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

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HALIFAX, N. S., THURSDAY, NOVEMBER 16, 1854.

Whole No. 279

FOR THE PROVINCIAL WESLEYAN. " Cast Aside."

'Twere well-whilst fondly cherished gems Of worth, were husbanded with care : To " cast aside" earth's vanities and toys. For things of priceless cost and beauty rare.

'Twere well, whilst clasp'd with firm embrace Bright Jewels, gather'd in fair virtue's road To cast aside the tinsil'd dross that clings, To trifles, which but aid life's cares to load.

smile, Great gift to man on life's tempestuous sea; And cast aside the treacherous look that lures, With feigned love, to vice and misery,

'Twere well, whilst all that's valuable to man, Stern virtue stamps as genuine and pure; Were gently nursed with an assiduous care, And vice cast off, e'er yet too late to cure,

Truth, heav'n born principle; tho' it may bring, Contempt and ridicule—tho' fools deride; That lovingly embrace: tho' falsehood promise And all earth's gifts: this cast aside.

The world may promise pleasure and its smile, And paint with fascinating front its dross; It smiles, but to deceive and bids to cast aside, What lost, were sure to 'prove our greatest loss,

The sceptic bids us cast aside all dread. To lightly prize the meek and lowly heart; To fondly drink of life's inebriate draft, And act as man, the bold unblushing part

To turn a listless ear, to themes divine, And cast aside the page by heaven inspired; To scorn the story of the Cross—and Him, Who on its rough and rugged wood expired.

The syren voice of giddy laughter cries, "Cast far aside," thy fears and carking cares; Nor heed the gloomy moralist or sage, But take of life thy full o'erflowing share:

Drink deeply, and drink largely, earthly bliss Quaff the last drop in mad'ning pleasure's bowl And cast aside all thoughts of future ill, And in the sea of mirth and splendour roll,

So once preach'd Satan in fair Eden's bowers, And so his servants -since the fatal hour; When its first pair were led to cast aside, The warning kind-and own the tempter'

All else, but value at its proper cost; Yea cast aside the worldlings hoarded pri Nor think the barter for its value lost?

From the Weslevan Methodist Magazine of July. Weslevan Methodism in the Nineteenth Century. Continued from our Last.

But it is as the tried friend of religious education for the masses of the people, that the value of Wesleyan Methodism, of late creditably apparent, seems destined to appear still more conspicuous. All parties, Popish and lical, Dissenters as well as Methodists, are of education, as an instrument for forming the religious character of the rising generation. This fact is full of promise for the otherwise, that generation would have passed into the hands of the National Association, with all the chances of being moulded officts of parties on this subject, it one; and in the same year the Romanists ncountered the same vigilant foe in their attempt to secure educational influence in and the illiberal exclusion of the children of Dissenters from the benefit even of secular education in their schools except on impossiteous terms Sir James Graham in a British House of Commons, signalized the Wesley-an protest as a most weighty document, commanding the respectful consideration of the House. Having defeated the designs of an exclusive High-Churchism, the Wesleyans afterwards supported a more comprehensive scheme of education proposed by the Comentitle them to the praise of a high-minded patriotism. For Wesleyan Methodism, though the most imposing embodi-

parental bosom. There were the sons of her Preachers, her rising ministry, and the sons of her wealthy laymen, to be fitted by education for their respective spheres of usefulness. Hence the Kingswood and Woodhouse-Grove Schools; the Theological Institution; and the two Colleges of Sheffield and Taunton, affiliated with the London University. Now, all these institutions have such that the sons structure of the sons of the leading minds in our Connexion long ago foresaw, what Mr. Kay so forcibly predicts, the sure spread of republican and revolutionary opinions among the millions of our Lancashire and Yorkshire populations felt equally anxious with him "to enlist as many as possible of our poorer classes on the wife, the mother, religion shines with a leading minds in our Connexion long ago foresaw, what Mr. Kay so forcibly predicts, the sure spread of republican and revolutionary opinions among the millions of our Lancashire and Yorkshire populations felt equally anxious with him "to enlist as mental gladiatorship pled in close encounter with the advoor of error.

Is Religion Beautiful?

Always! In the child, the maident with the mother, religion shines with a leading minds in our Connexion long ago foresaw, what Mr. Kay so forcibly predicts, the sure spread of republican and revolutionary opinions among the millions of our Lancashire and Yorkshire populations felt equally anxious with him "to enlist as minds and the sure spread of republican and revolutionary opinions among the millions of our Lancashire and Yorkshire populations felt equally anxious with him "to enlist as minds and revolutionary opinions among the millions of our Lancashire and Yorkshire populations felt equally anxious with him "to enlist as minds and revolutionary opinions among the millions of our Lancashire and Yorkshire populations are constant." parental bosom. There were the sons of tution. It is not strictly an official publica-

onsiderable importance in forming the minds of large classes of our countrymen. The names of Wesley, Benson, Clarke, Watson, Townley, Treffry, Powell, and others, will suggest works of divinity of which the Connexion may well be proud. Most of them, indeed are a credit to our common Christianity. The admirable and immortal work of the late Mr. Treffry, on the Eternal Sonship of Christ, extorted even the high commendation of the organ of Tractarianism, the British Magazine. Ethnology, too, and the science of living languages, are not a little indebted to Wesleyan Mission Tractarian, High-Church as well as Evange- aries, who have enlarged our acquantance more especially with the dialects of Africa. thoroughly alive to the supreme importance And if, as we shall soon show, Wesleyan psalmody has won an easy conquest over the ly asserted, that Wesleyan biography has weltare of the country; for, had it been put to the blush, in all that exalts human nature, by the exhibition of saving truth embodied in the blameless lives and happy deaths of Christian men and women, both to the purposes of a godless philosophy. In Popish and Tractarian lives of saints, with all their puerile superstition, and frivolous or the wesieyans. In 1839 the High-Church party were made to feel their formidable opposition to the scheme of diocesan schools, which was a most intolerant one end in the control of the value of Wesleyan biography need be adduced, (in addition to every one's consciousness of edification who reads it,) than the well-known fact, that the late Robert Hull tion of the laws of th was wont to refresh and brace his Christian principles and sentiments by its earnest perusal. The Wesleyan Magazine, independthe country. The Tractarians, with consummate tact, have repeatedly endeavoured to high literary excellence, and replete with bendary's golden stall, wholly at leisure to secure a bias in their favour in the plans of varied religious instruction. It keeps pace the Council of Education. Now, consider- with the increased intelligence of its readers, ing the Popish character of their teaching, and will not shrink from a comparison with

contemporary religious journals There is another species of literature, more fugitive, certainly, but scarcely less ble conditions, it is a valuable service which effective, in the shape of lectures delivered Weslevan Methodism has rendered to the to large audiences of young men athirst for Protestantism of the country, and to civil information, in what are called "Mutual and religious liberty in general, by uphold- Improvement Societies." These Associaing in 1846-7 the hands of a liberal Govern- tions for the promotion of learning and ment in their resistance of Tractarian craft science, as well as of religion, in the middle and policy. The Wesleyans had also pre-viously, in 1842, joined the Dissenters in crease among us; and, if properly controlled, opposing the factory-clauses of the Bill give promise of an abundant harvest of brought in by Sir James Graham, but withdrawn in consequence of the opposition value, at a time when the infidel principles which it excited. On that memorable occa-sion it is impossible to forget in what cour-among the operatives in large towns, is inscheme of education proposed by the Committee of Council; and since then their educational efforts have been of a magnitude to cicties," which demands emphatic notice. religion its due place as the sun of their system of instruction, around which the subjects of science and literature revolve as so many of science and literature revolve as so many of the seep for our platform. They say, "Deliver themselves and of the great spiritual interests at stake! How would the Protestantism of the country, of science and literature revolve as so many or atteful as it has been for our platform. ment of the voluntary principle in this of science and literature revolve as so many country, has never yet placed itself in opposition to a legitimate agency on the part of warmth and inspiration. In this respect, nal matters. Its they possess a conservative influence uneagle-eyed leading men, from the beginning, known to our Mechanic's Institutes, and Lisaw through the sophistry of a certain party terary and Philosophical Societies, which, in confounding education with religion, and under the pretext of getting rid of religious anke with education and religion, as equally pernicious. They perceived at a glance, that "public worship and popular education are not identical; nor will all the reasoning in the world, however ingenius. For observation has shown, that in the world, however ingenious, ever make when confided to inexperienced hands, to unthem so." The Wesleyans have, on the fledged disputants, and dabblers in literature world, we trust, are destined at no distant other hand, done much to vindicate this great work from ecclesiastical usurpation; and on the other to distinct the deviation of the other to distinct the deviation of the other to distinct the deviation of the other to distinct the deviation. and on the other, to dissipate the day-dream of a fastidious voluntaryism. They have done more than this. They have been done more than this. They have been done more than this they have been done more than the done more tha

schools. The latest programme of this party being borne in mind, the importance of a that is pu

Taunton, affiliated with the London University. Now, all these institutions have successively arisen to meet some obvious and pressing necessity. And the fruit they have borne attests the wisdom of their establishment. That of the Theological Institution, especially, is as ominous of rick and increasing blessing, as the cluster of grapes cut down by the spies at the brook Esheol gave promise of a land that should flow with milk and honey. Scholars, indeed, from all these schools have honourably distinguished them to selves, and in pasts of high responsibility have done the State as well as the Church no small service.

In addition to her educational efforts, Wesleyanism has a literature of her own, of service and the regular properties of the processor of the search of the search of the collection of the literature of her own, of search and the processor of the

clear and solemn light of eternity. And, true to these principles, the Watchman has long borne an honorable part with other sion, as the Record, the Scottish Guardian, the Aberdeen Constitutional, the Dublin behold, in all its most horrible deformity, the journals associated in the same sacred mis-Record, and others, in leavening the commucement of the British Constitution, are sur-

warks than standing armies. There is one desideratum in the literary department of our system, which, possibly, borers to a premature grave, wherein lie buried magnificent projects which they felt ture! The desideratum to which we allude may be inferred from the following sentiment of the late Rev. Thomas Powell: "I devote my days and nights to this work of defending the faith!" The Connexion needs about half a dozen men,-choice spirits, devoted and set apart to polemical divinity. general Christian literature, and scientific general Christian literature, and scientific sion, when he prayed for chastity, are afraid pursuits. But there are some among us, lest God should hear them; they do not up in wrath against such a proposal, as if the design were to thwart the objects of an itinerant Ministry, and to foster sinecures, itinerant Ministry, and to foster sinecures, are in heaven," but did they believe it, how art in heaven," but did they believe it, how

who, unconscious of the obligations of a comprehensive ecclesiastical policy, would rise sistances, have welcomed so seasonable an interposition of literary influence! Let our laity multiply their schools and Mutual Improvement Societies as they please,-providing they also allow the scholarship of their Ministers, which would be much promoted by the project just mooted, to rise in

schools. The latest programme of this party concedes at length the incorporation of religious schools; which is an unwilling homage, on their part, to the religious principle at work in other directions.

"The number of Wesleyan schools taught by Masters or Mistresses trained by the Education Committee of the Conference, is 202; and there are 195 other schools in connection with that Committee. The schools of both these classes are subdivided into 54 boys, '56 girls,' 247 mixed, and 40 infant schools,—altogether, 397; having an average attendance of 21,914 boys, 12,957 girls, and 3,752 infants, or, in the whole, of 38,623 scholars, being an average of 97 to each school."

being borne in mind, the importance of a well-regulated movement of this kind can screed be exaggerated at a time when the screed movement of this kind can screed be exaggerated at a time when the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberfore that the platform was desimed to act of the late Mr. Wilberf girls, and 3,752 infants, or, in the whole, of 38,628 scholars, being an average of 97 to each school."

In a complete review of the educational efforts of Wesleyan Methodism, we are bound to advert to Sunday-school instruction, (in which her labours have been very gigantic.) as abowing the large amount of good which religions zeal alone can accomplish. Nor is it immaterial to remark on the aptiguide of the system promptly to meet a present ing emergency, rather than allow the evils it sought to counteract to go on accumulating until a more perfect educational machinery could be brought into play. Its Sunday-school efforts thus became the platform on which was afterwards reared the more perfected system of day-schools, with its Normal Training Institution,—the whole being on a par with the more urgent wants and the higher demands of society, in everything but its extension; and that continues steadily to widen, "like a circle in the waters."

Hitherto we have spoken of the education of the masses. But the Connexion had other cares of the same kind to occupy her parental bosom. There were the sons of the perfect of the portals to the balls of learning and raised the standard of acquirement, insomuch that Cambridge have been compelled the standard of acquirement, insomuch that Cambridge have been compelled the standard of acquirement, insomuch that Cambridge have been compelled the standard of acquirement, insomuch that Cambridge have been compelled the standard of acquirement, insomuch that Cambridge have been compelled the standard of acquirement, insomuch that Cambridge have been compelled the standard of acquirement, insomuch that Cambridge have been compelled the standard of acquirement, insomuch that Cambridge have been compelled the winder the demands of sudy, in order to weather the demands of sudy, in order the demands of sudy, in order the demands of sudy, in order the standard of amore inquisitive, and the standard of sudy, in order the standard of sudy, in order the study, in order the study, in order from the beaten path of pastoral instruction, and by a sort of moral gladiatorship grap-

happiness, want of religion in woman.

And in felon's cells—in places of crime,

tism. These journals, by inculcating that on thy throne thou sittest, glorious and Christianity is the only safe instrument of exalted. Not above the clouds, for earth reform, and that Protestantism is the very clouds come never between thee and truly pious souls-not beneath the clouds, for rounding that Constitution with better bul- above thee is heaven, opening through a broad vista of exceeding beauty.

lts gates are the splendor of jasper and

precious stones, while with a dewy light that neither flashes nor blazes, but steadily prothe want of it will induce the Connexion to Tractarian lyre: so also may it be confident- supply. We have had our Walshes, Clarkes, brightness of ten thousand suns, yet soft, un-

merited ignominy? "kings and priests in that holy home." Art thou poor? "the

desolation and deformity where religion is

Insincere Prayers. "When ye pray, say, Our Father which art in heaven." "Ye ask and receive not, because ye ask amiss."

Many say the Lord's prayer that do not pray it; they, like Austin before his convercare that God should say amen, or, so be it, though they themselves will say so. They

and all sorts of corruption. These brethren, durst they sin as they do upon earth? They generally more intolerant than most others say, "Hallowed be thy name," yet take say, "Hallowed be thy name," yet take of friendly relations with the Church of Eng-God's name in vain. They say, "Thy king-God's name in vain. They say, "They say, "Searlet" or "crimson," be shall stand unland, are yet most unwilling to allow to Methodism, as an independent church, those additions to its existing establishments which the state of society and of the world demands at our hands. They cannot perceive that at our hands. They cannot perceive that, God, their sanctification; but they want

Assist and teach me how to pray, Incline my nature to obey; What thou abhorrest let me flee, And only love what pleases Thee

o a fastidious voluntaryism. They have done more than this. They have been among the most active of those exertions in the cause of education have defeated the original aim of the self-styled National Association to tax the sommunity for the support of purely secular and the cause of destroying their sands make the mountains, and we have yet wielded in the cause of God and the paris, which their felicity consists; they would not be at the pains, when he conservative influence they affirst possessed, and that you would not be at the pains, when he conservative influence they and that you would not be at the pains, when he destroying their and that you would not be at the pains, when he conservative influence they at first possessed, and that you would not be at the pains, when he conservative influence they and that you would not be at the pains, when he destroying their and that you would not be at the pains, when he conservative influence they destroying their and that you would not be at the pains, when he conservative influence they destroying their and that you would not be at the pains, when he conservative indicates and that you thus adorn yourselves; and that you would not be at the pains, when he cause of God and that you would not be at the pains, when he cause of God and the pains, when he cause of God and that you would not be at the pains, when he constitutional government; and ease to be the handmaids of religion, and the cause of God and the pains, when he cause of God and the pains, when he

Beyond the River.

The following beautifut lines, from the Dublin Uni-

And while along its banks we stray, Ve see our lov'd ones o'er its tide Sail from our sight away, away. No more to glad our longing eyes? They've passed from life's contracted bourn To land unseen, unknown, that lies

How beautiful that realm must be ; The very clouds that o'er it throw Their vail, unraised for mortal sight, With gold and purple tintings glow, Reflected from the glorious light

Steal sometimes from their viewless spher The mourner teels their breath of balm, And soothed sorrow dries the tear And sometimes list'ning ears may gain Entrancing sound that hither floats: The echo of a distant strain, Of harps and voices blended notes,

There are our lov.d ones in their rest: They've crossed Time's river-now no They heed the bubbles on its breast, Nor feel the storms that sweep its shore. But there pure love can live, can last-They look for us their home to share ; When we in turn away have passed, What joyful greetings wait us there Beyond the river

The Curse of God Terrible to Man.

his beauty to consume away like a moth!
This is terrible indeed. It teaches that by joining himself to iniquity, a man enters the sphere of the divine rebuke. Deaf as the adder to the voice of correction, he persists in his sin. Then the curse of God, wasting nity with a wholesome Christian Conserva- Oh, religion! benignant majesty, high as a moth, and deadly as the upas tree, falls upon him. His beauty fades as the devices of the skilful needle-woman perish from the tapestry when the moth consumes it. His tread loses its wonted firmness, the fires are quenched from his eyes, moss grows upon his eyebrows, his flesh decays and shrinks upon his bones, his once proud mien vanishes, and his form bends as beneath an unsupportable load. His intellect, too, grows obscure; his wisdom becomes folly; his courage trembling; his hope despair; his renown supply. We have had our Walshes, Clarkes, supply. We have had our Walshes, Clarkes, who have done good service to the Christian Church at large by their defences of the faith once delivered to saints." But there must be the faith once delivered to saints." But there must be the faith once delivered to saints. But there must be the faith once delivered to saints. But there must be the forever. Art thou sorrowing?

Townleys, Powells, Trefirys, and others, dazzling to the eye.

And there religion points. Art thou gusted with earth, yet unfit for heaven, he gives up the ghost, but only to exist again where this curse shall consume for ever without destroying existence. Thus his beauty lies blasted at his feet; his riches eat like a consumes away like a moth! Such is the effect of God's curse upon

him whom God smites for iniquity. It is very terrible. There is nothing like it in the universe. Yet God is slow to inflict it. He is long-suffering and forbeareth much with wicked men. Judgment with him is a strange work." He loveth best to press the penitent offender to his bosom. But even his patience hath its limits. When this is reached his vengeance becometh terrible. Who can stand before it? It crushes the spirit of the boldest sinners in a moment. Writhing beneath it, Randolph shrieks Remorse." Voltaire utters screams of agony, Gibbon is sad, Hume is uneasy. Altamont cries aloud in horrible despair O, it is terrible, very terrible. Yet none need feel it. God's curse is indeed the evenger of sin, but it treadeth only in the tootprints of impenitence; it striketh none but those who despise and reject the cross of Christ. Does any man fear it? Would any man escape it? Let him abandon iniharmed by the curse of God! The avenger cannot strike him who with broken and contrite spirit stands beside the cross of Jesus. If then, thou hast sinned, repent. But if thou wilt not; remember the sad lament of the Psalmist: When thou with rebukes dost correct man for iniquity, thou makest his beauty to fade away like a moth.—Zion's

Sceptical Theories-Their Results.

served, that they sin most against this prayer who stickle most for the saying of it. Readly how aften heat they have aften heat they h who suckie most for the saying of it. Read that the same success, they have regarded him the same success. vain pentions and repetitions: wonder not, as an angel, or a brute; as a pure intellect, think ourselves better, because we are dressif thou prayest in such a manner as this, as an angel, or a prute; as a pure intellect, think ourselves better, because we are dressed in better clothes. And it is scarcely post
a deep sense of the majesty of God, and of or a lover of destruction; as a being of mere
or a lover of destruction; as a being of mere his mercy, upon the mind, that thy prayers may be fervent and carnest, and God will independence on the senses; as a natural since for a man to wear costly appared without in some measure valuing himself upon it.

Secondly—The wearing gay or costly apegotist, or a natural philanthropist; and he, parel, naturally tends to breed and to increase the mean while, stood unmoved by any of their systems, and equally distant from them and desire of being admired and praised.—

Mon protocold in the control of the control all. Men pretended in these schemes to Every one of you that is fond of dress has a aim at universal peace, happiness, and perfection; they would render their kind blessed witness of this in your own bosom. When witness of this in your own bosom. When there witness of this in your own bosom. When there witness of this in your own bosom. When witness of this in your own bosom. When there witness of this in your own bosom. When there were the peace of SPARE MOMENTS.—Spare moments are the gold dust of time; and Young was faculties in the progress and cultivation of writing a true and striking line, when he writing a true and striking line, when he which their felicity consists; they would admired, that you thus adorn yourselves; She then sat down and wrote a reply to

tic love; to give goodness a wider freedom fold. Oh stop! Aim at pleasing Godjalone, by cutting its nearest ties; to open fuller and all these ornaments will drop off. channels of virtue by drying up all its immediate fountains; and, having thus severed apparel, naturally tends to beget anger and man's soul from home, from brethren, from envy, turbulent and aneasy passion & and it country, and from heaven, they congratulate is on this very account the apostle | places him on his victory over prejudice; they con- this "outward adorning" in direct gratulate him on his extent of dominion tion to the "ornament of a meek and when all is desolation; on his fraternity spirit." How remarkably does he when all are strangers; on his wisdom when "which is in the sight of God of great price." he believes nothing and nothing is left him Fourthly-Gay and costly appared directto believe; they congratulate him on his ly tend to create and inflame lust. grandeur when there is no love in the pre- Fifthly-The wearing costly array is di-

liberty of a universe where there is no Deity, the naked, to feed the hungry, &c.

attempt became tyrants and anarchists; they Jesus," and the whole nature of inward holisubstituted abstract maxims for homeborn ness. All the time you are studying this feelings; they substituted pagan fables for outward adorning, the whole inward work evangelical revelations; they endeavoured of the spirit stands still, or rather goes back; to repeal the natural and the religious affec- instead of growing more heavenly-minded, tions; they endeavoured to reduce their you are more and more earthly-minded.atrocious theories to fact; but, while they All these evils, and a thousand more, spring urged on their plans of universal welfare, from that one root, indulging yourself nations stood aghast in terror at a mission costly apparel. of massacre preached in the roar of the cannon, sealed with the baptism of fire and of blood. The regenerators, nothing daunted, swept along in their apostleship of lust and carnage; onward and onward they continued, growing wilder in their progress; hope fled from before and desolation followed them; onward still they kept until their destiny was complete, until they perfected an example that history might record for an everlasting warning. If these preachers of philanthropy did not establish a blissful milennium on a godless and homeless earth

and slaughter as the world, we trust, will not be in haste to copy .- Il'st'ns. of Genius. Dietetics of the Soul.

to the world such a spectacle of sensuality

It is not enough to contemplate ourselves objectionably; we must treat ourselves in the same way.

One momentum may be increased or minished by another, and herein lies the We should always endeavour to balance

great influence on mind and body.

of movement, without which we should grow

The wisdom of life is partial to movement, not to repose.

We cannot avoid moodiness; but we may and shape, as the sculptor his marble.

tears and sighs, and fears, are symptoms of the hill of Zion would be covered with rich an enfeebled spirit, and obstacles both to virharvests of souls, and the "Lord of hosts be tue and to health.

and truth. Enthusiasm raises us over a thousand

rocks on which cool calculation would be Spirit have attended the labors of eminently shattered: it gives a warmth which brings devoted Christians, is matter of history. In into play powerful and unexpected forces of a multitude of instances, the divine displays maintenance and salvation.

We have all, at one time or another, ex-

pair of the future. Memory will then be- strations of his truth as convincing, if not as come, as the poet says, the nurse of hope. palpable, as the miracles which distinguished We are often the least indulgent to those who are nearest and dearest to us. The could doubt that the influence which often same holds good with regard to them. I have written much about the power of of Edwards, Tennant, Whitefield, Wesley,

volition; but in mental affections, where Bramwell, Smith, and others was superna compulsion only causes friction, the power tural? That it was from above, and not f not willing is the one we should cultivate. from beneath, was also proven by its holy tion, form no plans and look to the future in A glance at a few cases of singular converno other light than that of hope.

A Question Answered by John Weslev.

FROM HIS SERMON ON DRESS. The question is-What harm does it do All abstract speculations, ancient or mo- to adorn ourselves with gold, pearls, or cost-

Secondly-The wearing gay or costly ap-

sent and no hope in the future; they con- rectly opposite to the being adorned with gratulate him on his emancipation from the good works. Nothing can be more evident bondage of custom and superstition when than this: for the more you lay our on your they have delivered him into the glorious own apparel, the less you have left to close

Sixthly-The putting on of costly A generation not far separated from our is directly opposite to what the Apostle own saw at attempt to reduce such doctrines to practice. It commenced with a declara-tion of the widest philanthropy; we know in what it ended. Calling themselves pro-phets of liberty, the men who made this

Of Zeal for the Work of God.

It is recorded of the Italian artist, PIERO DA VINCI, that having finished a strikingly beautiful statue, on which he had expended extraordinary care, he presented it to his mother with the remark, "I am glad to have finished this work. I have put my heart and soul into it!"

I have put my heart and soul into it !-What strength, what pathos in this expression! It arrests the attention; it moves the heart. It reveals the devotion of the youth to his beloved art. It shows that if his graves, among tombs inscribed with the epitaph, "Death an eternal sleep," they gave hand had carved the beautiful figure from the reluctant marble, his soul had poured itself out in the inspiration which had given form, grace, and almost life to the statue.— Fatal inspiration! It had drained the foun-tain of life to the dregs. For the statue was scarcely finished when the spirit of the sculptor passed, like a pale moonbeam, to another

I have put my heart and soul into it!-The sacrifice was too great. A statue-"thing of beauty" though it be, and hence a source of elevating pleasure to many generations—is hardly worth so high a price as life. That enthusiasm for art, which is so teracting impulse-presenting intellectual is extravagant. We may pity, yea, love the labour to the active, and practical realities to the suffering.

We must not imitate him. Life has rela-Precipitate men should accustom themtelves to write and walk slowly. The irre-too solemn, to be exhausted on any earthly solute should endeavour to perform their acts with rapidity. The gloomy, romantic dream- the soul's highest enthusiasm; and that is er should be trained to walk with head erect, the noble and ennobling task of seeking to to look others straight in the face, to speak stamp the image of Christ on mankind. In in a loud, distinct tone of voice. It may this work, it is indeed praiseworthy to put seem incredible, but I can affirm from per- both "heart and soul," ave, life itself. Even sonal experience that such habits exercise a Christ deemed it worth while to give his reat influence on mind and body.

Annoyance is man's leaven—the element tyrs, and multitudes of earth's holiest sons, have felt honoured to drink of their Master's most bitter cup in laboring for the same ob ject. Hence while the Christian carefully disciplines his enthusiasm in "the things Some thoughts are heating; some are which are seen, he should cherish that divine cooling. They do not bear the same relation charity for souls, which will stimulate him as glad and mournful thoughts, for both may to put his heart and soul into the work of

human salvation. Could every disciple of Christ affirm. " I turn to account, as does the poet, the various have put my heart and soul into the work dispositions of the mind, or give them form of God," there would be no dearth in the nd shape, as the sculptor his marble.

Let us educate our minds to joy, since no lack of conversions. On the contrary, for a crown of glory, and for a diadem of The fearful gem of insanity slumbers in beauty unto his people." As effect is joined every man's mind. Watch and strive with to cause, so is prosperity with intense devoall cheerful activity that it awake not from tion to the work of God. For wherever the latter exists, there is manifested the holy Health is nothing but beauty, morality Paraclete, the comforter, guide, and helper of the church, whose high office it is to con-What we strongly hope for is already ac- vince the world of sin, and of righteousness,

and of judgment.

That marked manifestations of the Holy have been so singular and astonishing as to perienced some unexpected blessing. Re- witnessed them, that God was indeed premember this when thou art disposed to des- sent, working mightily, and affording demonthe apostolic period. Who, for example, fell upon the people under the ministrations We should abandon ourselves to resigna- results in the lives of such as yielded thereto. sions under the ministry of Wesley, may not

be amiss here. On one occasion a gay young hdy visiting London was led by curiosity to hear Wesley preach. Her spirit was so profoundly affected, that her emotion was visible to all about her. A pious woman questioned her, and drew from her a confession of her feelings, dern, which have been designed for the ly array; suppose you can afford it? That moral government of man, have endeavoured is, suppose it does not hurt or impoverish to make him something else than that which your family? The first harm it does is, it stairs to execute it, when her father called her, and placed a letter in her hands from the pious woman who had spoken to her on the day of her conviction. She opened the letter and found these words in it; " Christ

all kinds of n reasonable us a liber s, Bill-heas at shorte