The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess., v. 21.

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The Protestant,

AND EVANGELICAL WITNESS,

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BY

DAVID LAIRD, Editor and Proprietor.

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THE HOUR OF PRAYER.

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet—
The hour of prayer?

Blest is that tranquil hour of morn,
And blest that hour of solemn eve,
When on the wings of prayer upborne,
The world I leave.

For then a day-spring shines on me,
Brighter than morn's ethereal glow;
And richer dews descend from thee,
Than earth can know.

Then is my strength by thee renewed,
Then are my sins by thee forgiven,
Then dost thou cheer my solitude
With hope of heaven.

No words can tell what sweet relief
There for my every want I find;
What strength for warfare, balm for grief,
What peace of mind.

Hushed is each doubt, gone every fear;
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.

Lord, till I reach you blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to thee.

—*Charlotte Elliot.*

From the New York Observer.

Kirwan's Letters from Europe.

Bangor, July, 1860.

Hearing very much as to the work of the Lord in Wales, and especially among the Calvinistic Methodists, we early determined to make a visit, however brief, to this interesting people. Making known our desire in London to the Rev. Thomas Phillips, the agent, for Wales, of the British and Foreign Bible Society, he kindly agreed to accompany us whenever it would suit us to go. And we could not select a better guide, as he is a Welshman, thoroughly knowing the people, and an eloquent preacher in their language. And here we are in Bangor, beautiful in situation, under his lead and direction. But before describing the works of grace which we have seen, and of which we have heard, we have a few things to say of Wales,—its people,—and of the Calvinistic Methodists, by way of introduction.

Wales is the well-known principality in the West of England, washed on the North by the Irish Sea, and on the South and Southeast by the British channel. It is from 130 to 180 miles in length; and from 50 to 80 in breadth. It contains about 1,000,000 of people. The general aspect of the country is mountainous, affording numerous views of wild scenery, interspersed with beautiful valleys. The climate is humid, and colder than in England; but the air is salubrious, and the country healthy. Its shores are lined with villages, whither multitudes resort in the summer for sea-bathing and relaxation. Wales is the Switzerland of England

The Welsh people are descendants of the Ancient Britons, who, when driven out of England by the Anglo-Saxons, took refuge in the fastnesses, or fled to France, where they gave their name to Brittany. Here, the princes, notwithstanding the great power of the Saxon and Norman kings, long retained their authority; and though often constrained to pay tribute to England, they were with great difficulty retained in subordination, or even in peace with their neighbors. Long an independent and separate sovereignty, it was subdued in the thirteenth century by Edward I.,—its last prince, Llewellyn, having fallen in battle in 1285. Since that time it has been annexed to the British crown, and gives his title to the eldest son of the king,—Prince of Wales,—who is the heir apparent to the throne. And the many ruins of the old castles and fortresses which dot this interesting country, are the evidences of the expense, and valor, and determination with which the people contended for their rights against their Saxon and Norman oppressors.

The language of the people is the Celtic; but little changed from that spoken by their ancestors, and merely a dialect of that spoken by the native Scotch and Irish. The educated people speak the English; but there are multitudes of the common people who know no language but their own. We attended several meetings which were addressed in Welsh and English, and we were told that no more than half the people, if so many, understood "our English." We hope the fault was more with their circumscribed knowledge of language, than with our grammer, or accent.

The people, to a most remarkable degree, retain their old habits, as well as their language. And it is very curious to see females in church wearing felt hats like those of men, only with "the stove pipe" part much higher. We would say that, at least, this custom was much better in the breach than in the observance. It is too peculiar to be picturesque, or pretty; or to render its continuance desirable. It indicates to a stranger the absence of refinement and civilization, when it only proves attachment to a very unbecoming article of dress because of its antiquity. The principle would lead all the daughters of Eve back to fig leaves.

The Welsh are a thrifty people. We have not met with a beggar in the country; and we are informed by our excellent friend and guide that when the people sink so low as to beg, they always beg in English. It would be degrading the Welsh tongue, which some say was the language of Eden, to use it for any beggarly purpose. Nor do we see any of the mud-hovels, so frequent in Ireland and Scotland, here. The farmers and peasantry reside in stone or brick cottages, plainly but neatly constructed, usually with dooryards, and wearing an aspect of cleanliness and comfort. And now, in July, here the mouth of roses, these cottages are covered with flowers. Oh, what a transition from the mud villages of Connaught, where the pig, the cow, and the donkey reside under the same roof with the family,—where a rankling pool of water, covered with a yellow scum, sending up its pestilent miasma, is just by every door;—to these beautiful cotter villages of Wales, with roses trained over all their walls, and festooned over their doors and windows, and scenting all the air! Near to this town, and to the Penrhyn castle, is one of these villages, which we have never seen excelled in beauty. Shenstone himself might reside in it, without anything to offend his taste.

The Welsh are also a religious people; by which we mean that by education and constitution they are religiously inclined. The French are volatile,—the Germans skeptical,—the Welsh are thoughtful and serious; and most determined in their prejudices and attachments. If they were not Protesants, they would be the most bigoted and superstitions of papists; and if the Irish were not papists they would be the noblest phalanx of Protestants under the banner of the Captain of our Salvation. The Welsh claim that they never yielded obedience to the Pope,—that, as a people, they always adhered to Christianity versus popery. And, strange to say, there are but two popish chapels at this day in all North Wales, and but very few native Welsh attached to these. Here, as with us, the Romish chapels are mainly attended and supported by emigrants from Ireland.

The evidence of the religious character of the people meets you everywhere. Their places of worship are numerous, and crowded. They are plain, but commodious, and adapted to the habits and means of the people. And such interested, and apparently devout worshippers, we have never seen. They place themselves in an attitude to hear, when the Word is read or preached; the older ones putting their hand behind their ear, and opening their mouth. In prayer there is often a suppressed, but deep, murmur through the audience, expressive of its sympathy with the supplications preferred; and often the church is filled with the louder "Amen." And in singing they all sing, and with a spirit such as we have never seen equalled. Although not understanding one note in music from another, we were deeply moved by their worship of God in the songs of praise. There was no singing praise by proxy. In these respects they remind us of our own Methodist brethren, when they are enjoying a season of revival from the presence of the Lord. And when the services are ended, the leading members of the congregation, men and women, collected around the preacher or preachers, to express their interest in the truths declared, and their respect and reverence for the servants of Christ.

And the Bible is to be found in every cottage, and upon the same shelf with it, a few religious books, among which is usually a commentary. In one cottage we found the Welsh Bible, and the Commentary of Dr Barnes, and "The Power of Prayer," also in Welsh, by its side. This free access of the people to the Bible, and its constant perusal, account for everything else. Hence the industry, the frugality, the temperance the, cleanliness, the honesty of the people. In large towns, to lock a door at night is the exception to the rule. The very flowers in the dooryard, and the roses which adorn their houses, are because of the religious character of the people. Would that all the world were as Wales.

Kirwan.

Address of Rev. R. S. Patterson at the Union Celebration.

The following is the Address delivered by Rev. R. S. Patterson of Bedeque, P. E. Island, on occasion of the Union of the two branches of the Presbyterian Church, at Pictou, N. S., on the 4th of Oct., inst.:—

Fathers and Brethren, Christian Friends;

I was never remarkable for presence of mind and self-possession; but before such a large assembly, and in the presence of so many Fathers and Brethren, to whom I consider myself so much inferior, I feel more than my usual trepidation. But although I may not be able to express myself in terms so appropriate and elegant as many of my Fathers and Brethren, I will not yield to any in the delight which I feel upon this occasion.

Without, however, further introduction, I proceed to address you shortly "on the bearing of Union on the conversion of the world." The Church is an aggressive society. The great work of the conversion of the world is entrusted to her. God does not employ angels, but men, to arrest the sinner in his downward progress, to guide his feet into the ways of peace, and to point his steps to the celestial portals. What a noble work! and how is it to be accomplished? What are the means to be used for effecting it? To this we answer, the grand instrument is the preaching of a crucified Saviour, the exhibition of the meltings of Jehovah's pity in surrendering His Son to death for us, and of the bleeding love of Jesus in giving His life a ransom for us. This is the lever which is to move the world, the weapon by which the dominion is to be wrested from Satan's grasp, the key by which the doors of his prisoners are to be opened, and those who were subject to bondage delivered. But, while the grand instrument by which the world is to be converted is the preaching of a crucified Saviour, the success of the Gospel will very much depend upon the character of those by whom it is propagated. If they manifest very little of its spirit in their conduct, it is not likely that it will be embraced by many. Hearers will naturally say: "Thou that teachest another teachest thou not thyself." Thus the Redeemer is wounded in the house of his friends. Men are more apt to judge of religion from the character of those by whom it is propagated, than from its own nature. But on the other hand, where those by whom the Gospel is propagated, manifest its benign influence in their lives, the results are most gratifying. Even the enemies of religion are constrained to acknowledge its excellence. It has a good report of those that are without, and, through the blessing of Heaven, sinners are brought to glorify God in the day of visitation.

But among all the features of Christian character by which the world is to be won to the Saviour, none is likely to be more efficient than unity and harmony among professors of religion. It cannot be denied that of this there has been a great want in times past. Some would confine religion to that denomination to which they belong. To such a narrow dogma we cannot subscribe. We believe that the true followers of Christ are to be found among all those, who, although they may differ about points of minor importance, hold the head—agree in regard to the essentials of Christianity. Even among these, however, there have too often been contentions. Judah has vexed Ephraim, and Ephraim has envied Judah. These contentions have been found, not only among those whose differences were wide, but even among those in whom they were scarcely palpable. They have prevailed among those whose doctrines were the same, whose standards were the same, whose modes of worship were the same, whose discipline was the same. The results have been most unhappy. A sinner was awakened from his insensibility, aroused to a perception of his danger, led to enquire what he should do to be saved! He looked around upon the professed followers of the Saviour, saw them torn by factions, rent by divisions. He was ready to exclaim: "Can the calm of true piety be found among such troubled waters?" And how many in these circumstances have sunk into despair or relapsed into their former unconcern. By our divisions, also, we have put weapons into the hands of infidels, Jews, Mohammedans, Romanists, to be used against ourselves. Might they not say to us: "First settle your differences among yourselves, and then ask us to join you." But when harmony prevails among the professors of religion, how happy the results! How soothing to the breast of the anxious enquirer! "Truely, he will be ready to say, "amid such unity and love there must be something surpassingly excellent." And how will this harmony among the professors of religion wrest the weapons out of the hands of infidels. Our Lord, accordingly, informed his disciples that brotherly love was the badge by which they would be known, and prayed that they might be one, as He and His Father were one.

By our divisions, our efforts for the conversion of the world are crippled. There may be, in a community, individuals of different denominations. United, they might support a stated ministry among them; but neither of these denominations by itself is adequate to this task. Thus, the community must remain without the stated means of grace. There must be silent Sabbaths and shut temple doors, and the conversion of sinners and the edification of saints are hindered. The results are not less disastrous in regard to sending the Gospel abroad. A small denomination may not be able to send a single missionary to the heathen; but united with others, much may be effected. Union is strength. The drops of the ocean separately cannot float the ponderous vessel; but united, become a means of conveyance to the stately bark, that swims majestically along. A divided army is easily overcome by a united foe. Its discovered fragments become an easy prey to the enemy. A divided church is ill prepared to sustain the assaults of her opposing foes; but united, she presents a firm phalanx. If, then, we would desire the conversion of the world, if we would wish the speedy arrival of those days when purity and peace shall pervade the earth, when Zion shall awake and put on her beautiful garments, when the weapons of war shall be exchanged for the implements of husbandry, when violence shall be no more heard in the land, wasting nor destruction within its borders, let us bury our divisions, and raise the olive branch of peace.

The outpouring of the Spirit is necessary to the conversion of the world. Unless His influences be experienced, the moral wilderness will never become a fruitful field. Spiritual sterility will prevail. But when the Spirit is poured out, there will be spiritual fruitfulness. The moral desert will rejoice and blossom as the rose. Of this we have sufficient proof in the glorious results of the recent revivals. The profligate have been reformed; the drunkard has become a sober man; the Sabbath violator has begun to respect God's holy day; the profane swearer has renounced his oaths; the debtor has resolved to owe no man anything; the places of prayer have been crowded; the churches have been thronged; great additions have been made to their membership. "Instead of the thorn, has come up the fir tree, instead of the brier, has come up the myrtle tree." But, as it has been beautifully remarked, the dew which revives the languishing earth does not come down amidst storm and tempest, but amidst stillness and calm; so the Spirit does not descend to refresh the Lord's inheritance when it is weary, amid the din of strife, but upon the abodes of peace and love.

If such be the effects of unity, I may surely congratulate you upon the occasion of our present meeting. The day, for which so many have longed, and labored, and sighed, and prayed, has at length arrived. The voice of contention, which has so often saddened our hearts, has been hushed. And may we not regard the present union as the prelude of unions yet to come, as the earnest of those days, when the watchmen shall see eye to eye, when they shall lift up the voice together, when the Lord shall be one and his name one through the whole earth.

Intoxicating Drinks at Railway Stations.

The following letter, addressed to Mr Edward Pease, has by him been sent to the *Times*:—

"Stockton and Darlington Railway, Manager's Office, and Passenger Department,
Darlington, Sept. 6.

"Dear Sir,—You ask for my opinion 'as to the effects of selling drinks at railway stations.' To this I can unhesitatingly speak from experience; for the Stockton and Darlington Railway Company, since I became connected with it (twenty-five years ago), has had a fair trial of both sides of the question.

"In the days of stage coach travelling it was the universal custom to book passengers at inns; and when the first railway was opened the stations were not considered complete without a portion of each being set apart for the sale of drink, consequently full provision for supplying this kind of 'refreshment' was made at every station on the line. This arrangement, which was at first considered an absolute necessity, continued in force for several years, and this gave us ample opportunity of witnessing the effects of that side of the question.

"These effects may be summed up in a few words. The company's servants led to habits of drinking among them, and consequently neglect of duty—porters were 'treated' by passengers, and sometimes got to think more of the drink than their work. Cases of drunkenness occurred among passengers, which would not if drink had not been so easily obtainable. Delay of trains not unfrequently happened in order to give opportunities for obtaining the 'refreshment.' We had greater liability to accidents, which were of too frequent occurrence, together with the annoyance and inconvenience of having men to do the work who were not always to be depended upon.

"All these results being fully demonstrated by experience, led to the ultimate abolition of drink from the railway stations. Although, in a pecuniary point of view, it appeared a sacrifice, the duty to abolish the traffic became so apparent that the directors could no longer hesitate to make the change. It is now some years ago since this was done, and I am happy to say that we have never yet had cause to regret it. There is not now a station on this, the oldest line in the kingdom, where intoxicating drinks are sold, and I hope that this state of things will ever continue.

"I am not aware that any other railway company has adopted this plan, but am satisfied that if all railway companies were to do away with the sale of drink at their stations, they would be best consulting the interests of the shareholders and the welfare of the travelling public. There is no question but that much property and many valuable lives are annually sacrificed through drink, and therefore everything that we can possibly do should be done to lessen the facilities for obtaining it. I am every day more and more convinced that, if we want to prevent drunkenness, we must remove the temptation to drink out of the way. If a railway company allows drink to be sold at their stations, they ought not to be surprised if some of the men occasionally get intoxicated and neglect their duty; and when they consider that the slightest inattention of an engineman, a guard, a pointsman, or signalman, might be productive of the most fearful consequences, it seems impossible to take too much precaution. By removing the temptation to drink as far away as possible, we adopt one great means of keeping a sober set of men. That such has been the result I am perfectly satisfied, and have no doubt that, if all railway companies would follow the example, they would bear me out without exception.

"I remain, dear Sir, yours truly,
"Geo. Stephenson.

"Mr Edward Pease, Darlington."

The State of Italy.

The state of Italy is intensely interesting at present, and the position of the Pope is every day becoming as some think very critical. Every Christian must rejoice in the triumphant march of Garibaldi over the prostrate despotisms of one of the fairest portions of the earth, and in the prospect of an united Italy under a reign of comparative liberty. The Christian Church should earnestly follow up the victory, and the Bible should be made to march in the wake of the sword. The result however of the struggle, in so far as the Pope is concerned, is by no means so certain. It is perfectly certain that Garibaldi is acting with the full connivance of France and Sardinia, and it is just as evident that neither of these powers have any wish to damage the Pope. Their idea is, that his temporal power should be abridged, but they will apparently resist any attempt to upset his position as the reigning head of the Church at Rome. The Pope is in truth maintained at Rome now by the bayonets of France, and the Emperor's own safety probably depends on this. France has proposed, indeed, a regular guranteed subsidy to the Pope from all the Popish governments, in exchange for his ill-managed temporal dominions. It is certain, on the one hand, that nothing can destroy the immense influence of the Romish system over its millions of votaries throughout the world but a moral revolution produced by the Word and Spirit of God; and on the other, that whilst the very difficulties of the Pope would probably only develop the zeal of his followers, the diminution of his temporal power might rid the system of a constant ground of scandal and reproach. The Pope has been banished from Rome before, without diminishing his influence. It is questionable, besides, how far a material guarantee on the part of Popish governments might not greatly strengthen the political position of the Pope, whilst an universal establishment of Peter's pence over all the nations of the earth might greatly increase his wealth.

Those persons, therefore, who confound the Pope with Italy, and who count upon the present struggle in Italy as a certain means of overthrowing the Papal authority, evidently betray great ignorance. It is especially foolish to trust to such a vague contingency as reason for looking with indifference upon the undoubtedly increasing influence of Romanism in our own land. The real truth seems to be, that where Rome is supreme, it by and by becomes intolerable. It so sucks the blood of any land where it is permitted to have free course, that in self-defence the people urgently demand a change. But it is so adapted to fallen human nature, that so soon as this is forgotten, it begins fresh energy again, and achieves new triumphs. Nothing can arrest its progress but the almighty grace and Spirit of God. Nothing will finally destroy it but the Spirit of Christ's mouth, and the brightness of His coming. Let the Christian Church therefore be watchful and strengthen the things which remain, and which are ready to die, and never give up the great struggle until the proclamation is heard under the whole heaven, "Babylon the great is fallen;" Until then, Rome, like Satan, will be all the more earnest and dangerous, because "he hath but a short season."—*Belwark.*

The Gay Wife and her Husband.

In the retired and quiet town of N——, not far from the rock on which our pilgrim fathers landed, and near the spot where the dust of many of them reposes, may be seen a neat and pleasant house, the abode of Mr and Mrs. E——. Happy in each other, and mingling in a large circle of gay companions, they lived only for this world.

The husband was devoted to the pursuit of an honest calling, but a despiser of the religion of Christ, almost entirely neglecting the house of God on the Sabbath. Instead of going to the sanctuary, the sacred hours of the holy day were spent in roving about in search of pleasure, or in reading light books and papers.

The wife attended public worship, though she cherished a deep-seated hatred of Christians, because they were Christians. She loved dress and fashion, and went to the house of God to see and be seen, and while away the hours of holy time.

She had a godly mother, who had long prayed for the conversion of her children. The Spirit of God, in the recent months of refreshing, came down in the town where the mother resided, which was but a few miles from N——. Her family was blessed, and her daughters at home made the hopeful subjects of renewing grace.

When the tidings reached Mrs E——, she resolved that, however it might be with her sisters, her own heart should never be moved. She resolved to resist to the utmost all serious feelings.

She soon found, however, she was not quite at rest. She did not so well enjoy the company of her gay companions, yet she could not tell why. She found herself inclined to withdraw from those places of pleasure she had always loved so well—a mystery to herself—and the question would arise in her own mind, What does this mean? am I going to be a Christian? No, I will never be a Christian. I will never give up my pleasure for religion.

This state of mind had continued about three weeks, when she received an invitation from her mother, and sisters to visit them, and at once decided to go, at the same time resolving that nothing they should say to her on the subject of religion should move her heart. This resolution gained strength until she reached her mother's house, and the time drew near for her to leave.

Religion was the theme on which her mother and sisters dwelt; they deeply interested, while she was filled with the hatred of the unrenewed heart. In the course of conversation, the mother, with the yearnings of a mother's heart, made a direct appeal to her saying, with tears, "Oh, A——, will you be left of all our family to perish in sin?" This question was an arrow which pierced her heart, and with tears and trembling she said, "Mother, will you pray for me?" The mother knelt in prayer, and besought God that he would in his abounding mercy and grace, bow the stubborn will of her loved daughter, and lead her to accept of offered mercy without delay. She then told her that she had been made the subject of special prayer in a little praying-circle, every day for three weeks, the very three weeks she had felt such a disinclination to engage in her usual round of worldly pleasure.

At evening she returned to her home, and went to the house of the pastor, and left a request for him to call early in the morning. He did so, and found her rejoicing in hope of pardoned sin. The conflict was over, her will subdued, and the "peace which passeth knowledge" filled her soul.

She now thought of her husband, who was most of the time from home, his business being in another town.

Knowing his hostility to religion, she feared to communicate her feelings to him; but, after imploring divine aid and committing the whole matter to God, she frankly wrote him of the wonderful change in her feelings, and the great joy she felt in the service of Christ, tenderly entreating him to seek the salvation of his soul.

He had long been in the habit of writing to her weekly, but to this he made no reply. Meanwhile he was made a subject of special prayer, not [illegible] his anxious wife, but by the same circle of [illegible] who had so earnestly prayed for her.

After waiting a short time, she wrote again, but as before, received no reply. Her heart was greatly troubled; and with trembling she penned a third letter, which he very coldly answered, saying, that "she had destroyed all his happiness; he had now no wife, no home, no pleasure in any thing;" adding, "I may be home at Thanksgiving; but if I come, don't you speak to me."

Thanksgiving came at length. In all these weeks she had not seen him, and had scarcely heard from him; but she betook herself to prayer entreating God to appear for her, and grant her wisdom and grace for every emergency, and bring her husband into the kingdom of Christ.

When he arrived she greeted him tenderly and affectionately, but received only a cold look in return, without a word being uttered by him. He passed into the house, maintaining the same coldness and dissatisfaction day after day, constantly avoiding her society.

After a suitable time, she felt it to be her duty and privilege to connect herself with the people of God by a public profession of her faith. This she desired to do with the church to which her mother and sisters belonged, a few miles distant. She made her wish known to her husband, and procured a carriage which was brought to the door. She said to him, "E——, will you not go with me?" "No," said he, adding a dreadful oath; "I hope you will never come back."

She again sought relief in prayer; and dropping a few tracts where they might come in his way, with tearful eyes but a trusting heart she left her husband that she might confess Christ before men.

From an inmate in the family she afterwards learned that when she was gone he [illegible] walking about the house, looking [illegible] the [illegible] and finally wondering when A—— would come back, seeming impatient for her return.

On reaching home at evening, she said, as she met her husband, "E——, you are willing to see me, are you not?" He made but little reply, retiring to another room. His wife having occasion soon after to go into the same apartment, found him alone but troubled. Said he, "A——, will you pray for me?"

She knelt in prayer, while her conscience-stricken, trembling husband bowed at her side, and with strong crying and tears spread his case before God. The prayer was heard. His sins rose like mountains before him, and he found no rest until he was brought to a free and full surrender of himself to Christ. The lips which had so long profaned God's name were opened in prayer, and the heart so full of bitterness was filled with love.

The husband soon connected himself with the same church his wife had so recently joined. The worthless books with which his house was supplied were laid aside, and the Bible and a goodly number of devotional books occupy their places.

Who can doubt the power of prayer? "Ask, and ye shall receive."—*Am. Messenger.*

Treasury.

Earnest Christianity.

"Could ye not watch with me one hour," said our Divine Master to his slumbering companions. "Can ye not give me one day out of seven?" May He now say to his thoughtless disciples. Let none of us neglect subject ourselves to this bitter reproach. Let us resolve from this moment to make the Christian Sabbath a day of holy joy and consolation; a day of heavenly rest and refreshment.

It is to be hoped, indeed, that we shall not confine our religion and our devotion to this day only, but even that day, properly employed, will in some degree sanctify all the rest.

"It will disengage us, as it was meant to do, gradually and gently from that world, which we must soon, perhaps sooner than we imagine, quit for ever; it will raise our thoughts above the low and trivial pursuits of the present scene, and fix them on nobler and worthier objects; it will refine and purify, exalt and spiritualise our affections; will bring us nearer and nearer to God and to the world of spirits; and thus lead us on to that celestial Sabbath, that everlasting rest, for which the Christian Sabbath was meant to prepare and harmonise our souls."—*Bishop Porteus.*

The Sanctuary.

Times of trouble are times of danger. But when the child is in danger, the parent is most watchful and concerned. So, believer, thy heavenly Father pays special attention to thee in the time of thy trouble. He will not only keep his eye on thee, but he will hide thee. Where will he hide thee? In some hovel, or fortress, or granite rock? No; but in his pavilion. The pavilion is the royal tent, and is placed in the centre of the army, surrounded by the strongest and most courageous soldiers. Here the king dwells, and here, if anywhere, safety is to be found. Sweet thought this for thee, poor tried one—God will take thee to his own tent; he will make thee safe as himself. In the pavilion of thy God thou wilt find supplies for thy wants, balm for thy wounds, and solace for thy sorrows. Many a Christian has seen more of God, and enjoyed more of the presence of God, in one week's affliction, than in years besides. In his pavilion God communes