The Provincial Wesleyan.

Devoted to Religion, Literature, Science, Education, Temperance, Agriculture, and General Intelligence.

Volume VII. No. 24. HALIFAX, N. S., THURSDAY, JUNE 14 1855. Whole No. 309.

Here and There.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—I Cor. ii, 9.

What no human eye hath seen,
What no mortal ear hath heard,
What on thought hath never been
In her noblest flights conferr'd—
This hath God prepared in store
For his people evermore.

When the shaded pilgrim-land
Fades before my closing eye,
Then reveal'd on either hand
Heaven's own scenery shall lie;
Then the veil of flesh shall fall,
Now concealing, darkening all.

Heavenly landscapes, calmly bright,
Life's pure river, murm'ring low,
Forms of loveliness and light
Lost to earth long time ago;—
Yes, my own, lamented long,
Shine amid the angel throng.

Many a joyful sight was given,
Many a lovely vision here,
Hill and vale, and starry even,
Friendship's smile, affliction's tear—
These were shadows sent in love,
Of realities above!

When upon my wearied ear
Earth's last echoes faintly die,
Then shall angel harps draw near,
All the chorus of the sky,
Long-hush'd voices blend again
Sweetly in that welcome strain.

Here were sweet and varied tones—
Bird, and breeze, and fountain's fall;
Yet creation's travail groans
Ever sadly sigh'd through all;
There no discord jars the air—
Harmony is perfect there!

When this aching heart shall rest,
All its busy pulses o'er,
From her mortal robes undrest,
Shall my spirit upward soar—
Then shall pure, unmingled joy
All my thoughts and powers employ.

Here devotion's healing balm
Often came to soothe my breast—
Hours of deep and holy calm,
Earnest of eternal rest;
But the bliss was here unknown
Which shall there be all my own.

Jesus reigns, the Life, the Sun
Of that wondrous land above,—
All the clouds and storms are gone,
All is light and all is love.
All the shadows melt away
In the blaze of perfect day!

—*From the German of Lange.*

Report of the Wesleyan Missionary Society.

READ AT THE ANNUAL MEETING IN EXETER HALL, MAY 1855.

It began with the European Missions.—The accounts received from Mr. Muller, of Winnenden, *Germany*, were of a gratifying character. . . . . In *Spain*, the utility of the Gibraltar Mission had been evinced: there had been an increase of Church members, and the schools maintained their efficiency. An arrangement had been made, by which Mr. Alton had lent his services, for a limited period, to the Bible Society.

The Missions in Asia were next adverted to. In the *South and North Ceylon* Districts, cholera, small pox, fever, dearth, with military removals, had reduced the societies, but they were reviving. In the *Madras* District, there have been some additions. In reference to education it was observed—

The past year will be marked in the annals of India as the commencement of a new era, when its governors resolved to take measures to bring European knowledge within the reach of all classes of the people, and in that view to foster and encourage all such existing institutions as may be adapted to the object, and create such additional organisations as may be necessary. In the document in which this excellent design is promulgated, the Directors make mention of Missionary labours as "the noble exertions of societies of Christians to bring the natives of India into the way of religious truth."—They also specify certain Missionary Colleges and Institutions as "worthy of occupying the highest place in the scale of general instruction," and mark with satisfaction the success of Missionary educational efforts among the Tamul population in the Madras Presidency. These indications of an improved state of feeling towards Christian Missions in high quarters, the Committee acknowledge with gratitude as the result, under God's blessing, of the zealous and patient labours of their Christian brethren, prosecuted amidst many discouragements, through half a century. And they are still more concerned that this favourable opportunity may be improved aright. Missionary Schools may now be multiplied almost indefinitely. The secular knowledge they impart will always place them on a level with other institutions, and with their religious teaching no interference will be attempted. Only let them be opened and placed under the superintendence of suitable men, and there is no fear but they will be filled and supported. A great door and effectual is thus opened before the friends of religion in India. They may take advantage of the new state of things to an extent which a few years back would have appeared impossible; and they may rest assured that if they neglect the opportunity others will not. Strenuous efforts will be made to bring heathen schools up to the required standard, and thus to keep at least one generation more in the trammels of that vain and debasing system which they have "received by tradition from their fathers."

Under the head Mysore District, special reference was made to the educational operations of the Society in *Bangalore*, including a Sunday-school, a Boys' School, (120 pupils,) and the Educational Institution.—The last is divided into three departments, namely, the normal class for training teachers, a second department for the study of Bible lessons, history, geography, natural philosophy, mathematics, English grammar and composition, the Conference catechisms, the evidences of Christianity, and lessons on moral conduct. The third department has been added to the Institution during the last year, and now contains two hundred and twenty-four boys, who are instructed in Scripture history and doctrine, geography and grammar, arithmetic, and other useful knowledge, through the medium of their own language. It is in contemplation to enlarge this department into a separate Institution as soon as practicable. The issues of the printing-press during the year have comprised three million five hundred thousand pages; among which are portions of the New Testament Scriptures, various School-books, and Religious Tracts, Scientific Treatises, and Christian Lyrics. A History of India, a portion of Paley's *Horæ Paulinæ*, Almanac, and Canarese Ecclesiastical History, may also be observed in the list, together with an Address delivered at the opening of the Normal Institution at Westminster, by the Rev. John Scott.—Many of these publications are excellent specimens of Canarese typography, but the efficiency of the Printing Establishment will no doubt be much advanced by the new founts of Canarese type which Mr. Sanderson took with him, on his recent departure from this country. Two years ago, it was stated Mr. Hardey had brought to England a petition for the establishment of a School in the City of Mysore, signed in nine languages, and by three thousand three hundred people; that, to meet the wishes of these numerous petitioners for the establishment of a good English School, £400 were required; and that if one-half of this sum was raised in England the remainder would be raised in Mysore. The special subscription originated at Leeds, in 1853, soon reached the needed sum of £200. Mr. Hardey had the satisfaction of taking with him on his return other presents adapted to assist in the establishment of the School. He then proceeded to take the means to raise the sum which he had pledged himself to obtain in Mysore; and the record of the meeting held for that purpose, with a brief report of the speeches delivered, forms a document so truly remarkable as to deserve preservation in the Report. It is probable that a similar spectacle was never before witnessed. The union of Hindoos and Mahomedans with Christians in the endeavour to establish a Christian School in which the Word of God should be in daily use, and enter into the stated course of instruction, is a sign of the times of most encouraging import—"the Lord's doing, and marvellous in our eyes."

The very liberal response made to the proposal of a special fund for China has emboldened the Committee to double the number of its Agents in Canton. They have considered the importance of being in readiness to take advantage of those favourable circumstances which may be expected shortly to occur, and the length of time which must elapse in every case before the language is mastered, and resolved to comply with the earnest solicitations of the brethren already there. Accordingly, Messrs. Hutton, Preston, and Smith were appointed at the last Conference to Canton; and, after having been solemnly ordained to the work in the City-road Chapel, they embarked in February last. Prior to their departure they received such preliminary instruction in the language as could be obtained in this country, and which may, it is hoped, much facilitate their entrance on their duties when they arrive at their destination. . . . . Of the operations of the brethren at *Canton* there is as yet but little to report. Mr. Piercy continues to hold public services three times a week, at which there is an average attendance of more than forty persons. Messrs. Beach and Cox are diligently labouring to acquire the language of the people, so as to be able to converse freely with them. A useful set of tracts has been obtained, and the distribution of the million Testaments has been commenced. More than twenty streets have been visited, and a copy left at every accessible dwelling or shop. The very unsettled state of public affairs, however, interferes much with the progress of the work; and our brethren have great need of our prayers that in the midst of perils their lives may be preserved, and their minds sustained.

With respect to the Missions in Southern Africa, it was observed, that the Annual Minutes and Returns for the *Cape of Good Hope* District have not yet been received; but should they arrive before the Report is put to press, an abstract of them will be inserted in an appendix. Mr. Moister informs the Committee that a series of special services, held in *Cape Town* during the summer, had been followed by very cheering results in the conversion of sinners, and the recovery of several who had wandered from the right way. The public and private means of grace were well attended, and there were prospects of good in the future. Mr. Samuel Hardey, who was stated in the last Report to have been detained at the *Mauritius* by the state of his health, arrived at Cape Town in the summer, and, by the blessing of God, greatly recruited his strength during his sojourn there, so as to be able to render valuable assistance to the brethren of the Circuit. He embarked to his new station in Western Australia on the 10th of January last.

The Congregations at *Graham's Town*, in the Albany and Kaffraria District, have been steadily on the increase for some time past, and there has been most gratifying attention to the administration of the word. The more private means of grace have often been marked by a solemn and delightful feeling; and, making due allowances for the changes that are continually taking place in such a community, the work of God has made a steady progress. The Kaffir congregation and Society have decreased in number in consequence of the removal of the people to the new Border Settlements. The Dutch congregation continues good.—At *Salem* a considerable improvement has taken place in the Colonial congregation, which is said to comprise all the families residing in the place, with scarcely an exception. At *Bathurst* the chapel has been repaired and considerably improved, and a good feeling exists in the minds of the people. The *Fort-Beaufort* Circuit was at the beginning of the year much reduced in number by the formation of the Fingoe Settlement, about six miles distant; but a gracious revival has, in part, made up the loss which was thus occasioned. At the new Settlement of *Herald Town* a large and substantial chapel, capable of containing from six to seven hundred persons, is in a state of great forwardness. The new settlers, who are mostly Fingoe Kaffirs, continue to possess the entire confidence of the Government and the Colonists in the immediate neighbourhood; and though it has been found necessary to put away several who have become immoral in their conduct, those who remain have given cause of devout gratitude. The Sabbath congregation, generally amounting to four hundred persons, including the Sunday-school, is attentive; and there are fourteen young married persons under instruction, with a view to their employment in some useful capacity in connexion with the Mission. The latest information is that the newly-appointed Governor has recently visited and inspected the Settlement, and the Committee hope for much benefit from his intelligent and philanthropic attention to the concerns of the native races under his authority. The *D'Urban* Circuit has been blessed with a gracious outpouring of the Holy Spirit, as the result of which, seventy-six adults have been admitted to baptism; and although vacancies have been created by the removal of some, and the exclusion of others, who "did run well," but have been "hindered," there remains a net increase of fifty-four members. The English congregation increases, and great attention is paid to the word preached.

Mr. Gladwin arrived in safety at *Mount Coke, (British Kaffraria,)* and has found much encouragement in resuming his labors. He states that the Chapel is too small for the regular congregations, that the devotional meetings of the people are well attended and fervent, and, with one or two exceptions during the year, their conversation has been "as becometh the Gospel of Christ." The Watson Institution having been enlarged, and two trained Masters having been sent out from the Normal Training Institution at Westminster during the last year, it is hoped that that important establishment will in future be conducted with still greater efficiency, and that a larger supply of Native Teachers and Preachers may be provided. The printing establishment, which is also located at Mount Coke, has been conducted during the year with little, if any, interruption. Its chief occupation has been a new and revised edition of 2,000 copies of the Kaffir New Testament. *King William's Town* has suffered from various causes, but the work of God advances notwithstanding. The Society's venerable Missionary, Mr. Shepstone, has forwarded an interesting statement respecting his station at *Kamastone*, in the course of which he says:—"The circumstances of this Circuit throughout the year have been of a very satisfactory nature. The services of God's house have been well and regularly attended. A marked attention has been paid to the preaching of the Gospel; and while there has been a powerful influence checking moral depravity, as also counteracting heathen customs, in consequence of the voluntary interposition of some of the subordinate chieftains, there has been at the same time a stronger influence operating within narrower limits, which gives us much satisfaction. We have added to the church by baptism during the year twenty-one adults; several children belonging to the members of Society have also been baptised. We have four congregations during the week, but it is only within the last few months that we have been able to complete our arrangements for all these, since Government has been making some changes in the location of these people, by which they are brought more within the range of our influence. By our present arrangements, we have from six to seven hundred attendants on Divine worship, weekly."

The *Clarkebury* Station, *(Kaffraria Proper.)* situated on the border, between the Tembu and Gealeka tribes, now in a state of mutual hostility, has been preserved from injury, even when its immediate neighbourhood has been the scene of conflict; and still more, under such trying circumstances our people have continued steadfast in their profession. The Station at *Morley* is reported to have suffered in various ways; but at *Buntingville* the congregations are very large, so that many have had to remain outside the chapel.

In reference to the Stations in the *Bechuana Country*, the Committee have had many solicitudes, arising out of the altered political circumstances of the country. But they are happy to know that hitherto their fears have been disappointed; and though shortly after the last anniversary the announcement was made that British protection had been entirely withdrawn, the authorities of the Orange Free State have not only not interfered with the Missionary, but have assured him that he may prosecute his work of evangelisation in peace. The Missionary has been removed from *Bloem Fontein*, in consequence of the removal of a large portion of the English inhabitants on the abandonment of the Sovereignty by the British Government. The small Society in *Tauarie's Tribe* still keep together under the care of the Native Teacher, who continues to hold public services with the people in the absence of a Missionary, and maintains his Christian character and zeal for the gospel. At *Colesberg*, a native congregation is collecting; and the English congregation, tho' it does not increase, is making a praiseworthy and successful effort to pay off the Chapel Debt. The state of the work at *Platberg* is very encouraging.

In the *Port Natal* and *Amazulu* District, the *D'Urban* Circuit has been prosperous. The English congregation and Society in the town are larger than at any former period; the chapel has been enlarged by the erection of a school-room which opens into it, and the expense of the enlargement. At *Beræa* a temporary chapel has been erected without debt, and a small Society formed.—The Report of the *Pieter-Maritz-Berg* Circuit bears the same encouraging character. The *Kwangubeni* Circuit has not prospered this year, principally, it is believed, for the lack of a resident Missionary, whom, however, the Committee have not had the means of sending. To Mr. Jenkins, at *Pulmerton*, the past year has been one of great labour and anxiety, but not of much visible success.

From the Reports of the several Circuits in WESTERN AFRICA, it was apparent that the same blessing which has so remarkably attended the Society's labours is still vouchsafed; and were the means at the disposal of the Committee more abundant, a still greater extension of the work of God might be confidently anticipated; but under present circumstances no additional expenditure can be prudently undertaken. The following particulars are supplied:—The *Freetown* Circuit now contains twelve Stations, or Societies, with 3619 members. Of these nearly 1200 are connected with Buxton Chapel, which was opened with solemn rejoicings in March, 1854. At *Aberdeen*, the Chapel, though the largest in that Circuit, and always inconveniently crowded, will by no means contain the hearers, and many worship outside. At *Wilberforce* an enlargement has become necessary, and at *Congo Town* the poor fishermen have made strenuous efforts to complete their new chapel commenced last year. At *Murray Town* there are five public services in the week, all well attended. At *New Town* the chapel is always filled, and "the prayer-meetings are delightful."—At *Lumley* the Sunday services are well attended. At *Hastings* the chapel is generally crowded, and on the Lord's-day many are obliged to sit outside. No less than sixty persons profess to have obtained peace with God during the year. At *Allen Town*, after a period of deadness, the last six months have exhibited a wonderful improvement.—The chapel will no longer contain the congregations. The *York* Circuit affords no exception to the happy state of things already described. The increase to the Society is thirty-three, and the missionary efforts of the people have been increased: a good index to the character of their piety. . . . . The Educational Departments of this Mission are generally in a satisfactory state.—The Sunday and Day Schools are largely attended; though in some instances the want of suitable teachers, and in others the spirit of proselytism, interferes with their progress, yet the returns exhibit a total of nearly three thousand children under daily instruction. The Native Training Institution has sent out two teachers during the year, and has nine still under instruction. The necessary absence of Mr. Edney from the colony has somewhat interrupted the regularity of proceeding by creating other demands upon the time and attention of Mr. Ray, but the activity and perseverance of the students have more than met the difficulty; and he states that "their progress has far exceeded his expectations." The Committee pay a brief tribute to the memory of a distinguished fellow-labourer. Eminently qualified by his general philological learning and by his acquaintance with the languages of Africa, for the bishopric of Sierra Leone, the late Dr. Vidal possessed also those higher qualifications of humbleness, gentleness of mind, meekness, and catholic love, which "in the sight of God are of great price." His loss is deplored not only by members of the Episcopal communion, but by all who had the happiness of his acquaintance.

The Missions on the *Gambia*, the *Gold Coast, Ashanti*, &c., presented a mixed result, but there was a decided prominence of encouragement. Among the memorable events of the past year, is the holding of a Missionary Meeting at Abbeokuta and at Lagos. At the former place the contributions were computed to amount to about £25; at the latter, the British Consul occupied the chair, and nearly all the merchants of the town, and some native headmen, also, attended the meeting. The meeting was addressed by the King of Lagos, who expressed his gratification at the introduction of Christianity among his people, and his good wishes for its success, which he testified not only in word but in deed—subscribing £5 to the Society's Funds. The collection at the meeting reached the noble sum of £65, and further contributions were expected. Last year it was stated that there was an opening for the commencement of a Mission in the territories of the King of Dahomi. By the great goodness of God operations have been actually commenced. Mr. Freeman, in company with Mr. Wharton, visited the King last year, and obtained his consent as to the establishment of a station at *Whydah*, with equal rights for the Missionary to those of the Portuguese and other residents in the town, and unrestricted liberty to the people to attend the services.

After adverting to the Stations in the WEST INDIES, reference was made to the British Provinces in North America, as follows:—The Districts of Nova Scotia and New Brunswick and Newfoundland are about to be formed into a distinct Connexion, with a Conference affiliated to our own.—And it affords the Committee much pleasure to be able to announce that at their request the Rev. Dr. Beecham has kindly undertaken to visit these important Missions with a view to make the necessary arrangements involved in this change of their relations to the Parent Community. They anticipate very valuable results from the undertaking, and they trust that all the friends of the Society will unite their supplications for its success, as well as for the preservation and safe return of their excellent Secretary.

The Missions which have relation to other Conferences, and are carried on under their immediate direction, were then briefly alluded to. The accounts of the IRISH Mission were gratifying, particularly with respect to the Schools. . . . . A delightful Report had been furnished by the President of the FRENCH Conference, of which the following is a summary.—The past year has been one of some embarrassment, arising from the adverse action of the local authorities, and of considerable prosperity arising from the visitations of divine grace, which have increased our numbers and infused new spiritual life into our Societies. We have entered with encouraging prospects on a new field of labour, in one of the central provinces of France, among a very ignorant Roman Catholic population. We have sent an agent into a principal town in Brittany, where we have been often invited, and for the occupation of which one of our friends has made a donation of £40. We are happy to add that the proper authorisation for public worship has been obtained from the Prefect without difficulty. We have likewise extended our labours in the South. A new feature in the Upper Alps is found in the remarkable openings among the Roman Catholic populations, in valleys where all the Protestant population had been exterminated with fire and sword, in the reign of Louis 14th. . . . . The Committee had the satisfaction of announcing that the first Session of the AUSTRALASIAN Conference was held on the 18th of January, under the presidency of their most able and long-tried brother, who had been so worthily designated to the office by the British Conference, the Rev. W. B. Boyce. Full Reports and Minutes of its proceedings have not yet reached this country, but all that has been communicated is of a satisfactory character, and goes to encourage the hope of favourable results which has been cherished from the beginning of the movement.

On the review of the year, the Committee feel that the circumstance which first calls for remark is the very encouraging state of the Society's finances. Remembering that the past year has been a year of war, and that the usual effects of war have been felt, in increased taxation, diminished trade, and high prices, it would not have been surprising if the home receipts had been considerably diminished. But, instead of such diminution, they are favoured to report an increase, both in Great Britain and Ireland, —in fact, the largest domestic income which has been received for several years past.

The prosperity of the past year is the more remarkable when viewed in relation to that afflictive event which was announced at the last Anniversary Meeting. The last year is the first since its formation in which the Society has not had the advantage of the labours of that great man, whose gifts and endowments were so unreservedly placed at service, and who probably pleaded its cause more frequently, and with greater pecuniary success, than any of his contemporaries.—Prudent in counsel, warm in affection, unwearied in labour, powerful in persuasion, Dr. Newton was justly regarded as one of the pillars of the Society, and most appropriately finished his long course of public service by presiding at a Missionary Meeting.

Almost as soon as the last Anniversary was concluded, the Committee sent a Deputation to attend his remains to their last resting-place, where they were deposited on the 4th of May, 1854. On the same day forty years before, the waves closed over all that was mortal of another distinguished advocate and friend of Christian Missions, the Rev. Dr. Coke. Dissimilar in almost every respect, these great men resembled each other in this, that the personal agency of each was, in his day, among the most important means of sustaining Missionary operations. The forty years which elapsed between the demise of one and the other, affords a period sufficiently long to mark the progress, and test the success, of that work to which each was so ardently attached. At the beginning of that period, the Missionary enterprise was not merely scorned by the world, but misunderstood and doubted of by many of the churches. Now, its principles are every where admitted—the judgment and the conscience of Christendom are on our side.—Then (to speak more particularly of ourselves) the Conference could hardly be persuaded to consent to Dr. Coke's proposition, and he entreated with tears permission to depart for India: now it sees with joy the self-consecration of Ministers to this work, and has cheerfully placed at its service some of its most honoured Members. Then the supplies were obtained principally by an annual collection, and by the indefatigable diligence of Dr. Coke, who, accompanied by a friend, was accustomed to beg from door to door the small sum annually expended. Now an organization exists throughout the kingdom adapted to all localities, and capable of being worked even more beneficially and extensively than it is. Then the proceeds of long and tiresome begging joined to the regular annual collection, were not a thousand pounds in excess of the sum now raised by the children and youth of our congregations. In 1814, the whole of the foreign work was comprised in British North America and the West Indies, Gibraltar, and Sierra Leone. The language of the British Islands alone was used, unless by the Missionaries to the French prisoners. In the interval more than sixteen languages have become necessary, and are now in constant use by the Missionaries. These signs of progress we may enumerate, but who shall register the souls born from above in forty years, or by what numeration shall we express the amount of enjoyment created and diffused by attempts to do good upon the largest scale, and (in the best sense of those much abused words (to confer the greatest happiness upon the greatest number? The comparison need be carried no further; but it convincingly shows how gracious have been the dealings of God with the Society—how He has cared for His own work, and carried it on even while He has removed those who seemed most serviceable if not necessary to its progress.

"Come this Way, Father."

During a short visit to the sea-shore of our State a few years since, with a party of friends, it was proposed one bright afternoon that we should make up a fishing party and go down to the harbor on a fishing excursion. We accordingly started, and after sailing about three miles, a young lady of the company declined going farther, and requested us to land her on one of the small islands in the harbor, where she proposed to remain until our return. My little boy, then about four years old, preferred remaining with her. Accordingly, we left them, and proceeded six miles further. We continued out much longer than we intended, and as night approached, a thick fog set in from the sea, entirely enshrouding us. Without a compass, and not knowing the right direction to steer, we groped our way along for several hours, until finally we distinguished the breaking of the surf on the rocks of one of the islands, but were at a loss to know which one of them. I stood up in the stern of the boat, which I had been steering, and shouted with all my strength—I listened a moment, and heard through the thick fog, and above the breaking of the surf, the sweet voice of my boy, calling—

"Come this way, father!—steer for me—I'm here waiting for you!"

We steered by that sound, and soon my little boy leaped into my arms with joy, saying:

"I knew you would hear me father!" and nestled to sleep on by bosom.

The child and maiden are both sleeping now. They died two short weeks after the period I now refer to, with hardly an interval of time between their deaths. Now tossed on the rough sea of life, without a compass or guide, enveloped in fog and surrounded by rocks, I seem to hear the sound of the cherub voice, calling from the bright shore—"come this way, father—steer straight for me!"

When oppressed with sadness, I take my way to our quiet cemetery; still as I stand by one little mound, the same musical voice echoes from thence, "come this way, father—I'm waiting for you!"

Song of the New Born Son.

From redemption's crimson wave,
Rising free, baptized and white,
Lo my beaming wings I lave
In the uncreated light.

See, my scalding tears are dried,
And my darksome slumbers broken!
See, in angels arms I ride,
Hear the music, seraph—spoken!

See, O! see the flashing gold
Of a thousand suns, out-glancing!
See the starry heavens unrolled,
And the skies around me dancing,

O, how beautiful and warm
To my newly-opened eyes!
O, what majesties of form,
And what melodies arise!

Yet I feel a softer splendor
Glowing o'er my heart, like balm;
O, how thrilling and how tender!
It is Christ—creation's calm.

Lovely angels! raise me higher;
For my spirit leaps to be
Where, above the crowns of fire,
My Redeemer's face I see.

Private Prayer.

"Philosophy," said the good and great Richard Watson, "asks a reason for the offering of prayer, and, waiting for an answer, never prays at all. Religion hears that God will be inquired of by us, thankfully bends the knee, touches the golden sceptre, and bears away the blessing." An apology for prayer is neither needed nor attempted here, as we write for those who admit its adaptation to man's utter dependency, and perhaps who pray themselves. We ask no other reason for calling upon the name of the Lord than the single command of our great Prophet: "But thou, when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." This is our authority, our argument, for private prayer; sitting, as it does, like a jewel on the bosom of that all-perfect body of divinity, the sermon on the Mount. Prayer is to be made in the house of God, at the family altar, and in the closet. Each of these lays claim to advantages peculiarly its own; and perhaps it would be difficult to determine which would bear away the palm, if subjected to a rigid comparison.

With David, we have "loved the habitation of God's house," and freely confess a high admiration of his enthusiastic love to public prayer. We honour the man who can climb to the highest pinnacle of earth, and, having his eye armed with telescopic power by faith, can pierce the heavens, that upper world of glory, and gaze with intelligent and adoring rapture upon the magnitude, order, beauty, and lustre of the works of God's fingers; but we honour him the more because, having had his desire to see God whetted like that of Bacon in nature's temple, he can then descend its steps, that he may ascend the "hill of the Lord," and "behold the beauty of the Lord," as it shines forth from "between the cherubim."

The family altar commands our high attachment, associated as it is with our dearest memories. The closet, however, possesses its own high and separate claims, which for a moment we consider. There is its hallowed privacy. No eye but one can penetrate the walls of that bethel; no ear but one can listen to those groans unutterable. The world, the outer world of noise and show, of pleasure, of fashion, of trade, of politics, is all excluded. Here is no warfare, no Parliamentary debate, no trading speculation: all are shut out. Here is no "hurrying strife," nor

"Noisy burst of selfish love,
Which swells the formal song;"

but, drawing around her a veil impenetrable to the world, the soul, like Moses with unshod foot, draws near to God, and there, prostrate, pays her profoundest adoration, confesses her most secret sins, pours forth the deepest feelings of a grateful heart in holy incense of thanksgiving; and, having taken the name which can alone prevail, adds petition to petition, and intercession to intercession, until the heavens are opened, and an answer of peace descends, with a flood of glory, to bless the worshipper. Men do not become giants all at once; ordinarily they must be trained for great and noble action. Go to the senate; listen to that peerless one among the peers. How his eloquence fixes all eyes, fastens all ears; and, like an overwhelming torrent, carries conviction with him. Whence hath this man this power? Doubtless he is highly gifted by nature; but if you would find the secret of his success, you must follow him to his study, where he trains and disciplines his powers, and thence issues forth to take his lofty flights, and carry his important measures. So it is in the closet that the Christian gathers strength for the duties of the Christian life. Here the orators of the Church prepare to declare the whole counsel of God; here the martyrs of the Church prepare to bleed; and here the humble child of God is prepared to shine in all the walks of life, to fight all the battles of life, and to surmount all the difficulties of life. Coming out of his closet, he is like the sun when he goeth forth in his strength: for

"Satan trembles when he sees
The weakest saint upon his knees."

Whence came thy mysterious name, O Israel, prince of God? "At Penuel, where, having forwarded the women and the children, the flocks, the herds, and the camels, to appease Esau, I wrestled all night in secret." Whence came thy heroism, O Daniel, by which thou didst brave the ferocity of lions? "In my chamber, whose lattice opened toward Jerusalem." Ye confessors and martyrs, whence came your great power? With united breath they cry, "We entered our closet, and prayed to our Father, which seeth in secret; and we are rewarded openly."

A closetless piety is a feeble piety. Like the Chinese foot, it is cramped and unnatural; like the painted flower, although ingenious and pretty, it is destitute of the freshness and fragrance of God's own handiwork. It is not the flower of God. A closetless piety is a very slender thing. It cannot see far, for its eye is dim; it cannot grasp tightly, for its hand is weak; it cannot speak much, for its voice is feeble; it cannot labour much, for its strength is small. This dwarfish thing does little for the Church, or for the world, or for Christ; and when a Church is made up of such dwarfs, what must be the influence, the efforts, the prospect of that Church?

We do not presume to determine the number of times a Christian ought to retire within the sanctuary of the closet. We have read of a royal monarch, who, amid the multifarious and anxious engagements of a troubled kingdom, resolved thus: "Evening, and morning, and at noon, will I pray and cry aloud; and He shall hear my voice." And, as though this were not sufficient, on another occasion he forms the holy resolve: "Seven times a day will I praise thee, because of thy righteous judgments." We have also read of a prince president at the court of Babylon, who, notwithstanding he was the object of court intrigue, envy, and malice, "went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God." Washington was accustomed to retire to the woods on all cases of emergency, to seek direction from God. A little Hottentot girl was seen very often to retire behind the bush: the missionary asked her the reason: the reply was, "I go to pray, sir." We ourselves recollect a sainted man, who is now with the "hundred and forty and four thousand," who was accustomed habitually, on rising from his meals, to retire to his chamber, that, after supplying the wants of the body, he might strengthen his soul with angels' food. While, therefore, we cannot determine the number of times this solemn duty should be observed, we venture to point to the above examples as worthy of imitation, and also to suggest the importance of *fixed times* for prayer. "Any time is no time." Want of system, and want of punctuality, not only produce confusion, but not unfrequently lead on to total neglect: the very rock on which we are anxious to throw a torch of flame.

"But how do you know that private prayer is neglected? The closet is sacred ground; and no one can enter it but its sole proprietor, except as a spy or a busy-body in other men's matters; you have no right to judge in this matter." Dear reader, we feel some force in this objection, and deny that we have any desire to intrude into the sacred domain of private devotion, or to sit in judgment upon our brother. But if a feeble piety is a true index; if a neglected Sabbath, Bible, prayer-meeting, class-meeting, be any evidence of a neglected closet, such evidence abounds around us; and the one eye, that has the right to penetrate the walls of all closets in the universe, witnesses an awful neglect of this appointed duty.

The first converts to the truth in Africa were exemplary for their punctuality and zeal in private devotion. They had no chambers to go to, but each had his separate spot in the jungle, where he was wont to commune with God. The several paths to these little bethels became distinctly marked; and when any one of them began to decline in the way of God, it soon became manifest to the others, and they would kindly remind him of his duty by saying, "Broder, de grass grow on your path yonder." We close this paper by affectionately asking the question, "Brother, does the grass grow on *thy* path?"—*London Christian Miscellany.*

Three Voices.

At times, when something adverse crosses our path, we are disposed to think of life as a dreary thing; in a moment of thoughtfulness—when compared with eternity, as a 'meteor glance;' but, when, in all our undertakings, we are successful, we look upon it as a bright and happy existence: and only in our struggle against those, who oppose us, do we see it as a REALITY:—to us be it ever such. The holiest cause ever instituted, has met and still meets with a stern opposition. The purest sentiments ever entertained have undergone the severest trials. The most sublime theories ever made known to the world have been closely tested.

We seek deep down in the dark blue waves for the purest gems; we mount on high that we may better view the landscape; the stars are above us; nature is our great teacher. Thus in knowledge—though many things oppose, yet those very circumstances make the triumph more complete. We must seek deep in the gems of literature—we must ascend the high hill of learning that we may take a full view of the classic plains which stretch far and wide on either hand—and we must look up still higher.

No one ever became eminent in any profession, without tracing results to their causes; nor can any one. Those philosophers, who, in every age of the world, have attained to eminence, were men of thought, devoted to thorough investigation. We need not cite an individual, but take all as one great example.

Philosophy then bids us seek, assuring us that beneath the surface, which oftentimes may be not only ruffled by gentle gales but be made to heave mountain high, there ARE gems, precious to their possessor.

Science bids us come—bids us ascend the mountain, though steep and rugged—promising that, though difficult be the finding and, at first, the pursuing of HER path,—there ARE farther up, shady retreats and cooling springs, where the traveller may rest and bathe.

But another voice there is, which bids us look above—'tis Heaven beckoning us mortals to aspire to things divine—and shall we not heed it? Shall we not press forward? Oh! 'tis a glorious prize—of all, most worthy of our efforts.

Three voices call us—Philosophy, Science, Religion; we can obey them all, but should we not list most attentively to the last?—Yes, press forward—

"Faint not! for to the stead'fast soul,
Come wealth and honor and renown;
Press on, press on, and reach the goal,
And gain the prize and wear the crown."

THE SCRIPTURES.—A mud cottage with the Scriptures in it, is more ennobled in the view of an angel, than the palace of the richest emperor on earth. David would have descended from his throne and passed his days in a poor-house, to have enjoyed our advantages. Abraham, at the distance of nearly two hundred years, rejoiced to see our day, saw it and was glad.—*Jay.*

CONSIDER and plead with God that he hath set before thee the hope of such a state, wherein thou art to be perfectly like him; and shalt thou, that must hereafter be like God, be now like a clod of earth?—*J. Howe.*