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of their advantages, and who brought up

Religious Miscellany.

The Time for Prayer. When is the time for prayer? With the first beams that light the morning sky Ere for the toils of day thou dost prepare, Lift up thy thoughts on high : Commend thy loved ones to His watchful care !

"Morn is the time for prayer !

And in the noontide hour. If worn by toil or by sad cares oppressed Then unto God thy spirit's sorrow pour, And he will give thee rest : Thy voice shall reach him through the fields of air : Noon is the time for prayer !

When the bright sun hath set-Whilst eve's glowing colors deck the skies When with the loved at home again thou'st

Then let thy prayers arise For those who in thy joys and sorrows share : Eve is the time for prayer !

And when the stars come forth-When to the trusting heart sweet hopes are And the deep stillness of the hour gives birth

To pure, bright dreams of heaven, Kneel to thy God-ask strength life's ills to bear :

Night is the time for prayer !

When is the hour for prayer? In every hour, while life is spared to thee, In crowds or solitude, in joy or care, Thy thoughts should heavenward flee, At home, at morn and eve, with loved one

Bend thou the knee in prayer.

A Living Witness for Holiness EXPERIENCE OF PROFESSOR UPHAM.

In the spring of 1815, in connection with a remarkable revival, whish took place in Dartmouth College, I supposed that I expe-rienced religion. About three years afterwards, I made a public profession of religion in the Congregational Church. For a long period, I believe I strove for higher relig-

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ions attainments. For various reasons how ever, and particularly the discouraging influence of the prevalent doctrine that personal sanctification cannot fully take place till death, I did not attain the object of my desires. Sometimes, it is true, I advanced much, and then was thrown back-living and abiding peace and consolation. what may be called the common Christian ark here another step in walking with God and devotedness to the gress of this important contest. Under the remarkable operations on my mind, which world. This method of living was highly unsatisfactory to me, as it has often been to God in a more specific manner. I now others. It seemed exceedingly dangerous to risk my soul in eternity in such a state which I had not done before. But while it as this. I was led, early in the summer of 1839, by a series of special providences, which it is unnecessary to detail, to examto give up all, I was unable as yet, in consequence probably of some lingering reine the subject of personal holiness as a matmains of unbelief, or because God, in his ter of personal realization. I examined the subject, as I thought prayerfully, candidly, longer the faith which he had given me, to and faithfully-looking at the various objec speak confidently of my SANCTIFICATION. tions as well as the multiplied evidences-and came ultimately to the undoubting conwould take the liberty to say here, that clusion that God required me to be holy, that do not consider CONSECRATION and SANC TIFICATION the samething. Consecration is he had made provision for it, and that it was my privilege to be so. The establishment the incipient, the prerequisite act. It is the laying of ourselves upon the altar ; but it is gratitude of my heart, I am compelled to of my belief in this great doctrine was fol-lowed by a number of pleasing and impornot till God has accepted the sacrifice, and omit. I cannot refrain from saying, howwrought upon us by the consuming and retant results. storing work of the Holy Spirit, that we can 1. As soon as I had become established i he said to be sanctified. It is true that the the belief of the doctrine of present holness, one may immediately and almost simultane I felt a great increase of obligation to be ously follow the other; and this will be the holy. Many secret excuses for sin, which case where faith in God is perfect. But had formerly paralyzed my efforts, now lost this was not the case with me. But I was their power. The logic in the case was very now, however, by the grace of God, in a simple. God requires me to be holy now position where I had new strength, and and as he can require nothing unreasonable could plead the promises with much greater I am under obligations to be holy now. I confidence than formerly. God had given could not turn to the right nor to the left increased love, a clearer evidence of adop-I knew instinctively and most certainly that tion and sonship, closer and deeper com-God did not and could not require impossimunion with himself, but I felt there was bilities. I considered his command as inomething remaining to be experienced. volving an implied promise to help me to ful In this state of mind, not having fully fil it. I felt moreover, that every moments attained the object of my expectations and delay was adding transgression to trans wishes, but still greatly in advance of my gression, and was exceedingly offensive in former Christian experience, and with a fix the sight of God. Accordingly, within a ed determination to persevere, I left the city very few days after rejecting the common of New York about the middle of January doctrine that sanctification is fully attainable 840. Immediately after my arrival at m only in the article of death, and receiving residence in the State of Maine, I united the doctrine of the possibility and duty o with some Methodist brethren in establish present holiness, I consecrated myself to ing a meeting similar to those which had God, body and spirit, deliberately, volunbenefitted me so much in New York, for tarily, and for ever. I had communicated my purpose to no human being. There was the purpose of promoting personal godliness and which was designed to be open to per nothing said; nothing written It was a sons of all denominations of Christians.-Nevertheless, I was not able for about two simple volition; a calm and unchangeable resolution of mind; a purpose silently but weeks to profess the personal experience irrevocably made, and such as any Christian and realization of the great blessing of holiis capable of making But simple as it was ness as it seemed to be experienced and I regard it as a crisis in my moral being realized in others. The principal difficulty, which has, perhaps, affected my eternal des as I daily examined my heart to see how tiny. I acknowledge that I took this importhe case stood between my soul and God tant step in comparative darkness ; that is to seemed to be a consciousness, while other say, clouds were round about me, and I went evils were greatly or entirely removed, of by faith rather than by sight; but I had an the remains of Selfishness. Indeed at this unwavering confidence in God, that he would particular time, the selfish principle, or rain his own time and way carry me through ther the principle of self-love, in its inorand give me the victory. This important dinate and unholy exercise, seemed to be decision was made in the summer of 1839. stimulated to unwonted activity. The remains of every form of internal oposition to God appeared to be centered in one point and about the middle of July. Two almost immediate and marked results followed this God appeared to be centered in one point act of consectation. The one was an immeand to be presented in one aspect. I do diate removal of that sense of condemnation not know that I was ever more troubled. which had followed me for many years, during so short a space of time, with feelings and had filled my mind with sorrow. The of this nature. I do not mean to say that I other result which also almost immediately was more selfish at this time than ever befollowed, was a greatly increased value and fore; by no means. But the existence and one evening before retiring to rest, " Mamlove of the Bible. It required no great efhorrible nature of this state of mind were ma teach me some other prayer than that fort of reasoning to perceive that in doing more fully brought to view. I took this en- which I have always said ;" the whole will of God, which had become couragement, however, that God was per- heart, under the benign and gracious influthe fixed purpose of my life, I must take the haps now showing me, as he often does when he is about to bless with entire holiness of ance to the expression, "I know that Jesus Bible for my guide. As I opened and read its pages from day to day, its great truths heart, the very root of evil. And I was sincerely desirous to see it and to know it, that it night be slain in his presence. The disclosed themselves to my mind with an impressiveness and beauty unknown before. And this result, independently of the aid imgood hand of the Lord was pleased to sus-tain my faith in this sharp contest. My Kingdom of Heaven." To the question plied in the biblical promise that those who do the will of God shall understand his comcontinual prayer to God was that he would enable me to love him with all my heart. I cent childhood, how sacred are thy teachmunications, was what might have natural ly and reasonably been expected. Before this time, reading everywhere my own con-demnation, I had insensibly but voluntarily closed my eyes to the doctrine of present holiness, which shines forth so brightly and continually from the sacred pages. But now I found holiness everywhere, and I felt that I began to love it. I beg ly and reasonably been expected. Before

which brought me into communication with fro as in a tempest; and it seemed to me mayest learn to love Him both in cloud and certain persons who belonged to the Metho- that I could not easily stand where I was, sunshine. dist denomination. I was providentally led but must either advance or retreat. But In a retired but lovely spot, upon a snow to form an acquaintance also with other God's grace was sufficient. My faith re- white marble slab which marks the quiet bious Methodists, and was exceedingly hap- mained unshaken ; and on Monday morning resting place of a lovely babe, whose age by in attending a number of meetings which I thought I could say with great calmness was reckoned by months, not years, is this had exclusive reference to the doctrine of and assurance, thou hast given me the vic-beautiful sentiment inscribed, "To his infant holiness and to personal holy experience. tory. I was never able before that time to beautiful sentiment inscribed, and assurance, thou hast given me the vic-beautiful sentiment inscribed, "To his infant holiness and to personal holy experience." In these meetings I took the liberty, although say with sincerity and confidence, that I taught him to lisp it again in words of comcomparatively a stranger, to profess myself loved my heavenly Father with all my soul fort to the stricken spirit of her who loved a believer in the doctrine of holiness and a and with all my strength. But aided by him tenderly, and sought in her devotion to seeker after it. And I found myself greatly divine grace, I have been enabled to use this keep him back from that blessed home whiencouraged and aided by the judicious re- language, which involves, as I understand it, ther bright angels were beckoning him. marks, the prayers, and the sympathies of a the true idea of Christian perfection or holi- Precious babe! years have passed away number of Christian friends. As I now per- ness both then and ever since. ceive, the great difficulty at this time in the There was no intellectual excitement, no breast and laid thee with tears in thy chill way of my victorious progress was my ig- very marked joy, when I reached this great cradle bed, but thy speaking eye and seraph norance of the important principle, that SANCTIFICATION as well as justification is by FAITH. By consecrating myself to God, 1 had put myself into a favourable condition to exercise faith : but I had never under- it leaped forward, as it were by a bound, to as thou didst when, with thy pinions plumed stood and felt the imperative necessity of the a great and decisive mark. I was distinctly for flight to thy "better home," thou saidst exercise, viz, of FAITH as a sanctifying in- conscious when I reached it. The selfish in broken accents, wiping the tear drop from strumentality. My Methodist friends, to exercises which had recently, and, as it were thy mother's eye, " My own dear Mamma, whom this view was familiar, gave me, in by a concentrated and spasmodic effort, Jesus says, 'For of such is the kingdom o the spirit of Christian kindness, much in troubled me so much, seemed to be at once heaven.

through. In December of the year 1839, I On Sabbath evening, the 2nd of February, ous sky and verdant earth, so bright with

visited the city of New York on business, I was greatly afflicted in mind; tossed to and the hues of all gorgeous things," that thou

struction and assistance here, for which I de- removed; and I believed, and had reason to Joy to thee, parents, for thy angel child sire to be grateful to them I found that I believe, that my heart, presumptuous as it without fading eye or drooping feet, wanders must give up the system already too long may appear to some to say it, was now puri- with the precious lambs of the heavenly cherished, of walking by signs and manifes-tations, and sensible experiences, and must God. 1 was thus, if I was not mistaken in the green pastures of Eden, where the chill commit every thing, in light and in darkness, my feelings, no longer an offering to the winds of sorrow blight not, and where the commit every thing, in light and in darkness, my reenings, no rouger an onormig to the local sources of the source Realizing, accordingly, that I must have to him to be his, and no longer my own; greater faith in God as the fulfiller of his pro-

mises, and as the pledged and everlasting the blessing of "perfect love." portion of those who put their trust in him, 4. The enemy might now be said to be and aided by the kindness and supplications cast out of the interior of the castle. Ne-

of Christian friends, I in some degree (and vertheless, he has never ceased his hostility. perhaps I may say in a very considerable de- He has laid his snares and presented his gree) gained the victory. I shall ever re- temptations. It would be presumptuous to collect the time. It was early on Friday assert positively that I have never in any morning, the 27th of December. The evel case, nor for any length of time, yielded to ning previous had been spent in deeply in- his power. But I can testify abundantly to teresting conversation and in prayer on the the goodness of God's grace, that he has subject of holiness, and with particular refer- heard the voice of my prayer, and in a wonence to myself. Soon after I awoke in the deriul manner preserved me. Certain it is morning, I found that my mind, without that my spiritual life has been a new life .-baving experienced any very remarkable There is calm sunshine upon the soul. The manifestations or extactes, had nevertheless, praise of God is continually upon my lips. undergone a great moral revolution. I was I have continually what seems to me to emoved from the condition of a SERVANT be the witness of the Holy Spirit ; that is nd adopted into that of a Son. I believed to say, I have a firm and abiding conviction and felt, in a sense which I had never expe- that I am wholly the Lord's; which does ienced before, that my sins were all blot- not seem to be introduced into the mind by ed out, were wholly forgiven; and that Christ reasoning nor by any methods whatever of was not only the Saviour of mankind in gen- forced and self-made reflection, and which I eral, but my Christ, my Saviour in particu- can ascribe only to the Spirit of God. It is lar, and that God was my Father. As I a sort of interior voice, which speaks silenthave observed, I had no ecstacy, but great ly but effectively to the soul, and bids me be

unjust. of good cheer. At times, especially on the 14th of February, 1840, I experienced some

I have a little book at home, it has been mine suits. His last effort has been to proclaim Mr. X., whose pompous bow you returned the ridiculous and disgusting doctrine of the so deferentially, a moment ago, had no fafor years; There's many, many a leaf within that's blotted Immaculate conception. He will not and ther at all, in the eye of the law, and has with my tears; covers are defaced, and worn with age, And pencil marks are scattered round on nearly every page. My father gave this book to me, oh, many years ago, When little of its real worth or import I could since we folded thy tiny hands upon thy know : pleased my fancy and my pride; I felt extremely grand, That I had such a pretty book to carry in my hand. when the first great sorrow came-my loving father died, And broken-hearted, how I longed to lie down by his side-Within this book I found that God would comfort and would bless, And be a Heavenly Father to the fatherless. When I am saddened or perplexed, with trials sore distressed, read that he will laden rest ;" every trouble of my flee. Sackville, N. B., March 27th, 1860. And sweet refreshing streams

General Miscellany.

The Book of Books.

The Resurrection.

Behold 1 show you a mystery ; we shall no all sleep, but we shall be changed. Thus spake one of old, inspired by the Holy Ghost.

The doctrine of the resurrection of the dead, had long ere this been generally received; and though it was our Lord who in France and at Rome, to prevent the sepafully exemplified it by his own resurrection, yet the opinion was common, not only among God's people, but among all those who believe in the God of Israel. Truly it is a mystery which unassisted reason could never discover, but God who friends and enemies-an incalculable man, noweth all things, has clearly revealed it who seems to take delight in disappointing all expectations by his sudden changes. in the Holy Scriptures.

must, therefore, be drawn from that infallible to morrow ; certainly others cannot know Clearly the scripture sa th, There shall be year, he suddenly showed hostile intention

resurrection of the dead, both just and sgainst Austria; was, according to Kossuth, lik a thunder clap in a clear sky. Next, in Intimations of a general resurrection have the Italian campaign, he abruptly concluded been given in the resurrection of individuals. the arrangement of Villatranca, and stayed

cannot do anything for the good of his sub- no character at all, in the eye of the gospel; latter years have increased still more his cheap whiskey, and drugging it in his celsilly devotions; he is a timid monk, fright-ened at everything, and thinks that by shut-niac, etc. He is a gentleman. There is no "lowness ' about him." ting his eyes, he will escape the abyss under "You refer to Colonel X., I suppose. He At the advice of his privy councillors, he certainly is a gentleman. He keeps fine tries sometimes to use threatening and harsh horses, and gives fine dinners, and spends language. Thus, in receiving the visit of money freely, and has a lovely place ; and the French General and officers, he uttered it surely isn't his fault that he wasn't better born. Everybody considers him a gentle words which would not be fit for a secular sovereign to speak, and which are doubly man." "I consider him a scoundrel and a cheat more suitable in the mouth of a priest. What can be expect from such outbursts ? and you would, if you knew the secret his Pius IX. is at the mercy of a foreign gar- tory of his vats and casks and bottles. I rison. If the French leave Rome, a popu-lar insurrection would break out in a few would sooner marry daughters of mine to the poorest shoemaker, or the sootiest blacksmith that swings a sledge, so he were honest and hours. Such is the fact, and all sophisms industrious, and intelligent, than to such a and rage will not alter it. The Pope speaks from time to time of his bloated humbug as he is and the like of him. determination to suffer, if circumstances re-" Low !' You had better wait till all these quire it, persecution and martyrdom. We people are eternally sorted, and you will find have no reason to doubt his sincerity and that some of the highest shall be the lowest, courage. But the martyrdom will be spared as well as that some of 'the first shall be him, in spite of the desire of certain fanatics |ast !" " urely "give the heavy of Romanism, who would willingly sacrifice We lost the rest ; for the ' Metropolitan the personal safety of the pontiff, in order car in which we were seated had reached to rouse the people by the sight of his mis-fortunes. The only probable, I will say certain thing, is that Pius 1X must submit to the sacrifice of Romagna, and if he is so discussion We own that our sympathy was imprudent as to take up arms, he will lose strongly drawn out towards the defender of that gentility which consists in a clear head one or two other large provinces. and a good heart, as against the sham gen-I have put the name of Garibaldi at the head of my letter, because this brave Gene- tility conferred upon dolts by the possession of dollars.-Street Thought. ral is, together with King Victor Emmanue and Count de Cavour, one of the most popular men in Italy. He has resigned th

civil institutions. Popery and reform are oursble individuals, who had made the most

Pius IX. is now convinced of this. He their children with honor to themselves. and

has given himself up, body and soul, to the usefulness to the world. And yet you vote direction of Cardinal Antonelli and the Je- them 'low,' and their children ditto; while

incompatible with each other.

command of the troops of the Italian league; but he retains a large amount of authority and activity. His fellow citizens have no cils of his patriotism. Garibaldi encourages form a number of legions, and to accustom themselves to military exercises. Lately he formed an association, called The Armed Nation ; but the complaints and fears expressed induced him to dissolve this society. Garibaldi is not factious nor ambitious : he takes advantage of every occasion to praise the noble qualities of the King of Pier But if the committee of The Armed Nation

Social Highness and Lowness.

"Why not? He certainly is comely an

body, and his mother was of low family."

"Why, her father was a shoemaker

"I tell you he is'nt anything !"

espect appears like a gentleman."

of her family ?"

" I dare say."

have done."

man ?''

taps on shoes, for a living."

" Was'nt he industrious ?"

"Was'nt he honest?

Examining Bottoms of Wells. It is not generally known, we think, how easy a matter it is to examine the bottom of allowed him to live in retirement ; they call a well, cistern, or pond of water, by the use him from city to city, address him as a of a common mirror. When the sun is prince, and listen devoutly to the bold coun- shining brightly, hold a mirror so that the reflected rays of light will fall into the water. the Italians continually to take up arms, to A bright spot will be seen at the bottom, so light as to show the smallest object very plainly. By this means we have examined the bottoms of wells fifty feet deep, when half full or more of water. The smallest straw, or other small objects, can be perfectly seen from the surface. In the same way one can imagine the bottom of ponds and rivers, if the water be somewhat clear, and not agitated by winds or rapid motion. If a is broken, the spirit of the institution re- well or cistern be under cover, or shaded by ust buildings, so that the prepare to maintain their liberty upon the battle field. Garibaldi knows very well the causes of light to the opening, and another to send it the evil which consumes his country; and down perpendicularly into the water. Light lately, in a reply to the students of the Uni- may be thrown fifty or a hundred yards to versity of Pavia, he pointed there out in a the precise spot desired, and then reflected soldier's rough language. "Some head- downward. We have used the mirrors with soldier's rough language. " Some headstrong men," said he, " wish to plunge our success to reflect the light around a field to country again in the mire; they endeavour a shaded spot, and also to carry it from a o prevent the work of our resurrection --- south window through two rooms, and then They disregard the sublime maxims of into a cistern under the north side of the Christ, and form compacts with powerful house. Half a dozen reflections of the light men to enslave Italy; they have gratified may be made, though each mirror diminisher their thirst for blood by frightful executions, the brilliancy of the light. Let any one not and they would repeat them if they were familiar with this method try it, and he will find it not only useful, but a pleasant expenot restrained by the good sense of nations. . . In the midst of Italy, at its very riment It will perhaps reveal a mass of heart, there is a cancer called Popery,-an sediment at the bottom of a well, which has imposture called Popery. Yes, young men, been little thought of, but which may have we still have a formidable enemy, the more been a fruitful source of disease, by its deformidable because it exists among the igno-cay in the water.—N. H. Journal of Agriformidable because it exists among the igno-rant classes, where it rules by falsebood, culture.

gushing out to me. From the New York Observer Napoleon III, Pius IX, and Garibaldi. Last week I sent you a letter upon the desperate efforts of the Ultramontane party ration of Romagna from the Pope's temporal dominions. I will resume the subject now; it is the great affair of France, Italy, Europe, and even the whole civilized world. Napoleon III is-every one acknowledges,

Our arguments in favour of that event doubt if he knows himself what he will do nor foresee. Thus, the 1st of January last

I began to love it. 2. I now proceed to mention some other changes of mind which I soon passed exist in union with perfect love.

influence of the feelings which I have just made a profound and lasting impression. described, I consecrated myself anew to Language cannot be but a feeble instrument in detailing them, and I will not attempt it. made a written record of my consecration. Ineeed I do nos know but that I must say with the Apostle. " whether in the body of seemed to me that I sincerely endeavoured out of the body I cannot tell." But in view of what I then experienced and have experienced at other times, I cannot help saying with the Apostle, " God bath also sealed us, wise sovereignty, was pleased to try a little and given us the earnest of the Spirit in our hearts.'

I could speak of many remarkable deliverances and supports in time of mental trial. God has ever been with me, in time of trouble, a "faithful God." But these, and many other things which have called forth the deep ever, that almost from the very moment of my obtaining the victory over those selfish feelings which have been spoken of, I was distinctly conscious of a new but powerful and delightful attraction towards the divine mind. This, I believe is a common form of ulterior experience among those who have enjoyed the blessing of sanctification. I perceived and felt very distinctly that there was a central existence, full of all glory, towards which the spirit was tending. I could realize the meaning of the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, Oh God." I felt like an imprisoned bird when the string is cut that bound it to the earth, and which soars upwards and spreads its wings to the skies. So conscious have I been that inordinate self-love has been the cause of the separation between my soul and God, that the very idea of self as distinct from God is almost painful to me. When self is destroyed, the divine union, which sanctified hearts only know, takes place. If I know any thing, I know most certainly that the true resting place of my soul is and must be in the infi nite mind; that it is not and cannot be any where else. Perhaps no part of the Scriptures, during the more recent periods o my experience, has more affected me than the prayer of the Saviour for his disciples, "That they all may be one, as Thou, Fa ther, art in me, and I in Thee, that they also may be one in us. It is difficult for me to conceive of any heaven but God's presence; of any hell but his absence. I realize that the cup of my happiness is full, whatever may be my personal trials and sorrows, whenever and wherever my heavenly father is glorified in me. Accordingly it is my earnest and constant prayer that my will may be wholly and for ever lost in the will worship of God. of God, and that I may never know self

The Little Ones. "For of such is the Kingdom of Heaven."

Said a little boy of but eight summers for his youthful confusion. wake after the Redeemer's lovely image.

dren; but rather instruct thes how to read HE who pays more attention to his hat his tender watchful care for these in the glori- than his head, shows which is most prized.

orious legions, just when the Elijah a famona prophet in Israel, raised ins; the Italians know that they the widow's son. He cried unto the Lord, of Italy was open to them. After that, he "and the soul of the child came unto him urges the inhabitants of Tuscany, Modena, Parma, and Romagna, to return, provided

again, and he revived." Jesus, who is the resurrection and the some reforms are made, to the authority of life, raised Lazarus from the dead, after he their old sovereigns. Now, he would seem had been buried four days. And after the to declare himself on the side of the people His last letter to the Pope is plain and to resurrection of Jesus, the graves were openthe point. Louis Napoleon signifies to the ed; and many bodies of the saints which Holy Father, under cover of some respectslept arose, and came out of their graves. ful formulas, that Romagna has ceased to Also a most striking intimation of a gene belong to him, and that he will not allow ral resurrection is shown in Ezekiel's vision of the dry bones, although more immediany one to resort to violence to subject this ately referring to the return of the Jews from the Babylonish captivity. province. Is this consistent to the letter of the treaty of Villafrance or Zurich? Aus-When he prophesied, at the command o tria says no ; but the Emperor follows his course without caring for the remonstrances

Ged, " The bones came together, bone to and protestations of Francis Juseph. his bone-The sinews and the flesh came Louis Napoleon's relations with England upon them, and the skin covered them from have also undergone, at least apparently, a above, both came into them, and they lived, change. For a long time it was generally believed that the relations between the two and stood upon their feet, an exceeding great governments were formal and cold. The The resurrection of our Lord affords an

English thought that there were plans for a undeniable proof of a general resurrection. because it is sacriligiously covered with the speedy invasion, and made formidable pre-The apostle Paul urged this argument to clock of religion ; its smile is the smile of parations. The French, on their side, did the Corinthians. "Now if Christ be preach-Satan. This enemy, young men, is the not spare England; and our semi-official ed that he rose from the dead, how say some priest ! the priest, with few exceptions, &c.' press even published not very pacific articles among you that there is no resurrection of Such is the hatred of Italians against the against treacherous Albion. The scene the dead. clergy. "But if there be no resurrection of the dead changes once more, almost as rapidly as in

the theatre. Distrust is replaced by confithen is Christ not risen." There is such a connection between his resurrection, and the dence, and reproaches are succeeded by muresurrection of the dead, that he who denies tual congratulations. The Emperor not only expresses the wish to harmonize with one must deny the other. " For as in Adam the British Cabinet in regard to the affairs all die, even so in Christ shall all be made of Italy; but also, in his late dispatch to alive." He broke the bands of death, by the minister of State, Mr. Fould, he an his own Almighty power. "I lay down my nounces great modifications in the custom life, that I might take it again, no man tak house system; he inclines to a gradual free eth it from me, but I lay it down of myself, trade, so that the whole English press are I have power to lay it down, and power to filled with joy and wonder. Who among take it again." the most skilful politicians, could have fore-

Hence we may justly believe that he has seen these things ? all power over death and the grave. Had The position of Louis Napoleon in France death conquered him, it would have cons of course affected by these changes. Many quered all the human race ; but thanks be to the Lord Jesus Christ, he has gained the of his former partizans, priests, legitimists, manufacturers, timid conservatists, now turn victory; and no power either in death or against him, and vice versa, a large number the grave, can withstand him.

Let us rejoice in the resurrection of the of liberals and democrats sympatize with this Lord, and cast away all gloomy fears of prince. It is impossible to tell what will be the result of these changes. Will not the death and the grave. The grave may detain us awhile; but Emperor encounter in the senate and legis-

iative body, in spite of his almost absolute lesus will come and set us free. We shall be changed these bodies which prerogatives, serious opposition ? Will not wealthy manufacturers who rely for their are now oppressed by sin; will undergo a

great change whereby they will be fitted for that world, where we shall live " forever serious embarrassment? Will not the priests in my leathers, to listen to his amusing and that world, where we shall live "forever instructive stories. But why do you take who will never forgive the Emperor his inwith the Lord" incorruptible, no more subdependent position towards Popery, excite here and there insurrections? And to look such an interest in the old man? ject to decay; glorious; free from all the "I am trying to find out his ' lowness." detormities of sin, pure and holy for the seems he was 'honest,' and 'industrions. at the subject in a different point of view.

will not Napoleon III be led, partly by his and 'amiable,' and agreeable' - qualities Some think the resurrection of the dead alliance with England, partly by the neces- which usually give man some rank among sity of securing his crown, to grant more to his fellows; and yet you say he was a low impossible. It is indeed a work which no human arm could accomplish, especially if liberal ideas than he has hitherto done? person. Was he vulgar?

we insist on the resurrection of the same Will he not restore in part that liberty which 4 No, he wasn't vulgar; he was quite re body. The materials of which our bodies be has called the crowning of the social edi-fice? Such questions it would be rash to was a shoemaker. Don't you understand are formed, are in a perpetual state of change even in this life : and, after death these ma answer prematurely. We only repeat the how his ignoble calling should fix his positerials may undergo innumerable changes. Napoleon III. is the most incalcuable man of remarkable qualities? Of course, a black-But here every difficulty vanishes, when we reflect on the wisdom and the power of the age ; it remains to be seen if he will be smith and a shoemaker, and such men, canthe greatest.

not be gentlemen, as merchants, and law-He knoweth how to collect the scattere Now let us turn our eyes to Pius IX. yers, etc., are. particles : and his power is omnipotent. We pity from the bottom of our heart the "I think Mr. Longfellow once wrote Sarely it is no harder work to raise the ons of this poor weak old man, who poem about a blacksmith who was a gentlelead, than to create a world from nought. bears the burden of faults and crimes which man; and I think a good many people have "The things impossible to man are pos sible to God." But we are not only told he did not commit; he has been justly called considered themselves honored by the ac-the Charles I. or the Louis XVI. of the quaintance of a certain other blacksmith, there will be a resurrection of the just, but Roman Pontiffs; only, we can affirm that who once hammered iron, (and Hebrew also the unjust, and that it will be sudden he will not share their tragical end. In too,) at Worcester; and I don't quite perne will not share their tragical end. In two, at woreseer, and I don's quite per- long it throws the fore-legs too much back, the beginning of his reign, Pius IX. tried also to make some reforms; but the vices of the system were stronger than his good in-stocks, as 'a merchant,' or picking a fuss and awful, even to saints : but to sinners it will be dreadful beyond description. But, O, what a change, some shining in all the glories of the Redeemer's radiant form tentions. He met with two kinds of adver- generally as 'a lawyer,' should make one a while others are covered with shame and

detenders of old abuses, accused him of be-ing a revolutionist; the other, seeing that he had stopped half-way, reproached him with inconsistency and weakness. Sober to Mr. A. because his father 'wasn' any-secure it. Good hind-leg action is as impor-tor the many. I would also observe that the form of shoulders I here recommend only. to Mr. A. because his father 'wasn' any-secure it. Good hind-leg action is as impor-O let us then live, that at last we may

Form and Action of Saddle Horses.

When a horseman sits on a good roadster, he need not take the trouble to pick his way when riding down a rough country lane or over broken ground, because the foreloo of a clever saddle horse, be the pac, walk, trot or canter, are always well forward, and fail flatly and evenly on the ground; and ivil, and successful in business, and in every when in action the fore legs are sufficient but not too much bent, the action coming di-rect from the shoulders. But the most agree-That may be : but his father wasn't any able feature experienced in riding perfect What constitutes the peculiar lowness saddle horses is, the case and elasticity with which they move in all their paces, thereby sparing the rider any feeling of fatigue. Not cordwainer,' it used to read on his sign ; only is the number of hacks and hunters and he used to mend rips in boots, and put very limited, but those we have-except a few in the hands of masters of bounds and members of hunts-are too apt at an early age to display some of the jufirmities which their race are now so subject, in the "He must have been, to have left him shape of curbs, spins, and spavins, consechildren the sum which he is reputed to quent upon the burry the breeders are to bring them into the market before they ar-"Wasn't he an amiable and agreeable rive at a proper working age. Thousands

of capital working horses are annually sacri-"That he was. I remember well with ficed from this very cause. I partly attrihow much pleasure I used to wait in his litbute the downward tendency of our breed of tle box of a shop, while he stitched the gaps saddle horses to the rage for speed, which is now so prominent a feature on the English turf; but when we take into consideration what long considered and careful selection on our turf has effected, when the sole object was speed, we may reasonably ant cipate as important and beneficial results from equally udicious selection, when our object is to produce horses possessing that fine union of

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qualities so essential to good saddle horses. There are tew people who know what constitutes good shulders in a horse-a good many asserting that they should fine. meaning by this, lean at the withers. It s however, certain that the shoulders of a young horse intended to carry weight can hardly be too thick at that place, provided they are not too thick at the points or the lower ends, while inclining their tops well

back and leaving a good space between the end of the mane and the pommell of the saddle. There is a certain cross bone which connects the lower end of the shoulder blades with the horse's fore legs, which very materially affects his action. When this is too long it throws the fore-legs too much back. pleasant to ride, when at all tired, is very likely to come down. I am here stating taries equally to be dreaded—the one, furious gentleman, while the making and selling of what is known to good judges, but I write defenders of old abuses, accused him of be-

with inconsistency and weakness. Sober minds never believed that he would succeed in being a true reformer, even in purely They were, both of them, upright and hon-thock joints should bend well, when in ac-

