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The Bible proving its own

Whole No. 518.

The Word of the Lord.

RANSLATED BY CATHERINE WINKWORTH Thy word, O Lord, like gentle dews. Falls soft on hearts that pine: Lord, to thy garden ne'er refuse This heavenly balm of thine: Watered from thee, Let every tree Bud forth and blossom to thy praise,

And bear much fruit in after days Thy word is like a flaming sword, A wedge that cleaveth stone; Keen as a fire so burns thy word,

And pierceth flesh and bone. Let it go forth O'er all the earth. To purify all hearts within, And shatter all the might of sin.

Harmord, a wondrous morning star, On pilgrims' hearts doth rise; Leads to their Lord, who dwells afar, And makes the simple wise. Let not its light E'er sink in night But still on every spirit shine,

Religious Miscellany.

That none may miss thy light divine

"Come, Thou Fount."

"Come, thou Fount of every blessing, Tune my heart to sing thy praise; Streams of mercy never ceasing, Cail for loudest songs-of praise."

Was written by Robert Robinson, who was at one time a preacher at the Tabernacle. A mournful association is connected with this popular hymn. Its author, after leaving the Calvinistic Methodists, became an Independent, then a Baptist, and finally a

Mr. Creamer, in his valuable " Metho-

"This hymn, according to the author's biographer, was originally published in Dr. Evans's or Mr. Whitefield's hymn-book: in the latter it is entitled, 'Desiring to pray worthily,' where several lines read somewhat differently from the version in our collection. The following anecdote, in which this bymn is referred to, is related by a correspondent of the Christian Reflector, on the authority of 'a very near relative of one of the parties concerned.' In the latter part of his life, Mr. Robinson became doubtful as to his religious character; and, to say the one day was travelling in a stage-coach with a gentleman who soon gave evidence of being well acquainted with religion. She had been just before reading the hymn of which we are writing, and asked his opinion of it; he waived the subject, and turned her attention to some other topic. But after that period she contrived to return to it, and described the benefits she had received from rayed in colored clothes, never suspected the cause. At length entirely overcome, the that hymn years ago; and I would give a thousand worlds to enjoy the feelings I then

Martin Luther's Conversion.

Luther was born in the bosom of the church of Rome, and trained in the dark gystem of outward religionism and justificaworks, which it teaches. When his wind became enlightened as to the broad and deep claims of the law, his agony was intense. He knew that a righteousness was required that was perfect, and he found that his nature was very far from that perfection. and the more he strove to reach it, the more deeply he felt his utter inability to do so. He fasted, confessed, submitted to ascetic endurances, until his stalwart frame was worn down to utter emaciation, but all in vain. He laid open his heart to Staupitz, his ecclesiastical superior, who was a true Christian, told him of his sins, and fears and failures. "Why" said Staupitz, "do you distress yourself with these high thoughts? Instead of torturing yourself for your faults, cast yourself into the arms of your Redeemer"-"But how," said Luther, can I dare to believe in the favor of God, so long as there is in me no real conversion? me." Staupitz showed him that this conit. But, "oh my sin, my sin," said Luther. Well would you be only the semblance of steadfastly in the face, said to him, with a sinner," said S., "and have only the sem-light of a Saviour? Know that Jesus Sir, what did that opinion cost you? I'll condemnation." The simple way of salvation through a provided Saviour began to grow clearer to his mind, but he still was have at last become the dupe to your own looking for some warrant to believe within himself, instead of trusting to Christ without himself, as he is offered in the gospel, and so violent were his emotions that his health Reflector. gave way, and he lay prostrate on a bed of

While he lay in the convent thus overwhelmed with despair, an old monk, as Melanethon relates, entered his cell and won his confidence, so that Luther opened his believe in the forgiveness of sins."

These simple words, so artlessly recited. Peter's sins are forgiven; the devils believe that. It is God's commandment that we believe in the forgiveness of our own sins." He then added, " Hear what St. Bernard says, in his discourse on the Annunciation; the testimony which the Holy Ghost applies

and light never left him, but he went on his servant over here three times."

Prodigal Sons.

of family and education-who in the colony, and falling step by step in dissipation, had reached the lowest abysses many cases in Sydney—of men who told me their stories with their hands before their eyes, and their strong bosoms moving with hopeless misery. "I came out to Sydney," aid one, " with a thousand pounds. I was compelled me to drink. In six months I had not a penny. Since then I have had to sell oranges for a living; I must drink; manner in which he applied this rule to there is no hope for me." "Will you buy practice:

| First. There is such a book as the New Testament. Secondly. From this book as this old Bible?" asked a young man as stood on the steps of the Herald Office. " is nearly two hundred and fifty years old, and you ask for it?" "You shall have it for a tered upon his harangue. ound." I bought the book; but afterwards covered, was brother to a distinguished memears go home with pale faces but purged ouls; others think much of those they have otten. Poor fellows! 'Tis the mournful

Christ the True God.

- Life in Australia.

the hymn, and her strong admiration of is sentiments. She remarked the strange agitation of her companion, but as he was ar-

God, and eternal life." some years since travelling in Wales, con- and so traced the vine running over sectaversing with an unlearned, but honest Welsh

I must be changed before he can receive The argument of the infidel went to show that Christ was a man, and nothing more. version must be made by coming to God for The open-hearted peasant heard him with profound attention, and then, looking him

Christ is the Saviour of those even who are tell you; it cost you many a hard battle; real and great sinners, and deserving of utter to gain it you have had sharp contests with your conscience, and in many of your engagements you have been overcome. You

imposition.' This man afterwards honestly confessed he was brought to the verge of despair, and from the Weish peasant. - Watchman and tion.

The Fashionable Lie:

"I never," says a lady, " sent that mes-"I believe," he repeated to himself, painfully smitten with the reproaches of my

This was a word in season. At once light

"She sent for you, but you were not at shone into the soul of the young monk at home," said Mr. Lee, innocently; then he because some who had borne "the vessels should be afraid to think before God.

Erfurth. He drew nigh to God in the full continued, "I am sorry for Charles her of the Lord had sinned. "I need not," he assurance of faith, and thenceforth the peace husband; he thinks her distress was much added with great tenderness of spirit, " make of God, which passeth all understanding, aggravated by your absence, from the fact a more direct reference; but, oh! remem-kept his heart and mind through Jesus that she called your name piteously. He Christ. He realized the pardon of sin as a would have sought for you, but your serministry, and every other professing Chrispersonal blessing, and this is the only thing vant said she did not know where you had tian in the world, were to make shipwreck which can give light, life, and joy. From gone. I am sorry. You must have been of faith and character, and to fall into crime that moment he saw the plan of salvation, out longer than usual, for Charles sent a like poor ---, religion would be still the

Never in my life did I experience such and you would be eternally lost if you reject loathing of myself, such utter humiliation. ed it. The Lord Jesus Christ is the stand-My servant had gone further than I in adding ard of character, and not poor sinners like falsehood to falsehood, and I had placed it us." out of my power to reprove her by my own The most melancholy spectacle I ever saw (in Sydney) was a number of young dust, and the next day I resolved, over the cold clay of my friend, that I would never becoming drunkards soon after their arrival again, under any circumstances, say, " Not

A Soft Answer.

maxims, adopted in early life, was, "When strong and conclusive in the Bible, that they my error." On this he comments thus: "I the Bible be indeed God's book, it is not at the youngest son, I had always been taken have observed that a hasty, inconsiderate all to be wondered at that it should in a care of at home. When I landed I felt very self-justification and resentment of censure measure prove itself. Does it? We sublonely, and this, coupled with other causes, and reproof is a very general and very inju- mit to our readers the following propositions, rious propensity of our nature." which they can see enlarged upon in The following incident will illustrate the Internal Evidence of Christianity:"

During his residence in Bristol, R. I., a system of religion entirely new, and totally Baptist minister with more zeal than discre- unlike anything that ever before existed, may tion, became impressed with the conviction be extracted. Thirdly. From this boo was washed ashore in a barrel, on the Corn-that the Bishop was a mere formalist in re-wall coast, about a century ago. We have ligion, and that it was his duty to go and pure morals as the wisest philosophers of

warn him of his danger, and exhort him to ancient times never imagined. gave it to me when I came out, and I would "flee from the wrath to come." Accordingly Here, then, are three propositions, which not part with it under any than the most he called upon the Bishop, very solemnly few if any persons could be found to contrapressing circumstances." "How much do made known his errand, and forthwith en- dict. Now from this New Testament, we

ound it was too heavy for me to carry home, self-constituted instructor had closed a se- of God, so in accordance with what we know (a hot wind was blowing.) so I allowed him verely-denunciatory exhortation, and then, to be our own wants, so harmonious with to keep it. Five minutes afterwards I passed in substance, replied as follows: "My dear itself, that constantly the question must arise a public house and saw the owner of the friend, I do not wonder that they who wit where did it come from? Bible standing at the bar with a decanter of ness the inconsistency of my daily conduct, of but two sources: God and man. spirits before him, and heard him offer to let and see how poorly I adorn the doctrine of did such a system come from man? he landlord have the book for half a sover- my God and Savior, should think that I they must have been the most wicked hypoeign. That young man, I subsequently dis- have no religion. I often fear for myself crites and impostors the world ever saw; that such is the case, and feel very grateful nor only this, but hypocrites of the most ber of the two great guilds of politics and to you for giving me this warning." The wonderful power of mind, that could have iterature. All erring younger brothers fly reply was made with such an evidently undevised such a scheme as Christianity. o Australia. - Some reform, and in a few affected humility, and with such a depth of Everything they said, too; tends to make est thing on earth, to die away from home ! ing but mis-judging censor, or more com- such intensely wicked hearts as to impose

been peculiarly happy in the choice of thy language, for the Apostle John, when speaking of Jesus Christ, says, "This is the true addresses, if not the first he ever made in One of these followers of Societies was the vine of Joseph which ran over the wall; rian, tribe, and national walls-over mountains, rivers, lakes and oceans - over all the barriers which separated men and nations from one another, till it bore fruit on all sides of all walls, for the healing of the nations. Nearly forty years have since passed away, and the figure of Summerfield is yet before me in the beauty of meekness, and with the simplicity of eloquence, tracing the vine of Joseph as it spread over the

walls. I even now see his long, white finger marking its undulating line!"

Apostacy and Tears. The Rev. Andrew Fuller's preaching was hat he had never received such a blow as casions pathetic and solemn beyond descripsage to the door but once, and for that once sage to the door but once, and for that once sage to the door but once, and for that once of ministers annually held in connection with great lamentation over them. Stephen fell quieted him. The old man, with the utmost than three years ago, and when I told my that church. Some of the neighbouring at his post, and this pointed the grief at his simplicity, referred him to the Apostles' servant that morning to say, 'Not at home' clergymen proposed the omission of the ser- loss.—Dr. Brainerd.

Creed, and uttering aloud this article, "I to whomsoever might call, except she knew vices on account of the state of the public it was some intimate friend, I felt my cheeks mind, but to this arrangement Mr. Fuller These simple words, so artlessly recited, tingle, and the girl's look of surprise mortified me exceedingly. But she went about was held, and Mr. Fuller himself appointed country, and shed sweet consolation in his heart. "I believe "he repeated to himself the duties, and I about mine, sometimes to preach. A vast crowd assembled, exhaut." was held, and Mr. Fuller himself appointed letter to his son, in 1811, he says:—"I to preach. A vast crowd assembled, exhause for many years made it a practice to of his bed of suffering, "I believe in the conscience. Thus the day wore away, and forgiveness of sins." "Ah," said the monk, when Mr. Lee came home, he startled me when Mr. Lee came nome, no startled me land startled me and intimate religion—their frequency, causes, and awful from my bed. It employs about an hour of friend was dead.

"It cannot be," was the reply, " for she exacted of me a solemn promise that I would alone sit by her dying pillow, she had some-that the serious within bounds till he approach-the serious within the serious results. His feelings throughout were very my time, and seems to me the most suitable says, in his discourse on the Annunciation; thing of great importance to reveal to me. h s emotions within bounds till he approachthe testimony which the Holy Ghost applies You must be misinformed; no one has been to your heart is this, 'Thy sins are forgiven for me"—here suddenly a horrible suspicion the unconverted part of his audience, he be-

Religious Intelligence.

Missionary Speech.

of the Wesleyan Missionary Society in May same grand system of truth and morality, tion, Mr. Chairman, I should simply read the resolution which has been placed in my hands, and sit down. And this I should do In exalting one thing, it is not necessary to depress another. We should not exalt should say you were, if I did not know you sympathies, we have come to the conclusion the external evidence of Christianity at the to be Methodists who know how to hold that that terrible mutiny was suffered in the considerate of God to remove an obstacle

which they can see enlarged upon in Jenyns -Now, if I touch anything on this terra-

all know, a system of religion has been ex-The Bishop listened in silence till his tracted, so worthy of our highest conceptions feeling and sincerity that if an audible voice their crime the greater. They speak against from heaven had attested the genuineness of lying and deceiving in terms so strong that his Christian character, it could not more every word would condemn themselves. Is effectually have silenced his kindly intend- this natural to man? Besides, if they had pletely have disabused him of his false im- upon man a religion which they wrought pression. He immediately acknowledged out, saying it was God's, how, with such his error, begged the Bishop's pardon, and hearts, could they ever have devised any-In nothing is the remark, "facts are are the distinguished lights of the Christian upon the supposition, is corrupt; would the uments," more fully proved than in the world.—Episcopal Recorder.

But then look at the intense wisdom seen

hat, and looking reverently upward he said, the feel the truth, is the great object of preach love of God, and the communion of the Holy Spirit, be with us all. The manner receive the truth in the love of it. Mere the first the said to have been born. Many of them devoted much time to questions of morality, and wrote places and in India; and, if I mistake not, of the man, and the doctrine of his utterance, produced an effect on one of his hearers ends. Nor can mere rhetorical preaching; much about it. Why then did not such wise there will soon be one in Japan. You will produced an effect on one of his hearers which led to his conversion.

In the days of our youth, we knew a plain pious old Quaker. He cordially loved his Bible, and usually expressed his religious belief in Scripture language. An Unitarian neighbor, one day, insisted on the absurdity of the Druids, 'heaven a country,' the long of the ever accountry, 'the long of the ever of the words of the word of the war, what-stated on the absurdity of the days of our youth, we knew a plain pious old Quaker. He cordially loved his religious belief in Scripture language. An Unitarian neighbor, one day, insisted on the absurdity of the days of our youth, we knew a plain the days of our youth, we knew a plain the days of our youth, we knew a plain the days of our youth, we knew a plain the days of our youth, we knew a plain the days of our youth, we knew a plain the days of our youth, we knew a plain the days of our youth, we knew a plain the days of our youth, we knew a plain the days of our youth, we knew a plain the days of our youth, we knew a plain the days of our youth, we knew a plain the whole continent in regard to the war, what-daption to the wars of man, as the New Testament is? The reason is a very plain borders of Persia, and from Ararat to Lebonous, while God is pouring down it; but if the Government of the United States used to say when he was there will soon be one in Japan. You will there will soon be one in Japan. You will there will soon be one in Japan. You will there will soon be one in Japan. You will there will soon be one in Japan. You will there will soon be one in Japan. You will there will soon be one in Japan. You will there will soon be one in Japan. You will there will soon be one in Japan. You will there will soon be one in Japan. You will there will soon be one in Japan. You will there will soon be one in Japan. You will there will soon be one in Japan. You will there will soon be one in Japan. You will there will soon pious old Quaker. He cordially loved his Bible, and usually expressed his religious belief in Scripture language. An Unitarian neighbor, one day, insisted on the absurdity of the doctrine of Christ's Deity, and asked his Quaker friend, if he really thought the truth of it was possible. His reply was, that all depended on the Divine testimony, truth of it was possible. His reply was, that all depended on the Divine testimony, and wished the Unitarian to say, supposing he had been instructed by the blessed God to make known the true deity of Christ in what language would he do it. With all frankness the Unitarian answered.

"Why. I would say that Jesus Christ was the true God."

"Friend," replied the quaker, 'thee has heen peculiarly happy in the choice of thy head of a care of the reply was, and all such, are pulpit clap-traps, which may attract the vulgar, but which repel the ciples. Ah! Christ's disciples were taught of God. They, unassisted by God, could no more have written the New Testament with the venders of quack medicines. The conclusion is plain, therefore, the New Testament of the number of the true God."

Why. I would say that Jesus Christ was the true God."

Friend, replied the quaker, 'thee has heen peculiarly happy in the choice of thy head of the property in the sum of the property in the say a word, and are spreading the everlasting Gospel. Wherever we come in contact with that. Wherever we come in contact with the venders of quack medicines. The conclusion is plain, therefore, the New Testament was not, and could not have been written the New Testament was not, and could not have been the text, 'and the door was shut.' There was not a thought in it beyond the comprehence of the suthor of the Bible. The Bible proves the concern with that.—

We may all have to say, supposing the everlasting Gospel. Wherever we come in contact with any of you in your colonies, by whatevery next election under a deluge of Ball of Gospel. The with that we come in contact with the venders of quack medicines. The conclusion is plain, therefore, the New Testament was not, and could not have been with the vender of cultary in the same category with the vender of the there were of it there were of it there were of the three were of the number of the number of the three were of the number of the submer of the submer of the submer of the Bible. The Bible proves

"Gone, but not Missed."

to her peculiar and noble offices, the church would be compelled to say of them, "Gone city, our land, our earth, with truth and holiness, she would not miss them, for they always scriptural, judicious, and on some oc-A minister in whom he had once or their prayers. Like the on-hangers of placed entire confidence, and with whom he an army, they move with the bost to share had for a long series of years been very intimate, fell into awful public sin, and threw martyrs are to bleed upon the field. The a blasting mildew over religion throughout loss of such to the church, by death, would an extensive community. In the very midst be graded by the benefit which their lives of the intense excitement created by the sad confer upon the world; and hence you can

J. Q. ADAMS AND THE BIBLE.-In a pecting, of course, some allusion to his for-

eign Missions), said at the annual meeting -a war, and the result of it religious liberty to thirty-six millions of people Turkish Empire; so that I may say that there is more religious liberty in that empire under the power of the Crescent at this moment than on the whole of the continent for two reasons. In the first place, I feel of Europe put together. Step over to India myself considerably exhausted by the curif you please. You had a terrible mutiny
rent of feeling which has been running
there, to which allusion has been frequently through me ever since I came here, and, in made. I do not know what you think the second place, I feel quite sure that you here; but, standing on another continent, out of the way of the everlasting Gospel, of Europe demands increasing attention and have stood in the way of the Gospel, was to what scenes will be witnessed in that beausympathy from this Society; and that the be "knocked on the head" as it has been, tiful and tranquil ocean, and in that sweetest new or projected Missions in British Columbia and Labrador, connected with the Cananot remove that obstacle—if the Govern-ledge of the Saviour shall have covered dian and Eastern British American Conferences, and the extending and deepening work of evangelization and instruction in the Fiji and Friendly Islands, and other Why, my dear friends, I hardly dare to the sea as far as they extend. I had a letter not five days ago from a Missionary away in the Caroline Group. He regions of Polynesia connected with the trust myself to speak. There is that pam- is there alone. He and his wife have been Australasian Conferences, have an acknow-phlet written by one W. Arthur, A. M. there for years, perhaps 2,500 miles beyond ledged claim on the support and earnest prayers of the Society for their success."

If you have a chance, give my kind representation of the Sandwich Islands, which are 2000 miles prayers of the Society for their success." queous globe I think I shall hit the resolu-queous globe I think I shall hit the resolu-tion. At the outset, Christian friends, I Southern States of the American Union a feel that I am authorised to say that the thing called Slavery. I dare say you have on the Atlantic ocean I have no doubt, and American Board of Commissioners for For-eign Missions sends its Christian salutations when we became a nation eighty-three years "The Lord reigneth; let the earth rejoice," when we became a nation eighty-three years o the Wesleyan Missionary Society now in ago. If it had not been there then, it never and then I underscored " Let the multitude ession in Exeter Hall. And I have as could have come there. Your forefathers of the isles be glad thereof." Now, I hear little doubt that, if the five millions of your introduced it, and our forefathers received you say a good deal in this country about the brothers and sisters in the United States it, though reductiantly, and there it is. Now alarming progress of Popery. I have been had the opportunity of doing it, they would you want to know what I think of it, and I all the way through your island, in its prindemned by the Gospel, at war with all the sionary Society live till it has accomplished principles of civil and religious liberty, in people first and last, and I find everywhere

eign Missions sends its Christian salutations salutations to you also. I can truly say, live for ever; and may the Methodist Misthe work which God has given it to do, and not till then may it die. Now the first have flung out to the four winds of heaven; thought that strikes me, standing here in -or, if you please, I will say in the lan- pery. Now, I am not going to dispute that the midst of you, and as I have been sitting guage of your own John Wesley, that "It point, and say that there is no occasion for here to day, is this-the beautiful harmony, the delightful Christian union which actualy subsists among all the great Protestant this. I speak the sentiment of millions of then I took you to India, and showed you Missionary Associations on the face of the my countrymen. All I have to say further what your God had done for liberty of conglobe. It is a beautiful sight, a magnificent spectacle. Here is the Wesleyan, here is the Church, here is the American, here is or how, but die it will. And when it has the Missionaries have been knocking at the Baptist, here is the Moravian; all the breathed its last, and when every nerve and two-leaved gates for more than a generation, twelve tribes, call them what you please, and all working harmoniously, hand to hand, shoulder to shoulder, upon every continent In nothing is the remark, "facts are arguments," more fully proved than in the short and simple replies of plain, honest men to the sarcasms and sneers of unbelievers. Some years have elapsed since two or three Unitarian Deists met a poor village Christian, more remarkable for his piety than his intelligence, and whose piety seeme intuitively to impress him with truth. These men ridicaled what they pretended were his men ridicaled what they pretended were his course, to sportific. "Those men who course, to sportific. "Those men who course, to sportific. "Those men who course, to soporific. "Those men who course, to supposition, is corrupt; would the stream issuing therefrom be pure? Not the distinguished lights of the Christian port the distinguished lights of the Christian port the distinguished lights of the Christian port the supposition, is corrupt; would the stream issuing therefrom be pure? Not the very purity of every thing in the New Testament shows it could not have been devised by had men. Bad men could not, and good would not introduce Christianity, supposed the vised by had men. Bad men could not, and good would not introduce Christianity, supposed what they pretended were his intuitively to impress him with truth. These men ridicaled what they pretended were his course, to soporific. "Those men who could not have been devised by had men. Bad men could not have been devised by had men. Bad men could not have been devised by had men. Bad men could not, and good would not introduce Christianity, supposed with the very purity of every thing in the New Testament shows it could not have been devised by had men. Bad men could not, and good would not introduce Christianity, supposed with the very purity of every thing in the New Testament shows it could not have been devised by had men. Bad men could not, and simple the very purity of every thing in the New Testament shoulder to shoulder to shoulder to shoulder to shoulder to shoulder to shoulder, upon every continent on the globe, and in a multitude of th men ridiculed what they pretended were his views of the doctrine of the Trinity, and at last condescended to ask what he really thought upon the subject. Taking off his hat, and looking reverently upward he said, and looking reverently upward he said, and looking reverently upward he said.

The arrest of any Lord Large Christ, the long stand dullest in our content in the look at the intense wisdom seen on every page of the New Testament. Think of it in but one point of view—its and pointed, so difficult is it for one to discover his own faults. To make men see and arrest chiest of preschest the longest and dullest in our chiest that the wasts of such that the wasts of such that the wasts of such that the wast of the wants of the society which I have the honour to represent has its missionary agents in every part of the his windows to see what is the matter. You There were many wise men in the world you will find them in the Sandwich Islands, ern states of America who build sanctuaries, Ocean, and Africa open, what is to become

> you will roll on the chariot of salvation and years, and I may say in the general, for I institutions as they did, will turn Papiets? help forward this great and blessed cause, shall not go into particulars now, as I may Why, my dear Sir, I said a little while ago call yourselves what you will, we say, "go have an opportunity on another occasion to on!" I was going to say, "go ahead." But say what I cannot say here,—that so far as I There are some professors of the religion of Jesus, over whose graves it would be difficult for devout men to find great occasion for lamentation. Such persons would doubtless be missed in their families, shops, stores and accustomed places of recreation, but as to her peculiar and noble offices, the church new, grave and interesting question in re- Missions, that there is not a city or town of hardly tell you how. They have got "digestwould be compelled to say of them, "Gone but not missed." She would not miss their charities for Christ and his poor; she would not miss them in her circle of prayer and benevolence; she would not miss them when trials were to be borne, or hard labor to be done for the extension of the gospel. In her Sabbath-school efforts, ond tract distributions; in her endeavors to evangelize our city, our land, our earth, with truth and in London, you will find that there are some he never went. I give you this little truth. So one morning, to the astonishment of the people here in England, who think that this I suppose we have 80 natives, well educated teachers, there was a little rebellion and missionary cause will not succeed; in fact, that it has been an absolute failure. Well, I am sorry for that; but I think if they will look at an article written by a certain person, whose name I will not mention, some two years ago, and published in another London Quarterly, they will find he has "used them up" pretty well; and I am very much inclined to think that this great cause will triumph, notwithstanding Westminster Reviews; Herman Melville, and Madame Pfeiffer, all over the world. Sir, I will not allude to prophecy; but I will just refer briefly to a few events which, in the providence of God, seem to look in a certain direction. You had a war a few years ago in the Crimea; it was a terrible on a self-sustaining basis as soon as we can. I will not prolong my remarks upon that. We have a very interesting field in the Pacific Ocean. You have taken, and other English Societies have taken, and other English S missionary cause will not succeed; in fact, preachers in different nationalities, and we mutiny in the school; they would not say a years ago in the Crimea; it was a terrible his life, the abominable blocks of wood and war, and I ask you what was the result of stone before which his forefathers had bownations. We feel that your position is one

Decree the Turkish Governor, the Sulton, that same wonderful Pacific Ocean. I have was perfectly honest, and intends to carry had occasion to study it for years, and my out the truth as he has been doing. As an conviction is, there cannot be less than 20,000 illustration of it, I could narrate to you facts islands in that Pacific Ocean. I began at by the hour, which I know you could not ten thousand, and I have travelled to twenbear to hear, and, therefore, I will not touch ty thousand deliberately. In one single group—that of Japan—there are 3 800 is-lands, some of them to be sure small; but, small and great, there cannot be much less than twenty thousand islands in the Pacific Ocean inhabited. Well, you have not a great system to tear down there like that of India. No, there is very little in the way; they have very little to cast aside; and they seem to rejoice, everywhere, to have the Missionary to come to them. They have from chiefs of the Fiji islands sent to us in months in reaching us, asking us to send and that that East India Company, begging every one of them, in the Redeemer's Crown. them to give him a "D.D." Now, friends was burning with joy in expectation of the will tell you if you will hear me. Unquestionably it is contrary to the principles of deen. I have met many thousands of pecnatural religion, and revealed religion, con- ple. I have been the guest of a great many

is the sum of all villainies." Do not suppose for one moment, that I stand alone in but dear friends, I took you to Turkey, and

and employ Baptists, and Methodists, and of Europe? Oh Popery! Well now friends Episcopalian, and Presbyterian Missionaries I have this to say,—as an aged Minister of to preach the everlasting Gospel to their the United States used to say when he was

war, and I ask you what was the result of that war? I will not go into particulars; but I will tell you one result, and you may add as many to it as you please. The result of that war was that religious liberty—liberty of conscience—was given to twelve millions of Turks in the Ottoman empire, and through them to millions of Mohammedans all over the empire. That was one result, And you may be sure of another. I could bring you to-day, if I had the power, more than 130 missionaries in the Turkish more than 130 missionaries in the Turkish the sure fast coming on a self-anstaining hear the results of the particular of the world, and so in the world, and so I could bring you to-day, if I had the power, more than 130 missionaries in the Turkish empire, scattered over it, who would testify to this point, namely, that in issuing that