge union between our own forth from the plane a deep strain of Beethoven, they understood that he spake of "taking rest while locked in sleep, I should thick that it could in they understood that he spake of "taking rest while locked in sleep, I should thick that it could it with a grudging spirit. He laid a nearer special to begin at the time lower part of your city, that ultimated in the brought a christian duty to my door, and I church and an apostate and erroneous church or the overture to Der Freichu's, or some simplicity. The laid a nearer church and an apostate and erroneous church did it with a grudging spirit. He laid a nearer church. It church and an apostate and erroneous church did it with a grudging spirit. He laid a nearer church and an apostate and erroneous church or the overture to Der Freichu's, or some simplified, and close within an hour. They are M. When deep sleep falleth upon man "then duty on my heart, and I cried with vexation, bechange coming upon you, as if David stood again before Saul, and with his harp vanquished all his

> Some king expressed his idea of prosperity have a joint of meat upon his table every day. prosperity! Millions of day-labourers in Americs have that, without dreaming fit a marvel. evidently had a glimpse of our American Homestead Law. But we are getting far beyond that. Our people have land and houses, and comfortable food, and furniture, and are going forward to knowledge, and taste and moral refinement. And our wish is, that the day may soon come Many besides the Jews will rejoice that the when every working man in America may have

nations of the earth shall become the Kingdoms Jerusalem, which is generally so quiet at this We know that some people regard a piane as season, has been all astir this week in consequence of an order from the Porte that all the bouse, or a cradle, or householdprayer a luxury than you have ever done; prepare yourselves; streets should be leveled and paved, and that all It is scorofully said our mothers spinning wheels undue projections in the same should be remov- were their pianos. Very good they were too. sibilities. If your fathers, without help, went ed. The order has been executed in true Turk. Their droning bum, in a summer's day, was not forward and conquered as they did, what may ish style, and many a tale of loss and oppres- unmusical, especially in afternoon, when bees out of doors ran a rival concert of soft humming garments of praise which their daughters' cun-

ning hands now weave in numbers for the soul! Next to books, there is no inanimate thing in the house that can produce so much profitable line is to be made to this city. I find it is very Turkish, report says, are to arrive here in a few out fear of gluttony or dissipation. As books through church channels. There was a great days to make preparations for it. A survey for the noblest natures, so the Piano, with simple tematic. Christian ladies must be employed in Liverpool Auxiliary of the Irish Society, Dr.