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Doetrn.

Lines Written in a Lady's There is no God," the fool hath said ;

The senseless ask, Where is he? His glorious form? What space contains him?

Dost thou not see, not hear ?-creation speaks, the law magnified, the sinner saved,-" Mer-Creation sings, in one untiring anthem sings The eternal being of efficient cause! Sprang all this beauty, order, life from

Did intellect-that very intellect that moves The sceptic's daring soul to impious thought-Did that inform a mass of torpid clay Without superior energy, and bid it live? Ah! use the noble gift, all adequate, and know Thy Benefactor! on thy right he stands. And on thy left. He spread the teeming eart Beneath thy teet to minister and charm ; And crown'd its glories with the vaulted sky. He raised the mountains from their lowly beds, Andes and Alps in either hemisphere, And taught them where to check their aspiring

Amidst the mantling clouds. His hand con ceal'd

In their capacious treasuries the gem, And gave the latent lustre and the hue Trees, berbs, and flowers, at his command,

The work assign'd-put forth their leafy arms To tremble in the breeze, or rear on high Their tearless heads to brave the reckless blas Nourish the healing balsam, or diffuse Their grateful fragrance through the recipien

Vain art of man! How limited, how weak! Man gives to earth inanimate the seed; Thus far -- no further can he go -- his power is

Sends he the genial warmth, the soft'ning dew, The "early and the latter rain?" Not man: Omnipotence alone-the gifts are bis. He curves the tendril, bangs the clustering vine, Moules to infinity unnumbered forms, And tints all nature with unnumbered dyes.

Could man -could angels scoop the wondrous

ed power, Uplifts the ponderous waves and bids them meet The impending cloud, while the pale mariner In trembling safety guides his tragile bark, An atom in the elemental war.

Is there a God? Go ask whence order comes. They come_they pass_return, .

From that auspicious hour when chaos fled. mark'd

His annual never-deviating course? Resplendent Sirius, summer's baleful star, Orion and Arcturus, to beautify

This lower sphere; while thousands shine Far from the vulgar gaze, and scarcely found, By searching science with their utmost aids? There order reigns, and barmony presides, Confusion never visits those bright realms. Though frightful comets bring their glaring

Across the vast domain, and furious storms Would seem to war against the glorious hosts. These are His works: their voice intelligen The eternal being of Efficient Cause. These, and much more than mortal eye

reach ! And all, far, far beyond the feeble grasp Ot moral intellect. But most of all. Thyself examine, proud, ungrateful man! " A little lower than the angels made:" And, if thou canst, withhold from God the

Religious Miscellann.

The Cross. Huers de regisseuer Xpistor estaupuntrer.

The Cross !- An object in itself, shameful and dishonourable, an instrument of torture-a symbol of ignominy-dark-stained with blood; but the Cross of Calvary,as connected with scenes so strange, mysterious, tragical, yet glorious-as the grand centre, where culminate the softest radiance of Eternal mercy, and the brightest outbeamdemption-glory, hastening on to its sublime pour contempt upon the doctrines of the gosconsummation, still accumulates with intensified lustre—possesses an attraction for sified lustre-possesses an attraction for every grade of intellect, for every class of mind, and for every range, of created intel-

ligence in the universe of God. The Cross teaches our relation to God .uncertain. We are left in doubt whether to mind more clearly with the philosophy of the the teachings of nature are indistinct and look up to God as a loving Father, or as an plan of salvation—the doctrines of the Gosoffended Sovereign Lawgiver. The bounlandscape, the living sunshine, the fields morality. The case of the Greenland miswaving with rich grain, and whitening to harvest, may speak of the goodness of the Creeks, and then replied, "Ah! that blast—the mildew, blighting fair harvest not suppose that the same method which Creator; but the sterile desert-the simoon blast—the mildew, blighting fair harvest hopes—the lightning stroke becoming a blightning stroke becoming a defendable becoming a be wreck-the earthquake, swallowing a city with its inhabitants-the volcanic eruption, sending forth its mosten waves; these speak of a Sovereign's wrath. Distracted with stumble at the doctrine of the crucified One. the world; a drama cast in the mold of a given to the Tractatian party. this uncertainty, we turn to the cross, and learn that we are sinners, under an economy

The cross reveals, in lovely harmony, the attributes of the Divine nature. One attribute is not magnified at the expense of another: nor the glory of one perfection sullied or eclipsed by the glory of another perfec ion. Together they mingle their beams, and flow in one celestial stream of radiant and glorious harmony. Justice and grace, vengeance and compassion, wrath and love. truth and purity appear more awful or more

wisdom. In the reconciliation of man be eye of sense, by which we gaze upon the to the favour of God, conflicting, and appar- cross, and discover its glory, and realize it ently incompatible claims had to be conto the power of God. ciliated. Can impunity be offered to the oundest of finite minds. But in connection glorified-God honoured, justice satisfied,

cy and truth are met together, righteousness and peace have kissed each other." The cross is the measure of that love displayed in our salvation. But for that manestation of love in connection with the eross, not even angels, clear, just, comprehensive as may be their views of the character of God, could have conceived that such love dwelt even in Deity. Infinite love was a fulness unexplored, an expanse unmeasured, an ocean unfathomed. The cross was the sounding-line of that ocean of love stirred to its lowest depths. The angels desir-

"In vain the first-born seraph tried To sound the depths of love divine."

ed to look: but

The contemplation of this love is overwhelming to our minds, we know of no standard by which to measure it, that would bring it within the grasp of our thought. A mother's love is tender, a scraph can love, and love intensely, but could we bring together all the love that ever dwelt in a mother's heart, or ever thrilled in seraphs breast, it would only be creature love, and in comparison with the infinitude of Divine love would be as a drop to the ocean; or as an atom floating in the sunbeam, to the vast globe revolving its lofty circle.

The cross demonstrates the inflexibility of Divine Justice. No where does the rectitude of God's character, his strict adherence to moral principles, and his stern vindication of an insulted law, appear in such a light as in the cross. The justice of God had been displayed in punishing the rebel angels, in kindling the flames of hell; and shall be eternally glorified in punishing the finally impenitent. But when we contemplate the mystery of Gethsemane and Gol-gotha—the vials of Divine wrath poured upon the agonizing heart of the Suffererthe flaming sword of vengeance quenching its fiery glare in the streaming current of the Redeemer's blood-we become more deeply impressed with its awful, inflexible,

and tremendous character. Nor, in view of the cross, are we less Spring, Summer, Autumn, Winter take their deeply impressed with the holiness of Jehoto sin, and its infinite evil in his sight; a occasion, before sitting down I turned to the world submerged—cities consumed with n -the asphaltian lake-the flame-symbol of Is there a God? Who made the mass of light, Eden—the second vail, guarding the sacred-Who placed it in the glowing heavens, and ness of the holiest place in the temple, are nothing in comparison with the death of O Thou immaculate sufferer! if Those other sparkling suns that cheer the night, Thou wert "forsaken" when Thou didst was bruised and wounded, how infinite must be the evil of sin in the sight of that holy God who could not contemplate it in His own Son but with an averted eye!-

The Cross is the object of the world's and steady light upon the dreary wastes of a tallen humanity-the polar star, which, in the darkest night fixes the wandering sinner's eve-the sun, around which revolves Goes forth, and speaks, wherever man is found, all that is noble and glorious in our moral nature. What were the world without the Cross? The Jew from his sacred festivities, and the Priest from the atoning altar, still asked " wherewith shall I draw near to God?" The Heathen with the charm around his neck, and the spikes in his sandals, ex-claims, "O that I knew where I might find The advocate of natural religion, whether he make nature his God, or whether he worship a God independent of nature, proposes the question, "How shall I be forgiven?" But the oracle is silent Salvation is a phrase not found in her vocabulary. She has no speech, nor voice, nor language, in which to speak of the mercy of God to the sinner. But very differpenitent, who, pointed to the cross, offers the prayer, "Lamb of God which taketh payer the singer of the cross of the cross of the cross offers the prayer, "Lamb of God which taketh paster! What a testimony to the world the confessional in the Angliaway the sins of the world, take away my Disenthralled from the darkness and power of sin, he enters, redeemed and regenerated, into the liberty of the sons of

The cross, it is true, is sadly mortifying to the wisdom and pride of the world .-Men, there are, who land the morality, yet viously written a book entitled The Precepts of Jesus, to convince the scorning Brahmins of the purity, benevolence, and sublimity of the morality of the New Testiment. This Nothing can be of greater importance to us they were constrained to acknowledge, but than to ascertain this relation. But here attempted no obedience to its holy injunctions. An effort wass made to impress his to induce and constrain the practice of its such is the reasoning of a worldly philoso-

the pieces of wood which have ever been lence! "Nor does a creature guess,
Which of the glories brighter shone,
The justice of the grace."

We mit a place in the great evertasting plan to the was a perition, that would not have brought into one vast pile, and were we to brought into one vast pile, and were we to agree upon it for a thousand years, it could not have brought into a thousand years, it could not have brought into a thousand years, it could not have brought into a thousand years, it could not have brought into a thousand years, it could not have brought into one vast pile, and were we to brought into one vast pile, and were we to brought into one vast pile, and were we to brought into one vast pile, and were we to brought into a thousand years, it could not have been speaking of? Yes, the Mussul-holm the would now refer to long correspondence published by Mr. Poole rising generation.

The cross is the masterpiece of Infinite

To the simple form of a cross, as marking transgressor on the ground of mere mercy? the sanctuary, we know of no valid objec-Can God shew mercy without ceasing to be tion. It is a pity, that it should be approjust, and holy, and truthful, was the great priated by an apostate Church. Certainly, problem which might have puzzled the pro- as a symbol, surmounting the spire of our Protestant churches, it would be more beau-His glorious form? What space contains him? With the cross we contemplate a seneme, where all conflicting claims are conciliated, weathercock and other unneccessary symbols which have been adopted.

J. L. with the cross we contemplate a scheme, tiful, more appropriate, than the changing bols which have been adopted. Cornwallis West, July 13th.

All at the Prayer Meeting.

We were traveling for pleasure—a party 185-, when at the close of a warm after noon, we reached the plesant village of -After taking ten at the quiet hotel, we strolled out to look at the place and enjoy the scenery, when the church bell commenced ringing, and then tolling, and we noticed a large number of people coming out of the various residences that bordered the village street, and passing on in the direction of the house of God. Supposing that only some unusual occurence—the presence, perhaps, of some popular lecturer, or of some distinguished statesman or politician, could call out so large a proportion of the inhabitants, two of our party fell in with the current, and going on, entered the church. One after another, family after family, and individual after individual, the people came in till the body of the house was well filled. By the time the bell had done tolling, all was still; when, with a quiet step, not some distinguished stranger, but the minister of the parish walked up the aisle, and took his

seat below, in front of the pulpit.
With his eyes closed, his head bent forward, and his face covered with his hand, a moment was given to silent thought and prayer, and then rising, he gave out a hymn, which, without instrumental aid, was sung most seriously and heartily by the whole congregation. Next, he called upon two of the brethren to lead in prayer, which was done with such earnestness and feeling as could not but be profitable to all. Then he read a chapter from one of the gospels, following it with a plain, instructive and practical, address, the materials for which had vidently been gathered from personal intercourse with his people. And at the close of his remarks, turning to myself as a etranger, whose presence he presumed evinced my interest in the service, he remarked that this was their regular weekly prayer

meeting, and invited me to address them. I did so willingly, and after presenting a vah. All other declarations of God's hatred few thoughts that seemed appropriate to the sir, to ask if this is nothing more than the usual weekly prayer meeting? Has nothing hope. It is a beacon-light, shedding its soft of our church (every one who is in the vilcon, looking round upon the people,-" yes

sir. I believe they are all here. will be with me. All the members of the church at the weekly prayer meeting. And came away thinking how blest was that pastor and that church; and resolved, when returned home, to be more than ever faith-

ful to the weekly prayer meeting. Such is the substance of an account given me by an excellent laymen-a member of one of our churches. I have thought of it frequently; and finally concluded to write it out, and send it to your paper, for it suggests lessons that ought to be sent out through the length and breadth of the land, and pondered by every disciple of Christ. All the church at the prayer meeting !-

fession, and that they loved communion with

See to it, Christian reader, that you do your part towards having all the church

Every Man's Life a Plan of

God. Every human soul has a complete and Chelsea, with prayer.

A Great Wonder.

The Rev. Mr. Guthrie, an eminent minister of Scotland, of the olden time, was one lost his way on a moor, he laid the reins on the neck of his horse, and committed himself to the direction of Providence .-After long travelling over ditches and fields, sion to sit by the fire till morning, which house, who was dying. Mr. Guthrie said nothing till the priest had retired. Then he went forward to the dying woman, and he went forward to the dying woman, and the consequence was that vast the hearing, the touch, &c. Here was a overland of the learning the touch, &c. Here was a overland of the learning the foundation in Madria 18 to be the hearing, the touch, &c. Here was a overland of the learning the foundation in Madria 18 to be the hearing, the touch, &c. Here was a overland of the learning the foundation in Madria 18 to be the hearing, the touch, &c. Here was a overland of the learning the foundation in Madria 18 to be the hearing, the touch, &c. Here was a overland of the learning the foundation in Madria 18 to be the hearing, the touch, &c. Here was a overland of the learning the hearing, the touch, &c. Here was a overland of the learning the hearing, the touch, &c. Here was a overland of the learning the hearing, the touch, &c. Here was a overland of the learning the hearing, the touch, &c. Here was a overland of the learning the hearing, the touch, &c. Here was a overland of the learning the hearing, the touch, &c. Here was a overland of the learning the hearing, the touch, &c. Here was a overland of the learning the hearing, the touch, &c. Here was a overland of the learning the hearing, the touch, &c. Here was a overland of the learning the hearing, the touch, &c. Here was a overland of the learning the hearing, the touch, &c. Here was a overland of the learning the hearing, the touch, &c. Here was a overland of the hearing the asked her if she enjoyed peace in the pros- with them. The revenue of the Church of and the cure." Mr. Gresley went on to have an opportunity of displaying his philopect of death, in consequence of what the England was probably from £7,000,000 to say that with regard to the sins of females, Mohammedan and practically anti-Christian priest had said and done to her. She answered that she did not; on which he spoke be believed to be the fact, that from one-sin might be, the necessary question must be the province of Scinde. to her of salvation through the atoning blood third to one-half of the clergy were tainted insinuated in language which would least A case like this ought to open the eyes of the Redeemer. The Lord taught her to understand, and enabled her to believe the message of mercy, and she died triumphing in fact be applied to the propagation of Potther Christian people in Great Britain, shock the modesty of the penitent. One of our Christian people in Great Britain, shock the modesty of the penitent. One of our Christian people in Great Britain, shock the modesty of the cevils connected with the confessional was and enable them to see the quarter in which the evils connected with the confessional was and enable them to see the quarter in which the evils connected with the confessional was and enable them to see the quarter in which the evils connected with these Romanising views, the same protection of the revenue of the Church must be evils connected with these Romanising views, the same protection of the revenue of the Church must be evils connected with these Romanising views, the same protection of the revenue of the church must be evils connected with the confessional was and enabled them to see the quarter in which the evils connected with the confessional was and enabled them to see the quarter in which the evils connected with the confessional was and enabled them to see the quarter in which the evils connected with the confessional was and enabled them to see the quarter in which the evils connected with the confessional was and enabled them to see the quarter in which the evils connected with the confessional was and enabled them to see the quarter in which the evils connected with the confessional was and enabled them to see the quarter in which the evils connected with the confessional was and enabled them to see the quarter in which the evils connected with the confessional was and enabled them to see the quarter in which the evils connected with the confessional was and enabled them to see the quarter in which the evils connected with the evils connect in Jesus Christ as her Saviour. After witnessing this astonishing scene, Mr. Guthrie mounted his horse and rode home. On his sults, not merely to their religious but even arrival, he told Mrs. Guthrie he seen a had great wonder during the night. "I came," said be, "to a farmhouse, where I found a woman in a state of nature; I saw her in a state of great a state of grace; and I left her in a state of

in heaven above, But that of JESUS can suffice the sinner's burden to

grace. None but Christ can do it; but he parable, in all ages and countries, from the suit? Her mother said she was now about s both able and willing. "Ye must be born practice of auricular confession, penance, entering a numery at Versailles. again," for "except a man be born again, he cannot see the kingdom of God." "By "We are emboldened, in thus appealing stated that application had been made to toleration! Do you know what it is to be "justified free-terpose your royal authority for the suppres-

terest in the village, to call out so large a number of people? And what proportion willing even in death to confess, not only of the members of your church are here the articles, but in affliction and death, trust exercise of their authority and influence, to religion. become a "sin offering" for us; if Thy soul this evening?" In reply, he assured me that there was no peculiar religious interest poverty you can cherish yourselves with and worship of our reformed Church.' among the people—no more than had been expectations of God's promises and dispenof my question, "I believe all the members storm, smile wien the world frowns, be are greatly departed from; and that much content in the midst of spiritual desertions alarm and dissatisfaction are thereby creatage and in health) are here. Is it not so and anguish of spirit, expecting all should ed." work together for the best, according to the promise; if you can strengthen yourselves in system (said Mr. Harper) was only a small God when you are the weakest, believe when I was astonished, as I think many others you see no hope, and entertain no jealousies now continued for a long period, and the or suspicions of God, though you see nothing to make you confident; then, and then try to the see of Rome, and to subjugate only, you have faith, which in conjunction her liberties—religious, social, and political. with its other parts, is able to save your The documents referred to by the chairman only, you have faith, which in conjunction souls. For in this precise duty of trusting contained admissions by Mr. Poole that he God, there are the rays of hope, and great proportions of charity and resignation.

To believe in God, through Jesus Christ,

Religious Intelligence.

body, in the communion of saints.

An open-air demonstration of the God! Mow would it make sermons and testant inhabitants of Belgravia and its for the express purpose of confessing sins means of grace full of increst, and life, and vicinity was held on Monday evening in the which were unfit to be named, he went on prayer, that new seem dull and lifeless! - grounds of the Pavillion, Sloane-street, to putting to them such additional questions as How would it promote growth in grace, and adopt a memorial to the Queen, and to pehonor Christ, and quicken zeal, and increase tition Parliament to take such measures as He would put it to anybody whether that spirituality, and make the church on earth might be deemed advisable for the immediate the the church in heaven! Let all the suppression of the confessional system now church be regularly at the prayer meeting. attempted to be introduced into the Church and all would be faithful, and active, and of England. It was estimated that nearly useful; all would be a help to the pastor and 10,000 persons were present, and this calcuto each other; all would feel the power of lation was borne out by the number of tickgospel in their own heart, and thus be burn- ets of admission stated to have been receiving and shining lights; and men would take ed at the entrace to the grounds. The asknowledge of them that they had been with sembly appeared to belong chiefly to the middle and lower classes, the former perbaps preponderating; and notwithstanding frequent ebullitions of strong Protestan feelings, the proceedings were marked by The chair was taken at half-past six by

the Hon. Col. Vereker, M.P. The proceedings were opened by

perfect plan, cherished for it in the heart of The Chairman commenced his remarks God-a divine biography marked out, when with a history of the legal proceedings conit enters into life, to live. This life, right- nected with the St. Barnabas disputes, and to be found in the Book of Common Prayer. storm, strewing the coast with shattered state and state phy. The Bahminical refinement and wisdom of Judea, Greece, and India alike trees and flowers by the secret nurture of Privy Council, and encouragement thus But the wisdom and efficacy of this ap- perfect art, with no part wanting; a divine before them the result in the present crisis. pointment have been demonstrated. The study for the man himself, and for others; They had all heard of the great meeting wise scribe, disputer, popular mythologies, a study that shall forever unfold, in won- which was held a few days ago in St. James sacred doctrines, venerated mysteries have drous beauty, the love and faithfulness of Hall. On that occasion disclosures were been brought to nought; but the cross still God; great in its conception, great in the made by Mr. Baring to which he (the Chairremains—the object of the sinner's hope, and Divine skill by which it is shaped; above man) should not allude, except to say that the saint's trust. Its trophies are the my- all, great in the momentous and glorious is- it was most startling that such things could the saint's trust. Its trophies are the my-God, and the confessors of the still militant for every human soul to cherish! What would be improper in him to speak of Mr. dignity does it add to life! What support Poole, because he had appealed to the Attempts have been made to assist the does it bring to the trials of life! What Archbishop and his case was pending. faith of the believer, by means of painted instigations does it add to send us onward There was one fact, however, with which pictures, or wooden crosses. But were all in everything that constitutes our excel-We live in the Divine thought - ed and beyond dispute-pamely, that con-

your Majesty's attention to the fact that it is country. notoriously known and publicly avowed that the confessional is an established institution Brighton Protestant Association, seconded as well as within, with sentences from the all other he ps appear!

The supper trusts as it alone, and flads the grand speciin certain Protestant Churches; and we beg

fic there.

Reader, are you in a state of nature, or quite impossible that this system can be carman, came to speak to him on the subject.

It is a state of grave 2. If is a state of nature, or quite impossible that this system can be carman, came to speak to him on the subject.

Ghristian Government, on the score of neun a state of grace? If in a state of nature, ried into effect in the Church of England She told him that her daughter went to conyou are "condemned already," "dead in without alienating her members, disturbing fession. (A voice: "Name.") He would ble depository causes some verses from the

"We deeply grieve to inform your Majesamong the people—no more than had been manifest for a long time, that this was but the ordinary aspect of their weekly prayer meeting, and looking round upon the audience, he added in answer to the latter part the processing and looking round upon the audience, he added in answer to the latter part the processing and looking round upon the audience, he added in answer to the latter part the processing as confident of food and raisment, and deliverance and support, when all is in God's hands, as you are when it is in your own; if you can be cheerful in a storm which is a processing the processing as confident of food and raisment, and deliverance and support, when all is in God's hands, as you are when it is in your own; if you can be cheerful in a storm which is a processing the processing

> This attempt to introduce the confessional portion of a vast conspiracy, which had object of which was to reconcile this coun had received persons for the express purpose of confession, more especially with reference to the violation of the Seventh Comis by believing, to love him, to adhere to him, mandment. In one letter Mr. Poole said to be united to him by charity and obedience, "I admit that when persons, male or female. have sought my ministry in confession, I and to be incorporated into Christ's mystical have put to them such questions as have been suggested by the matter confessed, which have appeared to me necessary in order to enable me to give the counsel and advice which the case required." With that admission the whole question was at an end. After that he did not care what might be the result of the appeal to the archbishop. Here was a broad admission by Mr. Poole Pro- that, having received persons who had come were suggested by the matter confessed .was not an admission that males and females were subjected to a catechetical examination by Puseyite priests in relation to sins of thought, word, and deed. It was further admitted that the system of absolution was combinned with that of confession. would now lay before the meeting a few extracts from Puseyite works in relation to this subject. The first was from the "First Catechism of Christian Doctrine," which was printed and circulated, he believed, by tens of thousands throughout England. It was published by Wm. Painter and Sons, the publishers of the Union newspaper .-He there found the following questions and

> "What is the fourth commandment of the Rev. E. Niven. Incumbent of St. Saviour's, church?-To confess our sins to our pastor or some other priest whenever they trouble

> > There was no such commandment as that It went on:

He begged the attention of mothers. They had fathers, uncles, and guardians to the answer:-"When they come to the use of reason. so as to be capable of mortal sin, which is generally supposed to be about the age of

> "What is confession?-It is to accuse ourselves of all our sins to a priest, in order Christ is the one Saviour, and that the pre-"What if one wilfully conceals a mortal

> There was a specimen of Popery, Nay, it was worse than Popery, because it was under a Protestant guise; and all this blase under a Protestant guise; and all this blase equally required the rejection of the one we

makes his confession nothing worth."

in the very nick of time, and which contain- another, the "Ordinance of Confession," the place, but of the whole country, (for the reed everything to their hand in the most con- author of which was the Rev. William port of this thing will travel far and wide,) venient form for the purposes of that meet- Gresley Prebendary of Lichfield Cathedral, will consider that Christian truth and Chrising. Colonel Vereker then quoted from and the publisher, Joseph Masters, of Lon- tian Missionaries have been dishonoured by evening travelling home very late Having the correspondence in question at consider don. Mr. Gresley had preached a sermon a special order of Government, in order that lost his way on a moor, he laid the reins able length, with a view to she that Mr. at St. Barabas within the last month. Achonour might be rendered to Mohammedan-Poole admitted that he had p issed con- cording to this gentleman persons who went dism. Had this order emanated from another fession As he had before over ved, they to confession were to tell when the sin began, source, we could have better understood it. had now reached a crisis in the history of the length of time it lasted, any aggrava. The antecedents of Mr. Frere had prepared the horse brought him to a farmer's house, their Church. The evil was a sest gigan-tions of it, how it ramified into other sins, us for a different style of procedure."

story of the length of time it instent, and requested permistic one, and called for decided and stringent and under what different forms it appeared. Such is the authoritative expose of the measures. Their seats of learning were -if it were a sin of the senses, what differ- conduct of one of our avowedly Christian was granted. A Popish priest was adminis- deeply impregnated with this unfortunate ent senses were engaged in it, as the sight, rulers! And yet, if the last telegraphic tering extreme unction to the mistress of the heresy, and the consequence was that vast the hearing, the touch, &c. Here was a overland bulletin from Madras is to

to the civil liberties; if the confessional the Bishop of Oxford, there being two hun- are allowed to act as if they favoured heath-

Mr. Edward Harper then moved the me- meeting would prove no idle display, but of the heathen is encouraged, and our own morial to her Majesty, which stated that—

a great moral demonstration, the influence discountenanced? What a burlesque on of which would extend throughout the all such professions does a case like that of

trespasses and sins," and " in danger of hell- the peace of families, and preparing the give the name. She went to the Rev. Mr. Bible, expressive of the Christian faith, to fire." Neither Popish priests nor Protes- way for those pernicious results which ex- Gresley, the author of the little book which be written, not on the outside, but within tant ministers can traslate from nature to perience and history have shown to be inse-

grace are ye saved through faith, and that to your Majesty, as temporal head of the two noblemen to preside on that occasion, not of yourselves; it is the gift of God."- Church and as defender of the faith, to in- but that both of them had declined. It was then determined to make the meeting purely y by his grace through the redemption that sion of this great and rising evil, by the sin Christ Jesus?" If you do not experi-knowledge of the fact that your Majesty was. He could not forget that the laity ence "the new birth," you must die "the was pleased in the year 1851 to express constituted the bulk of the Church. He second death,"-You must pass from nature your royal desire, through a letter from Sir trusted that the result of the meeting would to grace now, if you would be found in glory hereafter. "Therefore being justified the Home Department, to his Grace the from it, and that the verdict of the public by faith, we have peace with God through Archbishop of Canterbury, that means would be unmistakeably expressed, that the our Lord Jesus Christ, by whom also we should be taken 'to maintain the purity of confessional should not be imposed upon the have access by faith into this grace wherein we stand, and rejoice in hope of the glory Established Church and to discourage and be a general election. Let all true Protesprevent innovation in the modes of conduct- tants exert themselves to secure the return goodness towards us, more particularly for ing the services of the Church not sanction- of members who would promote Protestantd by law or general usuage, and calculated ism irrespective of party considerations. numerous body of its members.' And, fur-Faith is the life of christianity, and a good ther, your Majesty expressed your desire hoods in different parts of London. Such against them. Monday saw them all return-

The motion was then put and carried. On the motion of Mr. James Beate, seconded by Mr. Berry, and supported by Dr. Yates and Mr. Dexter, a petition to Parliament was adopted.

On the motion of Mr. Hall, thanks were iven to the Dean for the use of the grounds. Thanks having been voted to the Chairman, the meeting concluded by singing the when the crowd dispersed .- London Paper.

Dr. Duff writes:-In a former letter I referred to the lamentable precedure of Mr. Frere, Chief Commissioner of Scinde, in men of war. They answered him with cries ordering inscriptions, consisting chiefly of "Blood!" Roughly they demanded the Bible texts, within the Bible depository at few arms that our people possessed-meek-Hyderabad, to be removed, on the petition of ly they were given up. a worthless Mohammedan. The order seem- and the innocent herds, 5,000 in all, passed ed so strange, in the face of all that has been into the hands of the oppressor. Still they said and written against the old traditional were not content. "Blood, blood" was policy of favouring heathenism and discoun- their continued cry; and, seeing a few of tenancing Christianity, that I indulged in our unoffending people in their houses, they the hope that possibly there might be some let loose upon them, and for hours the roarmistake in the statement. It now appears, ing cannon and the 500 guns cast death,

Mohammedan. Let the circumstances be took one as a hostage "for our good behaveonsidered. This shop is the house of an jour." All this time I was cast upon my of nothing but what is conceded by all Ma- fruit, coffee, &c.

inscribed and seen by multitudes, to order munication with the Basootas. Knowing them to be removed, and that at the request how gladly they would put th ir threat into of a Mussulman, is a very different thing. execution, we have felt it our imperative By this act the Commissioner virtually pours duty to quit our much loved home, &c, &c. contempt, in the eyes of the natives, upon My dear mother will scarcely believe that the Missionaries, their books, and their such white men can exist. We have reason preaching. For the statements that have to believe that this long meditated war is been cancelled are substantially what all against Missionaries, Bibles, and stations, their books and discourses set forth. They though it professes to be for the annihiladistribute among all classes of the people, in all parts of the land, tracts declaring that the control of the blacks. The English Government is neural, i. e., the whites are liberal. tensions of every other reputed saviour and our champion, Dr. Philip? How often did way of salvation are vain. What shall hin- he ward off such blows as this by his bold sin in confession? He commits a great sin, by telling a lie to the Holy Ghost, and victory, from petitioning to have the circusent, at Bethulic. Lemmue and Blation of religious books and tracts forbidden? What excuse can be assigned for vice of the Dutch army; several sons of Eng-

Hyderabad furnish! Mohammedans build offensive to some bigoted and intolerant Mussulmans, and they are ordered by a Chris-Mr. Westerton, in supporting the motion, tian magistrate to be expunged,-in the

Pillage of a Mission Settlement. The following is a letter from the wife of Missionary in South Africa, who has been driven from his station by the Boers. It is addressed to her mother:

our happy home; -we had spent a more than usually blessed Sabbath. I felt. and remarked to my daughter, that we could never be sufficiently thankful for all His the promising hopes raised by the steady and Christian walk of our dear people, whose schools were full. Our Catechists, returning from their usual rounds, were giving us pleasing accounts of their success, and no one believed in the floating rumours of war. It had, however been already proclaimed ; but our papers being purposely kept back, we were ignorant of the fact. After sunset, however, many of our people took alarm, after hearing a message from the magistrate (Seeur) that he was coming next day with an armed force, cannon, &c., but with friend-National Anthem. It was past nine o'clock by intentions. The whole of that dreadful night our poor people were running away; so that in the morning only two or three of chief remained, with three hundred lads, Removal of Scripture Inscrip- women, old men and children. I was busy preparing a dinner for the magistrate and his men when 500 Boers surrounded our village. My husband, who was graciously sustained, went and tried to speak to the derabad, plainly shows—:

"With no little surprise, humiliation, and we add, alarm, do we learn that Mr. Frere bability, they were drowned—flogged an old has made this concession to the whim of a chief to death, put another into prison, and Englishman. Mohammedans are at liberty bed, or, when the shot rattled through our to come to it; they are equally at liberty to roof, under it; for I was rather dead than stay away. If anything calculated to offend alive-my noble husband and brave daughthem is there uttered or exhibited, they will ter doing all the sad duty there was to do naturally stay away. The inscriptions were that awful day, seeking to touch the furious not on the outer-wall, but in-doors. And men by words of peace and deeds of kindfinally, they informed those that read them ness, they actually coming after to beg for hommedans,-by all certainly that know work of plunder. Our beautiful gardens anything of the Koran. A man could not, were torn to pieces—the neat cottages we had without renouncing the Koran, claim that so encouraged our native Christians to build, Mahommed was sinless, or that he wrought were set on fire; their simple furniture, so miracles. Such doctrines are not doctrines hardly earned, destroyed; the female cloth-of Mohammedanism; and a Mussulman ing carried off, and every article of value who objects to see it stated that they are not with it. For more than twenty days this does far greater dishonor to the Koran than awful scene of fraud and wickedness was they do who cite passages from the Koran carried on. The remaining four days in testifying against them. The inscriptions our desolated home, enduring more cruel furthermore set forth the great truth that mockings, insults and injuries than I can every Christian is commissioned to announce, describe, order after order was given, the namely, that Christ is the only Saviour for last even more impossible than the rest. No Basoota was ever more to be allowed to put " To dissuade from the inscription of such his foot on the station, and my R. threatened passages is one thing. After they had been with imprisonment did he dare to have com-

> unflinching courage! We are, for the prehave each a beloved son forced into the ser-