# Frontati Heslevan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume VIII. No. 3.

HALIFAX, N. S., THURSDAY, JANUARY 17, 1856.

Whole No. 340

### From the Congregational Herald Jerusalem.

Jerusalem, " the joy of earth," fallen now. Thy pleasant towers on alas! how low The solemn temples' grand proudly rose on high, As though 'twere the connecting the earth and sky; The marble palaces of kings, the bulwarks firm lamb upon the lintels and door-posts of every and all is bright and joyous again. Here that seeketh to save his life shall lose it; place, improving it in another, elaborating

and strong. stood upon.

The soil whereon the patriarchs and pious prophets trod And all around the hills and woods where the sweet Psalmist sang And which re-echoed back the din of Joshua's trumpet's clang.

Yes, it is said-the sacred mounts in lonely grandeur stand supernal hand.

"Chosen of God," Jerusalem, banners crushed ! The gallant warriors in arms voices hushed

The sound of viol, timbrel, heard no more. wings they erst com were wont to pour. The unmolested night-wind now

mournful way

Green turf of dark Gethsemane, and Olives' mournful brow-

illuminated grave-

of glory, for thy head. Chicago, Oct. 22d, 1855.

Sole witnesses of what was wrought by God's and with his stripes we are healed, he was around. Look at the wreck and ruin of the love and selfishness, and we now call upon ing, thinking is more dreaming:—and it was Where stately sovereigns of old held undisputed with no answer to the mocking multitude. dejected outcast along the streets, a cast off there in a black sky. We wish to organize out effect, through the laws or association Waste places of Jerusalem, mourning becomes ye now, with greater rapidity than it could have will find love scattering blessings every wate the downtrodden masses. Many a seca solemn awe seemed to fill even the minds on the fairest portions of God's creation. Siloam and Bethesda's pool, Tiberias' wild of the priests and soldiers, and to pervade Mount Calvary, the sepulchre, Christ's heaven which sometimes comes over nature betok- of us? Comest thou out of the heart? sacred seats,

While Carmel, Tabor, Gilead, each the mournWhile Echo the Arab's scornful laugh in all their hour passed, and the third was nearing its in their own heaven of love; a vast gulf

and rulers and scribes and elders go home creatures of his care.

if was to a grand old familiar tune in which think it would be very benevolent in the was embodied. all the congregation united, he announced divine Being to look it over. But such lithis text-Matthew xxvii. 42-"He saved the understand the nature of true benevo- other principle we need not go to Satan; others, himself he can not save." After a lence; it is to prevent and not to encourage and we may thank God we are saved the others, himself he can how act in dreadful sight of gazing upon the wreck a Friday morning, about 9 o'clock, when the government of God is to put down and ruin of a fallen angel. There, it is O Master! didst thou touch softly with thy text has been read. Then follows the ser- with a bright yellow body, dark wings, and vast multitudes of people could be seen hur- wrong. If evil and insubordination were drawn too deeply and terrifically to behold; finger, and speak but one gentle, approving mon, delivered usually from memory, withrying through the streets of Jerusalem, and allowed to exist in a family, how soon would but may we not find it elsewhere? Have crowding the summit of Calvary. They domestic happiness be destroyed and the you not seen the image of the devil reflected didst put thy head under the awful mounwere not the vulgar crowd which usually family relation broken up! So in munici- in the human countenance? You may be tain of guilt that threatened to crush the attend an execution. Here were high- pal government, the happiness of all requires assured there is a devil, from the fact that world in ruin, and thine own head was days in each of the churches in the city. A attend an execution. Here were high paragovernment, the happiness of an execution of priests, scribes, and judge-, and the pride that crime be put down by the execution of his image is reflected in every rebellious crushed for us; but from that death thou sermon is thus prepared once in three or ing eagerly forward to catch the slightest in its composition, is busy, and serves as a and nobility of the city, all standing round wholesome laws. It is the same in a na-sinner. As the existence of a child indiand nobility of the city, all standing found wholesome laws. It is the same in a national answering sound from the occupant of the rallying point. Our desenting bretaren also in groups and gazing upon the cross of tion; if the criminal is not restrained and cates not only the fact but the nature of the where the ever sittest to make intercession of it is carefully practised, and then this old cage. Soon the little feathered warbler, are busy, and there is a temporary organi-Jesus, some with fierce countenance and punished, how soon would insubordination paternity, so the existence of those in whose for us. haughty brow. Here were Roman war- and anarchy prevail, and how quickly would hearts dwell the principle of evil indicates riors in coat of mail, with helm and lance, every good citizen leave his country! Good-the great fountain of evil whence it sprang. and nodding plume, the executioners of our ness requires that evil should be suppressed. Each principle has its embodiment. Who Lord. There could be seen a little group Justice is only the enemy of criminals so will be like Christ? If thou wouldst be of women near to the cross, and gazing up long as they continue transgressors. It is like him, and thou dost aspire after his glothey join with the mocking crowd and ex man find pardon? This question never burning pile. He thinks not of the reward and village he had left the evidence of his cross. He trod the wine-press alone, and follow Christ.

saved others. All we like sheep have gone a home and sympathy? So we might go He is case lown to darkness, fire, and chains, astray; but the Lord hath laid on Him the on and on enumerating instances of the ex- and over him forever hangs a tremendous iniquity of us all; he was wounded for our hibition of love diffusive, and genial as the doom. iniquities and bruised for our transgressions, light of heaven, spreading happiness all We have given you the manifestations of dium sine calamo somnium"—without writ-"Himself he can not save." As soon as whose ruin is effected by the cold-hearted representative of twenty thousand Metho- quentice penna"—the pen is the mother of Christ was put upon the cross, an uneasiselfishness of another, who, by a betrayal dists in Ireland. In that island there are eloquence. Summerfield advised the free ness filled the mind of the chief priests and of confidence, has been placed in his power. four and a half millions of Roman Catho- use of the pen, but his experience led him rulers. "He saved others," and he may Here an orphan left to a selfish guardian, lies, bound in chains of darkness and spirit- to dissuade from its use in preparing the discome down from the cross. How wearily whose avarice of soul outweighed every cal tyranny. We long to send a messenger course intended for delivery. This might that first hour wore away to the disciples of consideration of justice, and overcame and to every village of the land, that the inhabi- be good advice for such, as, upon experi-Jesus, but how intensely wearisome to the swallowed up every generous emotion of the tants may have one sermon a week. Our ment, would find themselves embarrassed murderers of our Lord! They were in soul, till that helpless one was robbed of its Presbyterian brethren are labouring there, by an effort to memorize and invent at the constant dread lest he should come down all. See that poor creature. Awhile ago and there are, not with standing the darkness, same time; but in general, I believe public from the cross, and thus frustrate all their she was innocent, harmless, and happy-the many hopeful and beautiful points; but speakers will find their writing of good serhopes. At length the whole hour passed delight of home; now she wanders a pale, they are like a few stars scattered here and vice by its coming up in the memory with-All was still and silent round that cross, child, while her gay seducer revels in the mission schools in the remote, thinly-popu- when the occasion requires, or by laying a and from it no answer came but the trick- smiles of those who should shun him as a lated districts, where there is no light, and, track for the thought, on which it will run could not sleep that night. She loved life. despise all underhand means and contri-

becoming too deep and painful for utterance; where, while self spreads blight and mildew tion has been so drained by emigration that Thus, if a man writes a letter and, for any Whence do these principles come? O, the vast multitude, like the awful stillness Charity, whence art thou? Art thou born ening a storm. Another sad and weary There are holy ones far above us, shining Darkness is coming on its disc. It increases, this charity? They reply, Not of us! The meeting began.—

We visions of peace," Jerusalem, arise now from the dust.

We travel up and up, till we hear the dust.

The meeting began.—

One cond more than the dust.

One cond more tha see! it touches the noon line! what is this? cend upon it. Is it of you, O ye angels, tles on plain and valley, on tower and temple, and touches the cross, enveloping all in love, and he that dwelleth in love dwelleth line are not two. But we so speak, doubt not his motive was good; but it shows who hast ple, and touches the cross, enveloping all in love, and he that dwelleth in love dwelleth him, and blessed and prospered him, and Zion's Herald. its dark mantle. Still through the gloom in God, and God in him. God has always he subscribed \$5,000; and then two others long been crushed;

Again shall Israel be glad, and Jacob shall a radiant glory shines around the head of given, and ceaselessly as the everpouring followed the example; and then a substant in the substant in the followed the example; and then a substant in the followed the example; and then a substant in the substant in the followed the example; and then a substant in the followed the example; and then a substant in the followed the example; and then a substant in the we come not to any point where eternity House of Commons, I would have supported the Crucified. Three hours more of dark- light he continues to give, as he has through tion by another \$3,000, and so on ot \$2,000. rejoice,

Again shall in thy courts be heard the Lord's ness and of sorrow pass away, and when all eternity. Always flowing but never re- and \$1,000, and smaller sums. There was they close, a voice is heard, Eloi, eloi, lama, turning; all that God receives is the joy not a dry eye or cold heart in that assembly,

And Heaven's high sovereign bears a crown with an exultant shout, "Himself he could But whence comes the other principle.not save." Many met in the Sanhedrim Once there was a great spirit, holy and and temple, and all united in the exclama- pure. That spirit was governed by the tion, "Himself he could not save; he was same law that governs angels and men now not the Son of God." The next morning -supreme love to God and love to fellow-Discourse by the Rev. W. Arthur. Roman soldiers, who had been commanded tremblingly was pure and happy. When he departed Roman soldiers, who had been commanded creatures. While he obeyed that law, he [We find in the Western Christian Advo- with great affright to the rulers, exclaiming, from the first he sinned against God and We find in the Western Christian Advowith great attright to the rulers, exchange, from the same against of the rulers, exchange, from the rulers, exchange and we had no more power to confine the himself up as independent, his whole nature Mulberry-street Church was crowded on prisoner than to stop the sun in his course. became so thoroughly changed that from a last Sabbath to hear the Rev. William Ar- Ruler and priest were struck dumb; they pure, bright, obedient, happy spirit, he bethur. A. M., the Irish delegate from the recollected how he had said that after death came a dark, malignant fiend. Selfishness Weslevan Connexion to this country. The he would come up from the grave, and they comes from Satan, as love comes from God; exercises were opened by Bishop Janes, by realized the truth of his saying, "No man hence we answer the question, the origin reading the first hymn, after the singing of taketh from me my life, I have power to lay of these two principles are God and Satan. of the American Bibie Society, addressed was on the cross, with one word of his omnidwelt the fullness of the Godhead bodily. the throne of grace. Mr. Arthur then potent power, he could have opened the who was the brightness of the Father's arose and gave out that very pathetic hymn, earth and swallowed up the mocking crowd, glory and the express image of his person, flash of his eye he could have smitten the of love. For others he lived, and labored, The impressiveness of his manner, and vast surging human sea around him with a and suffered, and died; he saved not himthe deep pathos with which he read this destruction like that which fell upon the self from agonies that would have crushed beautiful hymn, at once secured the attention and enlisted the sympathies of his aution and enlisted the sympathies of his aution and enlisted the sympathies of his aution and hell and raised to life and heaven. In

was saved; and with a glad heart she fol-lowed him from place to place in his wan-that of love on the one hand and of self on What a dark passage was that in the life to read eloquently or extemporize, as he derings. She could answer that question: the other. One consists in diffusing, the of Judas, when, for love of self, he sold may elect, offered for reading, instead of ex-"Yea, verily, he saved others." But there other in absorbing. Here is a man full of his Lord and Master! and of Peter, when, temporizing a missionary sermon before the were others there, invisible spectators of joy, surrounded by all that makes life desir- for the protection of self, he denied the New York East Conference—that he had this scene; there was Abraham, who long, able-home, and affluence, and friends. blessed One! Look at Paul, who counted not had time to prepare to extemporize. I long ago spilt the blood of the unspotted But he sees a dark cloud gathering over his not his life dear unto him, so that he might refer to this subject because I believe our lamb, and offered up his own son in sacri- bright pathway, and it betokens reverses finish the work assigned him-testifying the present custom of stationing preachers two fice on that very mount, as typical of the coming upon him. A friend generously and Gospel of the grace of God. His self- years at the same church, instead of sending between one great sacrifice of Jesus; there was Mo- promptly steps forward and releases him sacrifice only led to greater usefulness, and them round a circuit, where they had an opses, who sprinkled the blood of the paschal from his embarrassments; the cloud is lifted, his name and fame will last forever. He portunity of striking out a sermon in one dweller in Goshen, and thus saved their is an orphan cast out friendless upon the and he that loseth his life for my sake shall it in a third, and perfecting it in a fourth Have kissed the underlying dust they proudly first-born from the death stroke of the de- world; and here are children, worse than find it—ay, manifold more in this life, and requires a thorough reconsideration of the stroying angel; and there was David, the orphans, left to the sympathy and kindness in the world to come life everlasting. This best methods of public discourse. Imprompson of Jesse, through whose royal line came of strangers. To the one and the other, a is the principle of the God of love. Look to preaching every Sabbath is not what the O, sad thy fate, Jerusalem, the city of our the Saviour; and Isaiah, the heaven-rapt Lord,

Lord,

the Saviour; and Isaiah, the heaven-rapt prophet, who saw Jesus brought as a lamb helpless ones in her maternal mantle. Here in Jesus; being self-denying, he was exalted as the minister, will be satisfied with. They to the slaughter, and cut off for the trans- are the aged and indigent without home and to the right hand of God, a prince and want well digested discourses, and they will gressions of the people. There they gazed friends, and unable to assist themselves, and Savior, far above all principalities and prefer to go, where it is pronounced from and listened, and with the light of paradise what but a charity that seeketh not her own powers, God over all, blessed forever .- the manuscript, if extemporaneous preachers upon their countenances could say, "He will provide for their wants, and give them Look at the impersonation of self in Satan; fail to meet their just expectations.

opposite principle? Here we behold a man you to act. We come before you as the preaching has been discontinued. The reason, blots it and throws it into the fire, Methodists, looking at the sad state of with how much greater facility will he be things, and the great work to be done, said, able to rewrite it? Yes, and with much "We must reorganize, and enter upon some more precision and affinence of diction .-

"An enemy came from heaven, against fell from his holy and happy estate; when whom Roman steel could offer no resistance, he violated the second branch by setting good can be done by our benefactions to time while they are taking their seats; little form an idea of such a sum. Now put all part of the world, and stirred up the zeal of Ireland. The scenes of riot so recently or no attention is consequently paid to it. Ithe sand on the sea-shore into one heap, and Sir Joshua Walmisley, and the ungodly witnessed in this land speak trumpet-tongued In fact, the noise is generally so great as to let a bird take away one grain every thou- party to more determined effort against the in behalf of our priest-smitten land. On make it impossible to hear what is read sand years till all is gone, and yet that would Lord's day, and in favour of opening places the other hand, the coming of Protestants This is more particularly the case in cold not be the end of eternity. Eternity has no to your shores tell you that the Irish cha- weather, when the ladies bring the choufferacter is susceptible of Christian elevation pieds to church (little wooden boxes filled some idea of eternity by drawing a circle. a long time in this our sinful nation, was the and refinement. I ask, in behalf of my with hot embers, on which they place their A circle has no end. In that it is like everwhich Rev. Dr. Holdich, General Secretary it down and take it up again." While he The first is embodied in Christ, in whom country, your liberal aid. I know you teet.) will devise liberal things. Standing here At nine o'clock the bells stop, and the in this Methodist pulpit, the first Irishman schoolmaster proceeds to read the Ten Comwho has made an appeal to the American mandments, with our Lords summary of it is. Men's bodies may die but shall live as were Korah and his company; with one shedding on all the shades of life the beams public, I am reminded of the first sermon them in the Gospel. While these are best again. But their souls live on, and on, and sels. preached in this city by Philip Embury, the Irish emigrant, and of others in Marythe Irish emigrant, and of others in Maryhis robes, and takes his seat near the pulpit.
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his robes, and takes his seat near the p land and Virginia. The voice of an Irish At their conclusion he ascends the pulpit, long as God lives. emigrant was the first that was heard preach- and takes the schoolmaster's place. He being the doctrines of Wesley in this now gins by reading a public confession of sin, dience. After this hymn was sung, set as that there is evil in the earth, yet many him the ocean-fullness of the Father's love great city. Many of them removed back the people standing but not responding. A into the country, and the Protestant Irish hymn is next sung, in which all the congre-

> to their settlements. word for our salvation? Nay, verily, thou out notes.

# Extemporaneous Preaching.

It is a popular error, that extemporaneous speaking costs less labour of preparation Apostles' Creed. A second hymn is sung, with sorrowful hearts and tearful eyes, but a universal instinct that feels Justice is the rious image, thou must sacrifice self, as than discourse from a manuscript. I mean and the congregation is dismissed with the yet filled with holy awe, as befitting the enemy of the wicked; were it otherwise, it none can bless and benefit mankind only on that kind of extemporaneous speaking which blessing. - Wilson's Letter's. presence of a God. There a rabble crowd would be far worse. It would be tremen- the principle of Christ. Yonder is a vessel is equally interesting and effective. A s seen passing by and shaking their heads dously awful for us to feel that we were in wrecked upon the rocks: the crew are preacher may spend an hour or two in gettas indicative of evident satisfaction at the the hands of a God that made no distinction of the wreck.— ing out a skeleton of a subject, and then sufferer's fate, while they tauntingly ex- tion between good and evil. Wherever sin Who can save them? Dost thou calculate stand up before an audience, and by the claim: "Thou that destroyest the temple arises, the wrath of God must be revealed upon the danger, and does self and home laws of association keep his mind evolving not dismayed, for I am thy God: I will and buildest it in three days, save thyself. from heaven against it; for he can not look deter thee from making the effort? Be as-If thou be the Son of God come down from upon sin with allowance, nor by any means sured there is nothing Christ-like in thy and his tongue going, with all appropriate I will uphold thee with the right hand of the cross." There is a group by themselves, clear the guilty. The soul that sinneth character. There is a house in flames.— gesticulation, for three quarters of an houras if too holv to be touched by the gathered must die, or Justice must leave her throne See that child standing by yonder staircase. but it will be a happy accident, if he has enthrong, stood a company of men of grave and universal anarchy prevail. Here the The flames are around it, and soon it will tertained any body as much as himself. ful specimen of sacred logic! What a perair and educated brow, who had come to question arises, how can the guilty escape be consumed. Who can save that helpless And at the best it is not what the people suasive specimen of sacred eloquence ook apon the scene. They were the chief punishment? and as all have sinned, and one? None, we answer, but the man who came to hear; they came expecting elaborate have often used it at the bedside of the priests and rulers, scribes and elders, and are under condemnation, how shall guilty can forget himself and rush boldly up the discourse, embracing the best views on the dying. It is equally in place in the assempoint, which a week of study and reflection blies of the living. Behold-thou timid claim boastingly, yet doubtingly, "He saved could be answered without the death of of blessing which fifty years of that child's could produce, arranged in logical order, one—the Divine gradation! Men tell thee he cannot save." These Christ—without the shedding of his blood life shall bestow upon him, but love prompts gleaming with figure and allusion, and conwords of the leaders of the Jewish nation at there could be no remission. The wrath of him to fly to the rescue. It you are not trived to produce both conviction and per- thou ask me, why? For I am with thee! the foot of the cross seem to contain an un- God is quenched in the blood of the Lamb prepared to sacrifice self, you cannot follow suasion. Now, to do this, will require that But men repeat their caution, and urge thee designed testimony of Christ, an unconscious slain from the foundation of the world.— in the footsteps of the Master. Our effort the preacher write out the larger part of the to be dismayed. Still, heed them not; for to darken the life of man with clouds of statement of a fact in regard to the power One stroke of that wrath on Jesus, the co- is to litt up a poor and priest-stricken na- discourse, or else, what is more difficult, I say unto thee, Be not dismayed! Dost adversity, it is for some kind purpose. of Christ as a Saviour—"he saved others," equal with God, was infinitely greater than tion from ignorance and sin. If you are think it allithrough in the language, and hold thou ask me who I am, that I give thee Trials, if rightly received, bring forth some They were uttered with an intention of it it had fallen upon the whole human race. mockery, but they were the announcement of a feet with white the state of the announcement of the course of the state of the course of the state of the stat of a fact with which all were conversant.— and power greater than if the whole world that you are to go on sacrificing self for the employing the latter method on account of art thou unable to inquire further? Then peared; and when called out, they shed In that same city he had opened the eyes of had been crushed. Had he saved himself, salvation of man, to give your time and an infirmity, which prevented his writing at listen: be comforted and re-assured. Thou the blind, and not far distant, at the suburban village of Bethany, he had raised Laza
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the suburban village of Bethany village of rus from the grave. In all the length and lorever. "Himself he did not save," but in our temporal estate. Depend upon it, thod; some committed the writing to memo such a nature as thine thou wilt yet need ber head upon her pillow, she prayed that breadth of the land, in almost every city and the side of the land, in almost every city and repeated it verbatim; and others, the cross. He trod the wine-press alone, and follow Christ.

Though it is being the land, in almost every city gave himself up to the bitter death of the you will come to ruin if you do not thus ry and repeated it verbatim; and others, the provided and the composition the ground work of the ground work power in saving others. There was one drank the cup of death for us. O sinner, Look over the history of your own life. of renewing the discourse by the voice, help I can render to such a nature, in such who stood near that cross, in whose heart thou canst plead, now let me be saved. O thou and plead thou can be leaded to be saved. O thou and plead thou can be leaded to be saved. O thou and plead thou can be leaded to be saved. O thou and plead thou can be leaded to be saved. O thou and plead to be saved. O the saved to be saved. O thou and plead to be saved. O the saved to be saved. O thou and plead to be saved. O thou and plead to be saved. O the saved to be saved to be saved. O the saved to be saved to be saved. O the saved to be saved to be saved. O the saved to be saved to be saved. O the saved to be saved to be saved. O the saved to be sa those words awakened the most tender and pathetic emotions—that one was Mary Mag. The world! forgive me for his dalene. She had been bound in claims of sake. I stand to be saved. The world is great a pang whenever you read them! You would be sorry to have them published to memory. If this be true, and all things well."—Child's pathetic emotions—that one was Mary Mag. The world! forgive me for his you would be sorry to have them published to memory. If this be true, and all things well."—Child's pathetic emotions—that one was Mary Mag. The world is given by the single to be cast thing to be a condition as tune, thou wint still be native to be cast down. What then? Is there are the world in the world! Some and the world is given by the single to be a condition as tune, thou wint still be native to be cast down. What then? Is there to be cast down. What then? Is the world in the dalene. She had been bound in chains of sake. I stand upon that atonement, and to the world. It was when self was all, geniuses, who are not to be followed by orstreet-fold power by the devil, tossed upon without it all my hopes of salvation must and you forgot the claims of others, those dinary men, know it to be a fact, then expressions her life was a perish forever. and you lorger the case of a class of continued misery, and her death would be dismal doom. The now caim and silent others, himself he can not seve? The Emperor Signsmund was reproached to the continued misery, and her death would be dismal doom. The now caim and silent others, himself he can not seve? The Emperor Signsmund was reproached to the continued misery, and her death would be passages were written. Other passages are temporaneous eloquence is a costly affair. In the power that sustains the unification of the continued misery, and her death would be passages were written. Other passages were written. Other passages were written. The power that sustains the unification of the continued misery, and her death would be passages were written. Other passages were written. The power that sustains the unification of the continued misery, and her death would be passages were written. Other passages were written. The power that sustains the unification of the continued misery, and her death would be passages were written. Other passages were written.

The best method for most public speakers to accomplish this object, is to employ the pen. The schoolman had a proverb-"Stu-Cicero or Quintilian, who said, " mater elo-

# al Church of Switzerland.

victorious voice.

they close, a voice is heard, Eloi, eloi, lama, and bliss that his love has imparted to the sabacthani. He is dead. Chief priests and bliss that his love has imparted to the sabacthani.

The principal service during the Summer and before the meeting closed the sum of season takes place at nine o'clock in the this sum to one of the boys. He was to \$45,000 was subscribed. Having done this, morning. About ten minutes before the work it out in his mind. "A pile of sand firm vantage ground, would have returned our brethren turned to you; but not to Methodists only—to all benevolent Chrisschoolmaster of the town ascends the pulpit, feet long. Each square solid inch contains argument: You have given up the divine tians in the land who love our Lord Jesus and reads one or more chapters of the Bible, ten thousand grains. A bird comes every right of the Sabbath, have sanctioned two Christ. When Ireland was in temporal usually from the New Testament. At the thousand years and takes away one grain at hours' trading, and on what ground can you want you sent her bread, and we know you will not withhold your supplies for her spiritthe congregation to assemble. The effect away all the sand?"

This little blind boy But the Bill was defeated by the enemies will not withhold your supplies for her spiritual wants. Every day and year you have emigrants coming among you whose conditions as something will not withhold your supplies for her spiritual wants. Every day and year you have emigrants coming among you whose conditions as something wants. The effect away all the sand?" This sittle blind boy soon gave the answer, which was, that it would take 120,960,000,000,000 years.—

But the Bill was defeated by the enemies of the Sabbath. I greatly rejoice in that defeat, but still it has cost us much. It has

> were the first to invite the preacher to come gation join, sitting. The minister then of-But these are not the only motives.— which he gives out his text from a large

In Lausanne and Geneva it is the practime previous. tice to repeat the sermon on successive Sunmon is over, liturgical prayers are read, that she had played. concluding with the Lord's Prayer and the "There," she exclaimed, laughing and

A Blessed Promise. "Fear not thou, for I am with thee: h strengthen thee: yea, I will help thee: yea, cimen of sacred rhetoric! What a power-

### Weakness of Faith.

All anxious cares which torture and distress the mind arise from unbelief; they are by the gospel of grace, in the love to the and wise management, your paper will go children of God. But, believer, thou hast on doing a great good. life, it is sufficient to answer all thy anxiety, Tractarianism is the crooked policy they and silence thy every fear and doubt; "your pursue. We are constantly experiencing i heavenly Father," saith Jesus, "knoweth in this country. J. M. Neale published s the birds; will he suffer his babes to starve? garbled, and made Caristian talk Tractari Thou shalt have all things needful for life anism, Baptismal regeneration, and Apostoand godiness. If such a sinner as I may lical succession. You would think it a disappointments I have thought. Well, I into a Tractarian, but so it was, and Mr. thought I have not what I expect, I can very Ryle had to do towards England what you well go to heaven without it. This conside- have done in America, warn the public ration, thanks to my dear Saviour, has against these garbled editions. often brought a heaven of contentment to my | If I had no other quarrel with Tractarian soul, in a world of disappointment. - Mason's ism-if its theology did not so strongly smell

## Time and Eternity.

I do not wonder that it fills the mind of by Rome and her twin sister aim to compass sinners with fear. Yet the pious do not their unhallowed ends. hate the word. They think of it often. plan of relief." It was supposed that \$25,- The conclusion to which I come is, that a nity? It is like a sea which has no shore; venor did the cause immense mischief by 000 could be raised for this work. Accord- preacher would make trial of every reason. a race that is never all run; a river that has his ill judged Bill hist Session. Legislators lence we had never witnessed before. Four self, that he can long give satisfaction to his God fully knows what is is. We know the day fearfully descrated, and thought because we are at a loss for words. We go ed great ignorance of Christian principle. began. We go on, on, on, until we can go that measure with all my heart, as the thin no further, and yet there is no end.

end. Some of the ancients tried to give nity. But in no other respect. We can

# The Canary-Bird.

A good and wise father entered the room where his daughter Rose was seated on a Park riot, and Lord Robert Grosvenor's fers an extempore prayer, at the close of stool before a piano, By her side stood a table, on which was a cage covered with a are sparing neither money, time, nor influ-Look at the cross of Jesus, my brethren. Bible, the people continue to standantil the large cloth. It contained a beautiful canary a black spot upon the top of its head. It had been presented to the little girl some the other hand, the friends of the Sabbath

The child was earnestly engaged in playing a little air of a home melody, and benddidst rise in majesty and glory to heaven, four weeks with much assiduity, the recital answering sound from the occupant of the rallying point. Our desenting brethren also sermon is repeated from memory on three or hidden from view, whistled a few short notes, zation forming at this time in London, to refour successive Sundays before each of the then burst forth into a flood of song, and at sist the great storm which we expect when congregations of the town. After the ser- length sung in answer to the shild the air Parliament meets. May He who has gra-

> I have at last taught Cherry one of my dom, strength, and victory! own songs."

She now rose, lifted the covering from the cage, and advancing towards the open window, hung it upon a nail near by. The father smiled, and placed his hand affectionately upon his daughter's head, saying. You have at last, my child, by confining the little bird in a dark cage, taught it to sing so sweetly. And now that you have taught this little creature its lesson, it will in return teach you a still better and more

"As with the canary in the darkened cage," he said, "so is it with man in sorrow. You have made the cage dark till the bird notes are sweeter because trained in dark-

# Letter from England.

I have greatly rejoiced to see the cause of contrary to our profession, dishonorable to evangelical truth strengthened by so able a our God, and huriful to the peace and com- confederacy as now conducts the Protestant fort of our souls. Therefore they are forbid Churchman; and I trust, under such earnest

not so learned Christ as to pass away a life The number which has just come to hand of careless indolence and thoughtless inac-contains very just strictures on the garbled tivity. No; vigilance, industry, and fervency edition of Hobart Seymour's Evenings with f spirit, is a suitable frame ever to be found the Romanists, published by Hooker, a Not slothful in business, but fervent in name, by the way, that ought to be a preser spirit, serving the Lord. Careful and dili- vative against every thing tricky and injudigent in the use of all means in thy power, cious. But Tractarianism and Popery are both to procure the subsistence and welfare the same in character, spirit, and tactics, on of thy body, as well as to keep up the live- both sides of the Atlantic. "Speaking lies liness and vigor of thy soul. Careful and in hypocrisy," is Apostolic mark of the diligent, yet without care that hath disquie- Beast; and one of the striking features tude and distress. As to the things of this whereby you may know, the kith and kin of hat you have need of them." He feeds copy of the Pilgrim's Progress, equalled peak of himself, under worldly losses and strange conceit to transform coor Bunyan

of rank Popery, I should still have a quarrel with it on the score of its faulty morality I like to see a straightforward, honest man, who nails his colours to the mast; who may A lady once looked into a book and saw be known and read of all men; who has a word which made her much afraid. She such confidence in the force of truth as to leave it. The word she saw in the book despise the Italian Jesuitry, low cunning, was "ETERNITY." It was a solemn word. pious frauds, trick, underhand ways, where-

We are on the eve of a great struggle for They love to think of it. But what is eter- our precious Sabbath. Lord Robert Grosend of the wedge. I should have consider-The principal service during the Summer A teacher in a blind school once gave ed the fate of the Sabbath scaled in the House the moment it was passed; and, on a

recent formation of a regular organized society for these very ands. May a merciful measure all circles. But we cannot mea- and long-suffering Go , in his goodness to an wicked ends and bring to nought their coun-

we gained the closing of the public-houses for the whole of the Lord's day and in England for a part of it. But the publicans and licensed victuallers, encouraged by the reaction consequent on the disgraceful Hyde cowardly conduct, have banded together, and ence, to compass the repeal of the recent law. Such are the enemies we have to encounter in the next Session of Parliament. But on are rallying. The Lord's Day Society, which is a Church of England institution, ciously given to man that sacred day of rest, so precious a boon, the foretaste of heaven, gently clapping her hands, "listen, father; fight with his servants, and give them wis

Things are very quiet at present in reference to Popery. Mr. Spooner will renew his efforts to repeal Maynooth next session, and will not cease to concentrate the forces on this the Sebastopol of Rome, till its doomed wails shall perish.

# Episcopalian Class Meetings.

We find in the Episcopal Recorder, says the Southern Christian Advocate of the 6th ult., a most catholic paper, and one devoted to the very best interests of the universal Church, with a commendable firmness in maintaining its own views, yet without sectarian bigotry, a special plea in favor of class-meetings, which we commend to those Methodists, whose love for them may be waning. After speaking of some of the real and supposed difficulties in the way of prayer meetings, the Recorder says :-

We feel that under such circumstances, we may venture upon recommending as an allowable alternative the institution of class or band meetings, which, under the direction of judicious leaders, to be appointed by the places, for religious conference and prayer. leetings of this kind have been peculiarly blest in days past. From this the great Methodist revival drew its strength, and had hey been legitimated in the Church of England, she would have remained in fact as well as in name, NATIONAL. And cases may be mentioned even with us, where great blessings have attended such a course. The Emperor Sigismund was reproached A correspondent gives us a case of a class As we read these words, "He saved others, himself he can not save," they suggest an example which all Christians ought and misery, and with one soft word she