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HALIFAX, N. S., WEDNESDAY, JANUARY 28, 1863.

Religions Intelligence.

Whole No. 706.

with so many splendours, is it any wonder that, delights of successful activities, co-workers with Religions Miscellann. while some regarded him with envy, others were Christ, sowing in hope the seed whose increase filled with admiration of his genial spirit, and they shall never reap ; " the sacramental host of Cling to the Cross. that the general sentiment pronounced him. a God's elect," ever ascending with songs most "lucky fellow?" But prodigality is the parent jubilant from the faithful performance of earth's of effeminacy. Indulgence in the habits he had lower ministries to the perfect service of the BY REV. J. W. CARHART, D.D. Cling not to earth, with its wailing and woe. formed undermined by degrees those powers upper sanctuary, with its perennial and unhin-

Its sunshine and sorrow, its joy and despair ; We need a support amid life's troubled flow. And a guide in our darkness, our labor and care ; "Cling to the cross."

Sweet are earth's fountains that sparkle and sing, that softness and intemperance had gradually in-Bright are the dew-drops of morning or night, duced. The vigor of his power was gone. Ge-Dear the fond forms to which our hearts cling, Yet only afford us inconstant delight-" Cling to the cross."

Where are the joys that are fadeless and pure? Where are delights that will ever abide ? How may we live, never-ending, secure When crossing death's narrow but turb tide?

" Cling to the cross." Hearts whose fond tendrils are bleeding Hearts that have buried the pure and the true Rudely of riches and life treasures shorn ;

There's a friend in the Saviour and riches for you ; "Cling to the cross."

Emblem of shame though it once may have been Emblem of honor now worn on the breast ; It speaks of redemption from sorrow and sin ; It speaks of our glory, our heaven, our rest. "Cling to the cross." It tells of a Saviour immortal above

Who suffered and died for our folly It speaks of his sympathy, mercy, and love, And the crown that awaits us in happier climes

"Cling to the cross." It points us the way to bright fountains on high, still the fire of his genius, though well-nigh spent, Whose waters are life-giving, ceaseless, and is not extinguished, but flares up fitfully at every

It points us to pleasures that nevermore die-Weeping one, smile, for this boon is for thee : "Cling to the cross."

Around the blessed cross is a desert of gloom, Dark are the clouds that encompass its form ; But 'neath it the flowers of hope ever bloom,

together, or was only irregular in his visits there ; wave the amaranth round their lowly brows.- upon the first land which meets the eye of the but he laboured under disabilities for his duties North British Review. The Lord's Prayer a Missionary nius to conceive ; skill to arrange ; patience to elaborate and taste to finish were no longer at Praver. his command. And now with wasted energies Not only does the whole prayer aim at the ad ancement of Christ's kingdom, but in three disand ebbing means-with health enfeebled and tinct petitions, it directs us to pray for the coming rewards forestalled, he has reached the margin of that kingdom, before we ask even our daily of his manhood's march of might and mind. The visible hand of an invisible but inexorable lust bread.

that, ever essential to excellence and sustained dered praise. They are passing up through the

Hallowed be thy name. Where sin abounds. writes ICHABOD upon him, and his riches flee : God's name is not hallowed, but profaned; his his friends drop off; his spirit sinks-" The glory is departed." But still the last for liquor attributes 'are despised, his worship neglected. and his altars overthrown to make way for idolalives and leads him captive. It revels in the ruin it has wrought, and reaps a daily harvesting of sorrow, shame and woe-the fearful portents of the final fall. The end is near-it cannot kinger long-but who shall tell of what, and whose,

and how, and when that coming end may be ? happiness in him. A few-a very few brief years again elapse, Thy kingdom come. The kingdom, which is and the downward gravitation has carried the victim to an abject level. He is "old Hutchin-Ghost ;' the kingdom whose head is Christ. For for ever.

son" now, though at his years he should be the coming of this kingdom we are to pray, till fresh and hale, for his face has been furrowed and his head made hoary with the wear and tea of drink's deep woes. He is now a homeles waif and wanderer, filthy in his person, scantily clad, and without either a heritage of pleasant memories or of golden hopes. At the Police Of-

fice. where he is a frequent inmate, he is known as an "incorrigible offender," while the Reporter's chronicling his oft repeated appearances at be done on earth as it is in heaven, cheerfully, M. was very agreeable and social in his manner." Christ came." For Christ's sake, and for the her arms looks cautiously and inquiringly out the bar describe him as "veteran toper." Yet

God.' casual effort that reminds him of his palmy days -his pencil and his pallete. Yes! the initials

of his name W. I. H. inscribed below the graceful characters traced with artistic skill upon the tavern front, portray a vestige of the pride and Is this prayer our prayer ? In the sincerity

insciousness of power that he was wont to feel. and speak him still a Prince although, alas ! his princedom is in ruins. A stranger passing him

he is ready to receive him who comes with a repentant spirit, crying-" God, for Christ's sake, Scene in an Irish Cabin. be merciful to me a sinner." I was then enabled, BY AN IRISH CHURCH MISSIONARY. simply to set before J. M. the Gospel plan of Monday the 27th October, 1862, was a very salvation, and never have I seen any who seemed wet day. It rained as it only does rain in Con- to drink in more eagerly the Word of Life-God's message by his own Son to lost sinners. nemara, viz., in torrents, and this from a very

effort, are peculiarly so in the walks of the Art. gates of the morning into the city without a natural cause, vis., the vast and accumulated ex-It was not only that he neglected his studies al- temple, and it is for other fingers than ours to halations of the wide Atlantic are poured out Conversion of Jews in Canada. ea traveller from America, and that land is

In a loose cabin close to Ballinaboy Bridge, benefit of some of his brethren of the stock of appointment is alim, and growing alimmer still, quit !"

In a loose cabin close to Balinaboy Bridge, lives C. O. H., an active intelligent Scripture reader, of the Society for Irish Grach Missions, between whom and many of the neighbouring families exists a very friendly intercourse. A g wet day in the west of Ireland may be styled by

"a day of gossip," for when the pessantry can-not work in the fields they amemble at each prayers of our ministers in my early days, I was other's houses, and talk upon all subjects, as the constantly reminded of the Gospel promises to less interests of immortal spirits plead for efforts and talk upon all subjects. The description, and that the point case may be, on politics, events of the day, the them as a people; for in those days they were to break the sullen indolence. Perhaps it may

markets, the potatoe crop, or, as in the present remembered at a throne of Grace in our public do good to visit each of those families. I see case, on religious subjects. On this aforesaid ministrations, with feelings similar to those which there are twenty-one in all. But will they not try and superstition. The prayer is, that God, 27th of October, four R. C.'s wended their way moved the heart of St. Paul and John Wealey. be cold and repulsive ? Will not the minister,

man's debtor, as the Pharisee thought, but that

as a father may be everywhere feared, and rever-enced, and loved; that he may be sanctified in friendly, time-honoured—" God save all here," Should have been, but the manner in which the and loved; that he may be sanctified in friendly, time-honoured—" God save all here," every heart, and honored and obeyed in every in the Irish tongue, announced their entrance. God of Abraham is now calling in his "scatter- wait until invited? Let me reflect. If I am new idea." One of them, J. M., as the event proved, had ed and peeled " ones, is calculated to call forth unwelcome, I do not know it, and by going I

come for a goodly purpose, and that was to have doubts cleared up, to be instructed in Gospel throughout Canada. We hope the brethren will righteousness, and peace, and joy in the Holy truths, and then to leave the Church of Rome not forget those who are "to be grafted in is, I am resolved to go this week, I will lay aside again."

It is deeply interesting to follow the chain of This blessed work I refer to, began in Quebec the duty is discharged, the sooner my mind wil man is tried with the practice in his minister the country of this angle at the angle at th

universally, continually, till the whole world shall From this I turn to another entry :-" Visited fathers' sake, this work must be acceptable to become ' perfect and complete in all the will of J. M. to-day, and had a long controversy with God.

him on several of the errors and doctrines of On Sabbath, the 28th of Dec., we had the God.' Such are the three great petitions of this pray-er; all closely connected, and mutually depen-dent, and each pleading for the conversion of the on the folly of not eating meat on Friday, while on the folly of not eating meat on Friday, while Jew whom Dr. Freshman baptized in Montreal people eat it when they can get it on other days. a few weeks since. The Dr. took for his text

"Well. I am the pastor of this church, and de Is this prayer our prayer? In the sincerity and fullness of our hearts can we, and do we, offer it? Looking to God as a father reconciled the wold surrender that his church was the wold the wold surrender that his church was the wold the wold surrender that his church was the wold the wold surrender that his church was the wold the wold surrender that his church was the wold the wold surrender that his church was the wold the wold surrender that his church was the wold the wold surrender that his church was the wold the wold surrender that his church was the wold the wold surrender that his church was the wold the wold the wold surrender that his church was the wold the Now up to this time his timidity and want

Second. No man can successfully draw men Christ, unless his soul and their's are fire

brought into mutual sympathy. The best, and I may say, the only place to excite and nourish With many, pastoral labor is a sever these mutual sympathies, is in the sacred pre-

Distacles exist, both in the workmen and in cints of the family .- Central Chris. Advocate. the work. Those who have not attempted such labor can but imperfectly sympathize with the

Hints to Preachers.

nastor's trials. I have in my mind's eye a minister whose reflections and experience it will be ANECDOTE OF DE. BASCOM .- Bascom wa instructive and amusing to trace. We find him i in his prime, and attracted immense crowds, and The labours of the Rev. Dr. Freshman, a con- in his studio, with a small book containing the held them enchanted for hours. One friend erted Jew, in connection with the Wesleyan names of church members by families. He so- seated by us, leaped up and down in his seat, Canada Conference, have been blessed to the liloquises thus : My congregation at the _____ sometimes exclaiming, "O I am afraid he will

of speech, and majestic periods, had been em aimed at by the speaker had been reached, but how you could hardly tell. One man being asked what he thought of the orator, sad, "He is an aurora borealis."

Another said. "He took my soul out of me. shook it, and put it back without giving me any

A third said, "The quaker was right who said to him, 'You shoot too high ; set the muszle of

SEEKING HYMNS IN PRAYER TIME .--- A lay-

1. It disturbs those attempting to pray, and reacher.

3. The occasional loud amen from the hunter upon the visitor. He partially turns, and lookup of the hymn does not stone for the noise in

of the preacher's heart into the nature of the petions offered, and usually spoils a good meeting, especially where the hymn book leaves are dry,

How TO BE ELOQUENT .- The way to be eld

Ministerial Pastoral Visiting.

" Cling to the cross."

For the Provincial Weslevan. Stories for the Young. BY A PILORIM FATHER. NO. 9.

"Baba ! ek dun chooperow ki Untchinson pooranna hum laoga," or, in freely rendered English, " Be silent in a minute child ! or else I shall bring old Hutchinson," was a common quietus administered by lazy and lying native servants to noisy and naughty children in one of the principal cities of India, only a little while age. And who was old Hutchinson, and what had he done that his coming should be mentioned as a threat, and his very name be whispered with the voice and manner of a solemn warning? Was he some inhuman monster, who had so aggrieved society as to merit universal execration ? or was he known to prowl about, a rude and ruthless ruffian, to kidnap or kill the innocents? or was he only an imaginary personage -- a myth

own selection of subjects, but to stipulate the

RS. Jo a Sugar CO., sized no EYAN, B. America. half yearly

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terms for their portrayal. He was still young, and still his atar was in the secondant. Sure most militant faith it has swept victoriously by.

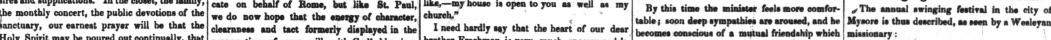
princedom is in ruins. A stranger passing him while earning thus neither a mess of pottage, nor a morsel of bread, but another draught of the in-toxicating cup, could surrender draught of the in-full fees of its meaning the prayer,—' Hallow-wonder at the tokens of high at and excellence investing with a cheapened dignity the common-place annoucement of a publican's sign board but he would marvel more that the mane before any worldy object, we shall pre-sens to be, should yet be the master of such merits as might win the praise of all, and starmp upon his how the leaves his

upon his brow the patent of nobility. But there purity and power, will be the burden of our de-is yet a lower depth. And now he leaves his purity and power, will be the burden of our de-to-do. He has, hitherto, been a powerful advo-The Dr. replied, "Come and hear whenever you after awhile." prison lair, or rises from the uncovered corner the monthly concert, the public devotions of the we do now hope that the energy of character, church,"

wires, and little bits of twine, and odds and ends of any thing that may be bartered for his mornbut, the scorn of the heathen, and a laughing

powers of execution. As his merits were acknowledged, he was able not only to make his umphant, radiant procession, the sound of whose tered and fawned upon by others, young Hut-chinson was pleased with himself, and content with the incense of human adulation. He forgat God. The talents he possessed, and which God. The talents he possessed, and which the heroes of the sick-chamber and the vigil by forever. should have been held in trust for the glory of the Giver, were made to minister only to his own indulgence, for he lived unto himself. A stran-ger to the grace of Christ that the stranit said :- " I hope, before long, to have many left Montreal for the sake that my dear partner coming to me from my own village, although my sister, who is a married woman, came this morn-

O let us make his name our trust, He is a Saviour wise and Just; On his almighty arm depend, He is a tried and faithful friend; And all his friends shall shortly prove The power and glory of his love. —Smilk's Green Pastures. ger to the grace of Christ that constrains all that a man is and has into his service, he had not the heroes of long-suffering, forbearance, and learned "that, denying ungodliness and worldly hasts, we should live soberly, righteously in this



ing up asks :

"I am, sir."

" Does Bro. ---- live here ? "

"You are his lady. I presume ?"

" This is his house, sir."

Holy Spirit may be poured out continually, that Christ's kingdom may come, and his will be done be directed into a different channel, and be-

connects singdom may come, and his will be done on earth as in heaven. We shall also give for the extension of Christ's kingdom. 'Will you lead us in prayer ?' said the chairman of a missionary meeting to a vener-able minister of Christ. The latter, as he rose began feeling in his pocket, as if for something to give, when the former, aunopaing he had been to give, when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a when the former, aunopaing he had been to give a more the give and the latweeks sooner. We next see him at a small gate in front of a the feast is usually as follows :

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lationship to the myriads who are groping, suf-fering, perishing around them; the long, tri-umphant, radiant procession, the sound of whose *Gloria in excelsis* has won the world's passing hosanna, as with the pomp and circumstance of most militant faith it has swept victoriously by. But there is another and a more silent service, which has no glitter before the eye of man, and which has no glitter before the eye of man, and betwinen an honourable, if not yet an eminent betwinen an on Monday, 24th Nov., in the tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the ment of the church of the support us in death be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose grateful shade be tree, and the gourd in whose bearines to the tree is and three word, and treat me as such in life, in death with has no other light than the faint halo of Christ's is take no the tree was a corn in the faint halo of the duriner why friend, and treat me as such in life, in death why friend, and treat me as such in life, in death why friend, and treat me as such in life, in death why friend, and treat me as such in life, in death why friend, and treat me as such in life, in death why friend, and treat me as such in life, in death why friend, and treat me as such in life, in death why friend, and treat me as such in life, thinking upon these things. Thus the faithful pastor goes from house to harm will come to the victim, and proceeds to house, sometimes he is discouraged, again he insert the hooks.

eoming to me from my own village, although my sister, who is a married woman, came this morn-ing and said,—"If you keep with them Jumpers, I'll have the house burned over your bead." The I'll have the house burned over your head." The instructed in ner own language about the impor-reader then spoke of the persecuting spirit of the Church of Rome, and showed that all who The second se

A Swinging Festival in India. sires and supplications. In the closet, the family, cate on behalf of Rome, but like St. Paul, like, --my house is open to you as well as my By this time the minister feels more comfor-

AND AND

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