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giving us a libers Posters, Bill-heads the had at short no

* This is utterly untrue, judging from actual experience; intellect, without religion, only affords mental power to moral evil. Who had a larger brain than Napoleon? See the statistics of crime.

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* This is utterly untrue, judging from actual experience; intellect, without religion, only affords mental power to moral evil. Who had a larger brain than Napoleon? See the statistics of crime.

and fix the attention of mankind;

means to counteract if.

cold appeal to a doubtful philosophy.

You see what a perilous error then the

deistical phrenologist maker True he may

discover that we are under general fixed

laws, and that we are miserable in conse-

quence of violating them: but, how can he

teaching men the nature of the evil, does he

Provincial Hestevan.

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

Lmight ask in return, why some

speaks, and clear when he judgeth."

HALIFAX, N. S., THURSDAY, JULY 13, 1854.

Whole No. 261.

The Beggar's Death.

He lays on you his wanderer's staff,

On riches, honour, pleasures, strife,

No trust of his is centred;

He hastens naked from this life,

A Christian man he dies in bliss,

A treasure beyond price is his,-

A faith in Christ unshaken.

Rough is the bier on which he lies.

On pauper help depending;

No purchased tears descending;

No funeral pomps for him arise,

Into the common earth his frame

In careless haste is burried,

Is now forever buried.

And in his grave obscure, his name

Yet God, for his great day of grace

Is that poor name retaining,

The mute entreaties of that face

Not like mankind, disdaining

On earth were coldly spurning,

Will soon be at his God's right hand

He whom the princes of the land

In seraph glory burning.

May I, like Lazarus, in thee

To an eternal morrow.

-Episcopal Recorder.

My God! if 'tis thy wise decree

That here in want I languish,

Find comfort in my anguish;

May angels bear my soul like his

From this poor world of sorrow.

To endless plains of heavenly bliss,

[FOR THE PROVINCIAL WESLEYAN.]

To an Unconverted Friend. LETTER VI.

When kings may die forsaken,

As naked it he enter'd:

His pilgrimage is over.

Volume VI. No. 28.

Mr. Combe had read the Bible-he had ed-the scripture doctrine of free agency is heard Dr. Chalmers lecture; hence, all in rendered inconsistent. Translated from the German of Schubart. his theory that is true, evidently was suggest- As before, I again answer, No.-The The beggar on his lonely bed be happy." But the world has staggered tendency in fallen human nature to depravity In wretchedness is dying, on in its misery for 6,000 years, and, with- and sin. And yet, effulgent on his head A crown divine is lying; out the aid of that principle infused into the But it may be urged-why in particular soul by Jesus Christ, it has not been able to instances does it become powerful, and thus Come, quiet earth and silent grave, His limbs forsaken cover,do this-however desirable the possession of almost irresistably lead to crime?

that love may appear. We do not, in view of this fact, know are born in Africa and others in enlightened which to wonder at most—the blindness or England—why are some men born with the presumption of the man who would set splendid talents, and others with only the aside the doctrine of the cross to make way glimmering perception of the semi-idiot?

with them; for instance, observe his famili- is all that I am called upon to do by the arity with that law which provides that ex- present position of our subject. ercise of the moral faculties shall increace their power, when he says-"unto him that individual to have the "organ of acquisitiveorganization of his nature, the more he can strong propension to violate the command do-The Saviour began at the source-Mr. "Thou shalt not steal"-while the latter may, then makes an outcry as if he, poor man, bution of his goods, and honest in all his

the command "Thou shalt not kill." How is he ever going to afford men an in- scripture? "Wherefore," says St. Patt, presence to renew their agonizing conflict ducement to reform in the first instance? "lay aside every weight, and the sin that doth with sin and sorrow in this vale of tears? Christianity alone is sufficiently potent to so easily beset you"—what does he mean, if No, no! I feel that for their love, make men holy, sober intellectual and he does not refer to some strong propensity moral; by his theory the children of such to a particular vice. parents will, by a law of nature, be born "Why then doth he yet find fault," it may But, O! blessed hope! though they shall with moral and intellectual tendencies; that be asked. seeing that we are constitutionally not return to me, I shall go to them. A few this transmission of good qualities must ne- predisposed to break God's commands? cessarily go on-and finally will ensue that This is the difficulty with the deist-and too, shall have reached the haven of eternal

millenium predicted in scripture. But, admitting his principle, if there is ignorance of the Gospel. Now mark!

Now then, admitting Mr. C's. theory, refuses to avail himself of the offer. and supposing that Christ foresaw these reby the doctrine involved in the teaching of primarily philosophy or science? He says calls upon him to chose which he will; and the prospect of dwelling forever in the im-Christ can the human mind be reformed and -"Be ye holy-your power will increase condemnation comes upon him "because he mediate presence of a Saviour God, as alone for the honor of my majesty?" Let us clearly understand them: They

Let us clearly understand them: They

—does it do anything more than prove his tional appetites and desires, and of going to anticipate the bliss of meeting and renewing voices in response to what the inspired pendors the desired pendors and the desired pendors are desired pendors and the desired pendors and the desired pendors and the desired pendors are desired pendors are desired pendors and the desired pendors are desired pendors and the desired pendors are desired pe argue, that the larger the brain the more wisdom, in passing by unessential matters, hell. intellectual will be the individual possessing and speaking directly to the point, without Admit then the theory of phrenologists— throne—joining with them in celestial conthe more intellectual he is the more he involving a superfluous idea? To his infi- admit at the same time the fact that the verse of him, and of all his love-casting observed, and this stience is the duty of all leaving a superfluous idea? To his infinitely considered and the same time design the residence of a friend very few down together at his feet our blood-bought being obey the dictates of reason, and enjoy happiness. Mr. Combe further shows, and the last always strengthening the one of people do it before leaving God's house. enjoy happiness. Mr. Combe further shows, that the child's brain depends, in a great measure, on the parents; that if a drunkard beget a child, it will seldom have a good brain—the child will be melancholy. &c.—

The child will be melancholy. &c.—

The child will be melancholy. &c.—

This wappends to principles hidden deep, deep in the fathouse is a deprayed by this eminent minister. This, we feel, brain—the child will be melancholy. &c.—

The child will be melancholy. The child will be melancholy and washed us from our than the child will be melanchol brain—the child will be melancholy, &c. - | courses, and enter into a metaphysical dis- | creature. hence, if the father and mother be holy and sertation on the laws which govern our 2. That he is a free moral agent. moral, the brain of the child will, be large, being, must it be inferred by every vain and the moral and intellectual faculties will dreamer of the passing hour, who fancies that to accept the means of renovation offered by Rev. H. White. preponderate—whereas, on the contrary, if he has caught a momentary dream of one of the Gospel—God being "justified when he the minds of the parents, be grovelling and the links in the mysterious

filled with gross and low desires, the brain "Vast chain of being, which from God began of the offspring will be ill formed - the animal and sensual organs completely over- that the "Great Teacher" who "came down moral agency-his fall, and his redemption. balancing the intellectual. [If we admit from heaven" to enlighten the gloom of a I know a woman, moral in every other this, it does not contradict that express fallen world was mistaken in his doctrines respect who is avaricious to the last degree.

declaration—"I will visit the sins of the and ignorant of his subject?

A phrenologist upon examining her head would say that the organ of "acquisitive-Now it appears that, by Mr. Combe's own teaching involved a principle of human na-ness" was largely developed. I simply, in showing, men can only be made happy, by ture so deep that the philosopher's boasted view of the same feature of her disposition intellect cannot fathom it? And when he -would say, covetuousness is her "beset-No contradicton is involved here; the sends his followers forth, he does not in- ting sin"—yet the fact remains the same, sum of Christ's teaching amounted to this—struct them in that sort of knowledge calcushe has a propension to a particular vice. "Be ye holy, for I, the Lord your God, am lated to give them acquaintance with cha- Now in order to justify the reasoning of the racter and the various motives and springs phrenologist, it must be shown that this But the real difference lies in the respect of human action—but, acting on his own intive methods employed to effect this end; finite wisdom as to these things, he simply cal organization happened to be such as to Mr. Combe would teach men the laws of gives them a message divinely adapted to produce this propensity. But this is not their being-and philosophically point out meet the requirements of all characters in asserted by Christ-she will be condemned the necessity of their conforming to them. the world—and that during all ages of time. for having refused to subdue this tendency— Jesus Christ, without referring to these Did this not evince an acquaintance with the Gospel having made ample provision in laws, teaches men how to obtain the entire the laws of our being, beyond the possibility such case—and she, being without the plea

renovation of their moral nature, and how to obtain power to act up to the require-that Gospel message is still "God's was sufficiently efficacious to overcome every ments of their destiny.

Dower unto salvation;"—it is still the anchor evil propensity of our nature, will "stand"

Mr. Combe would appeal to the intellect of the world's hope; it still is calculated to at the last day "condemned of her own - Christ to the affections; Mr. C. to the satisfy the yearnings of every heart—to conscience."

Lead—Christ to the heart and conscience. soothe the sorrows of every age—to meet Judicially, nevertheless, she had incurred Thus the latter has the power to arrest the wants of every class and condition of punishment; We say, in consequence of the

md fix the attention of mankind;
Mr. Combe could never do this by a dry,
Go on, then, lone itinerant!—parched by

tall of man and the introduction of moral evil; call it, if you will, the result of physithe fiery winds of the desert-or "weeping" cal organization - Judicially she had in-Christ can give his followers the power to by the far waters of the Ganges while "sow- curred punishment; but punishment is not overcome the natural bias of their nature to ing precious seed"-you are doing the work threatened expressly on that account, by the of reforming mankind—by preaching Christ scriptures—But because, when God provid-Phrenology may have discovered that Jesus crucified—by bearing the story of the ed a pardon, she refused to avail herself of bias; but it is utterly at fault in devising cross to the dark places of the earth—by it; when God revealed a remedy she precarrying the glorious message of Redeeming ferred to perish by the disease. love to the highways and hedges of the We will now close the argument: You world! Let not the wild speculations of have given irrefragible evidence that Jesus proud philosophy dim your faith-for the Christ is a Divine Teacher-the first point sage may be the laurel wreath of earth-- stands provedbut for thee, lone labourer! the unfading crown that is incorruptible"-that is bathed "doubtful;" you do not know whether the

sedes the necessity of the Gospel? By in the light of heaven! Science may increase man's knowledge— have no absolute proof that it is so. offer them a sufficient inducement to avoid but the Gospel will change his nature. it? Take, for instance, the case of the Phrenologists would have men happy on you have failed to shew that any essential drunkard—tell him, he is, according to the earth, by making them wise—but the Lord contradiction exists between the scriptural

theory of phrenology, violating the physical, would have them happy in heaven and earth, organic and moral laws of his being-you by making them good. probably cannot convince his judgment— The Gospel will accomplish all the bless-that Christ's system of teaching is irreconbut if so, you do not touch his heart—you ings sought for by Mr. Combe—and will cilable with the doctrine of phrenologists, do not give him a new principle sufficiently accomplish them incidentally, while aiming that men are governed by general fixed nowerful to overcome his settled habits or at greater things than these. It is calculated laws. the natural bias of his nature. Tell the ed to make all men St. Paul's, Melancthous, the natural bias of his nature. Left the same man the story of the cross—tell him of Christ Jesus crucified for sinners—and you at once appeal to a chord which, however nuch man has fallen, still vibrates in the human bosom at the message of redeem—the human bosom at the message of redeem the human bosom at the message of redeem the human bosom at the message of redeem the human bosom at the message of ing love. You afford him a new principle such a result, does it not render phrenolo-why do you pause? If a momentary of action—love to God—he may repent—he gy, philosophy, and all schemes of human doubt existed, produced by the theory of

of action—love to God—he may repent—he may obtain power by FAITH in Christ over the evil propensities of his nature.

gy, philosophy, and an scalars doubt existed, produced by the theory of philanthropy that would supersede it, not only nugatory but supremely presumptuous? has not been proved and may be untrue— The phrenologist tells of the disease— If then the teaching of the Lord involves but, if it even be true that it does not conbut has he discovered a remedy? No! his all that Mr. C. contends for—and much more tradict any of the teachings of Christ—O! theory is the veriest mockery to suffering than his sounding line ever fathomed—you what then prevents you from falling down cannot show that an irreconcilable contra- at the feet of the glorious Teacher of the But the Gospel reveals both-it informs diction exists, and your fourth point fails to world?

us that by nature, the heart of man is despe- be established. rately wicked—and that the moral leprosy There is just one more objection you may The words of a German author to his of humanity can alone be cured by the urge: to it I shall refer and then we shall daughter are so full of wisdom that the young blood of Christ—"which cleanseth from all close this subject lt may be reiterated that, lady who should make them her rule would where there exists a powerful discourse had passed from ticular vice, in consequence of the preponderance of some one organ of the brain—as in the case of the murderer Hare, in the case of the murder than the case of the murderer Hare, in the death-bed testimony of the through the whole. The voice aids the effect of the discourse had passed from the discourse had passed from the discourse had passed from the imagination to the heart and conscience. Similar is the death-bed testimony of the through the whole. The voice aids the effect of the murder than the imagination to the heart and conscience is always more silent than the imagination to the heart and conscience. Similar is the death-bed testimony of the through the imagination to the heart and conscience. Similar is the death-bed testimony of the through the imagination to the heart and conscience. Similar is the death-bed testimony of the through the imagination to the heart and conscience. Similar is the death-bed testimony of the through the imagination to the heart and conscience. The imagination to the heart and consci

A Reunion in Glory.

Well then let us suppose one particular how it extracts the sting from sorrow, what product of his plunder. as you are musing on the loved ones that back again in this world of woe? Would I had discovered a remedy whereby to renovate dealings, and yet have an equally strong drive them back—if a wish of mine could the human soul, and thus render nugatory natural bias to anger-revenge and hatred accomplish it-from the peaceful heaven the Gospel of the "Great Teacher"-"God placing him in constant danger of breaking where they now are, to be once more buffeted by the stormy waves of this troublesome Carry out Mr. Combe's principle of the Now does this involve anything more than world? Would I drag them from the Sahereditary transmission of moral qualities. the doctrine of "besetting sins" taught in viour's smile-from the fullnes of joy in his

"Twould ill requite them to constrain Their unbound spirits into bonds again."

more tossings on life's troubled sea, and I, the Bible. derness, and I, too, shall be safely sheltered tured marble. The city was built all of is this? He has obtained a glumpse of Calit necessarily arises in consequence of his rest. A few more painful steps in the wilanticipate the ouss of ageting and renewing the sweet intercourse of earth before his men had recorded so many centuries before. proofs and evidence exhibited. He is now 3. Would it appear less respectful if men

Now these deductions involve the very essence of the Scriptures-viz.: Man's free

antiquities also agres tall of man and the introduction of moral Opposite the second you have written theory of phrenologists be true or not-you

The third point cannot be established doctrine of Latian depravity and the phrenologist's theory of "propensities."
You have not shown in the fourth place,

Hence your mind cannot be in a state o Scriptures ascribe to it.

such a series of conquests, and just such a feet : it is clear, full, deep, sonorous, finely view,

of them, as the Scriptures ascribe to him. - deep bass. O, ye Christian mourners for the dead, For instance, the Bible tells us that HezeThe prayer begins—begins with great de"A few planks of timber for a pulpit, and
"A few planks of timber for a pulpit, and ed:—"Love God, love truth, love virtue and scriptures assert that there is a universal that the universal that the universal that there is a universal that the universal that t be the bereavement which has opened the flood-gates of sorrow in your souls—ye orbeing holy: he goes at once to the root of the but I shall content myself by showing that comfort of that hope which assures you that around Jerusalem, with thirty talents of gold the blood of the covenant is appealed to

hath shall be given"—the more good he does, ness large—another has "destructiveness from the very necessity resulting from the full; it follows that the first will have a hearts, when the thought steals over you, presents in sculptures and inscriptions, the perstuon, become the subjects of intercessing the learns and inscriptions, the perstuon become the subjects of intercessing the learns are the learns and inscriptions. is represented to have been his most difficult as gone; and the christian and sense of de-

> these sculptures show that he did. of a sudden and final interruption of the foundly agitating is going on in the soul of work, such as would naturally follow from a the preacher, and the contagion has extend violent death of the king, as is described in ed to the people. He is still calm and self-

In the ruins of Babylon there is no sculpone thing clearer than another in this world | Condemnation does not come upon the in my Father's house; there-O, joy of brick. Yet the bricks often have characit is this, that the Gospel alone can reclaim sinner, because constitutionally he possessed joys!—shall I see him face to face, whom, ters stamped upon them. In one instance mankind—appealing, as it does, with threats a strong bias or propension to sin - but be- having not seen, I have loved, and rejoiced a huge palace is formed of bricks thus stampand promises, to the reason and to the heart; cause the Gospel affords him the power to in him, with joy unspeakable and full of ed; and the same characters repeated, upon then, by his own showing, these effects naturally follow its promulgation.

overcome that bias, and to erradicate the glory." To see him, to speak with him, to be forever with him—this, this is indeed to bit the name of "Nebuchadnezzar."

one and another; and these characters exhibasis of the discourse is plainly laid down; my soul, in its anticipations of future bliss, prominent characteristic of Nebuchadnezzar God sets before him, light and darkness— the very heaven of heaven. But, while I was his pride—such as was revealed in that audience may follow the preacher in his ar-Now I will undertake to show that only sults, is it not plain that he would not teach a blessing and a curse - life and death - and thus look forward with supreme delight to speech: - "Is not this great Babylon that I elevated: and that it embraces all that is with your exertion to become so." If we prefers darkness." God gives him the essential to my perfect felicity, O! it is a ruins of the palace, in every brick of them, include as being essential to the happing stumble afterwards on the "organic" law of choice of, either conquering his natural lusts by the echo of that boasting speech, and of going that their doctrine be true.

It we prefers darkness. God gives nim the essential to my perfect fencity, Of it is a source of happy comfort to anticipate a region which perhaps his command to the happing speech, and of going that their doctrine be true.

It is a give just the echo of that boasting speech, choice of, either conquering his natural lusts by the efficacies of the Gospel, and of going the property of the choice of, either conquering his natural lusts by the efficacies of the Gospel, and of going the constitution of the choice of, either conquering his natural lusts by the efficacies of the Gospel, and of going the choice of, either conquering his natural lusts by the echo of that boasting speech. Thus, after so many centuries, God has brought forth, from the ruins of the cities of the choice of, either conquering his natural lusts being constitution in his presence, with those I have been of that boasting speech. The condition of the cities of the choice of, either conquering his natural lusts being constitution in his presence, with those I have been of the choice of, either conquering his natural lusts being confort to anticipate a region which perhaps his command our being on which perhaps his command that their doctrine be true.

with the eternal Father and Spirit, three persons and one God, be all praise and glory 3. It is at his own peril that he refuses and blessing, forever and ever. Amen-"-Layard's Confirmations of Scrip- is ever increasing. Impressions, perceptions, pure ether, which is yet perfect in its minister reading the morning lessons, and ayard's Commendations of Scripture.

After all the attention which has been like the last chiffs of father-land to the voy
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After all the attention which has been like the last chiffs of father-land to the voy
After all the attention which has been like the last chiffs of father-lan given to Layard's discoveries among the ager, as he passes away to another clime - son becomes poetic; and though the dis- they must avoid it till the last moment? ruins of Nineveh, we doubt whether the pub- for a while seen distinctly, then in the midst course began in prose, it ends in poetry. lic mind in general is fully aware of the na- of haze, then as a speck, then not at all .- Reason retains her place all through, as the ture and extent of the confirmation which Let us, then, endeavour to recall Mr. Wat- pathway of the soul in her progress: but they bring to the truth of Scripture. It son to those who knew him, and convey the road is not the only object looked at; may be useful here to set out, in the brief- some idea of a religious service conducted the heavens above and the earth beneath est form, a specimen of some of the general by him, to those who never enjoyed this are all brought in to complete the picture. results of these discoveries.

They show, in conformity with the tenor of Seriothers and of Seriothers of Scripture, that the earliest ages were not, and the text, "Be silent, O all flesh before to Mr. Watson pathos was the finest. It did castigation," took for his text inschurch, on as many think, barbarous ages; but that the the Lord: for he is raised up out of his holy not on this occasion, or on any other, manirace of men, originally enlightened from a habitation." The spacious chapel is full, fest itself in tears—he never wept; it did rage was to be perpetrated, those words of divine source, had, at first, a high degree of knowledge, which they gradually lost thro their defection to idolstry. It has been demonstrated by these excavations, not only that a high state of the arts evisted in Nine. that a high state of the arts existed in Nine-thodists, in dress and and manner; the Hymn veh a thousand years before Christ; but Book is absent—that never-facing symbol der, delicate, deep; it mingled itself in his suffer injuries, and submit to take surminess also, that in the employer are of the size o also, that in the earliest ages of that city, of the Methodists, when in the house of words, which became gentle as the dying and ill-usage. After the service, the macconduction has a few service, the macconduction has a few service, the macconduction has a few service. dating but a few centuries from the flood, the audience is still and thoughtful, their scriptures were the best. In this remarkable and the Francisco of the Fr markable result the Egyptian and Assyrian antiquities also agrees

It is also proved contrary to the general impression that identifications of impression that identifications in the proposition of impression that identification is the glow of genius subsided; the lofty flights pastor would do, when he should find their pasto impression, that idelatry was introduced pit a tall figure waiks forth: his step is dewhen men had better knowledge of the true liberate and easy; he throws no furtive tenderness.

God than afterwards prevailed: that it did glance around, but goes straight to his place

In this sermon some peculiarities of mannot grow up as a religion of nature, by the of prayer and of prophesying, as if only ineffectual attempts of men, to find the true thought of God and his message filled his er great, and in the beginning rather slow of an acquainted with your design. You God. But it was introduced as an expedient mind; his countenance is serene, but some- and measured, but a perfect model of it-God. But it was introduced as an expedient of mind; his countenance is serene, but some-and measured, but a perfect model of its have wished to chastise me b cause you consoled the mind; his countenance is serene, but some-and measured, but a perfect model of its have wished to chastise me b cause you consoled the mind; have wished to chastise me b cause you consoled the mind; have made at the counterpart of the counterpart of the mind; have wished to chastise me b cause you consoled the mind; have measured, but a perfect model of its have wished to chastise me b cause you consoled the mind; have made at the mind; have made at the counterpart of the mind; have measured, but a perfect model of its have wished to chastise me b cause you consoled the mind; have measured, but a perfect model of its have wished to chastise me b cause you consoled the mind; have made at the mind; have measured to chastise me b cause you consoled the mind; have made at the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mind; have measured to chastise me b cause you consoled the mi of God they possessed, because they did not he ascends the pulpit steps, every eye is however, were cleared, and the depths readed the rules which I have not do yn tor york, like to retain God in their knowledge.—
This is shown in the fact, that the earliest gregation have smiles of delight depicted on it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out, but it never raised the rules which I have not do an it was stretched out. representation of God found in these scrip- their countenances, while the strangers look higher than the breast; it was never clinchtures are the best, and immeasurably exceed every thing of the kind existing in after ages; especially in their approach to the whisper to one another—then fall back into true idea of God. So that ideality care their exists as if source as true idea of God. So that idolatry came their seats, as if saying, "Well report is gesture was observable; when greatly exciting not for want of light, but by an abuse of true." This majestic figure prostrates hims ted, when profoundly feeling the weight of true idea of true." light. Men, knowing God, become vain in self in prayer when he has reached the pultheir imaginations, and their foolish heart pit, and is lost to the gaze of the congregation, and as if pausing for a moment, to find ras darkened.

The Scripture accounts of the great anti
tion for some minutes. This does not seem for it a more perfect form, he thrust his unmeaning—a form—a shadow: he appears right hand into his bosom, and then announced the great antinuity of Nineveh and the Assyrian Empire to be really engaged with God, to be pene- ced the thought in that peculiar posture. agree with these records dug out of the ruins trated with a sense of the responsibility of One other singularity may be noticed: when Longings for the Conversion of t Nineveh. The Scriptures date the build- his position, and to be seeking Divine aid. he had finished one of his most beautiful cling of the city not long after the flood; and This ended, the preacher stands up and pre- maxes of reasoning or fancy, he gave his by the fact that the same marble materials sents himself fairly to his audience. No head a majestic nod, with a sort of backward. It is said of the learned John Smith, nave been placed on the ruins of those still gown hides the symmetry of his person; his movement, as if intended to convey to his "that he had resolved very in ich to lay more ancient, and other unmistakeable indi- figure is truly seen. Thoughtfulness is im- hearers, that they were then, at that point, aside other studie, and to travail in the sale cations, the conclusion is made clear, that pressed on every feature, but there is no to consider the matter finished; and more vation of men's souls, after whose good he the city had all the antiquity which the agitation no nervous contortion. The whole over this nod, it must be confessed, had most earnestly thursday. Of Attender, author body is at ease; every limb moves natural- somewhat of a defiant air about it, as if to jot the "Alarm to Unconverted Somers," it These monuments also bear upon them the records of the fulfillment of prophecy.—
Nahum prophesied that the city would be vanum prophesied that the city would be master of his work. The Hymn Book is constitutes the perfection of such hallowed prayer and in preaching." Begyan sold, rould be left. Layard has found, in all his opened, and the worship proceeds. But exercises. The devotional part was as ex- "In my preaching, I could not be satisfied, would be lett. Layard has found, in all his exercises, nothing in the form of gold or what is this? We never understood these alted as the intellectual: a solemnity and a unless some fruits did appear in my work. excavations, nothing in the form of gold or silver; a fact which is remarkable, if the hymns before. They are living; they speak; sweetness combined, characterized the praycity had not been thoroughly plundered before it was burnt. The prophet foretold that the invaders would obtain easy access they are poetry; they strike our imagina- Silence followed. The congregation ap- myself. If I do not gain souls, I shall enjoy

But a more striking confirmation is found the sense, gives inspiration to the sentiment,

series of conquests, and just such a boasting modulated-its softer tones relieved by a

flood-gates of sorrow in your souls—ye or- reign, Sennacherib came against all the fenc- tion. Not a movement is heard—all is still phan sons and daughters of "parents passed ed cities of Judah, and took from Hezekiah, and motionless. Words are few, and slowinto the skies"—ye afflicted parents, weeping for your children, and like Rachel, too ready to refuse to be comforted, because they were not—ye whose tears are flowing over a because Hezekiah, King of Judah, did not submost to the skies and took from Hezekiah, and motionless. Words are few, and slow and motionless. Words are few, and slow and strength in the formal time through the first parent in the pulpit stands in a corner and the views and elevate the feelings—testant church the pulpit stands in a corner and the views and t not—ye whose tears are flowing over a beloved sister's or brother's tomb— ye who mit to my yoke, I took and plundered, torty- devotion gathers volume in the exercise. know all the loneliness and anguish of a six of his strong fenced cities and innume- Gradually the world seems to be left behind; widowed heart—ye who lost the friend of rable smaller towns, but I left him Jerusa-sensible things disappear; even the idea of for the crude bantling of his own vain imagi
This question I will not attempt to reply your bosom, that was the sharer and sweet- lem his capital city; and because Hezekiah, the presence of the congregation is lost in to; Mr. C. himself has, indeed, assigned as ener of every sorrow and your every joy—still refused to pay homage, I attacked and the idea of the presence of God. Pleading The Saviour teaches men to be happy by a reason, that mental qualities are hereditary ye alone can adequately comprehend the carried off the whole population which dwelt is heard; the divine Majesty seems near matter; he does not speak of the laws of our nothing can be inferred therefrom inconsis- yet a little while, and those you have loved and eight hundred talents of silver." This and the "Man at the right hand of God" nature—although doubtless well acquainted tent with the declarations of scripture; that and lost shall once more gladden your spirits agrees with the Bible account, except in resought. Contession of sin, deprecation of by communion with them, in that happy spect to the quantity of silver. As to this, the divine wrath and anger, the blessings of country, "which no enemy enters, and from the one account may describe what was degrace, the joys of salvation, are themes of which no friend ever departs." You know livered by Hezekiah, and the other whole importunate supplication. Then passing on their power, when he says—"unto him that individual to have the "organ of acquisitive" healing balm it pours into your bleeding hath shall be given"—the more good he does, ness" large—another has "destructiveness" healing balm it pours into your bleeding one chamber of Sennacherib's palace Gospel, the overthrow of idolatry and suhave departed with Christ—"they shall not is sculptured in royal pomp, on his throne, God. This is not eloquence—it is more siege of the Jewish city Lachish. The king sion of the prophet upon his knees before do—The Saviour began at the source—Mr. "Hou shall not steal —while the latter may, or the contrary, be charitable in the distriCombe stumbles on one of the streams—and on the contrary, be charitable in the distritomber on the contrary, be charitable in the distritomber on the streams—and on the contrary, be charitable in the distritomber on the streams—and on the contrary, be charitable in the distritomber on the streams—and on the contrary, be charitable in the distritomber on the streams—and on the contrary, be charitable in the distritomber on the streams—and on the contrary, be charitable in the distritomber on the streams—and on the contrary, be charitable in the distritomber on the streams—and on the contrary, be charitable in the distritomber on the streams—and on the contrary, be charitable in the distritomber on the streams—and on the contrary, be charitable in the distritomber on the streams—and on the contrary, be charitable in the distritomber on the streams—and on the contrary of the streams—and on the streams—and on the contrary of the streams—and on the streams—and nacherib, the mighty King, King of the it is faith. The preacher is subdued-the country of Assyria sitting on the throne of people are subjued—all hearts are stirred judgment before the city of Lachish; I give the preacher looks different-the people look permission for its slaughter." In the Serin- different: the screpe air of mental power tures, the destruction of the city of Lachish which sat upon the countenance of the one work; and, of course, it was a victory light, a little while ago manifested by the on which he would most plume himself, as others, are also gone. A new element has evidently entered the mind of both. Deep Another coincidence appears in this, that emotions have taken the place of pleasurain the historical sculptures there are marks ble and tranquil feelings; something propossessed, but look at that eye, see the quiver of those lips, li-ten to that voice. What vary, of the spirit world, of eternity, and now his mental conceptions are fused with

the new element of living faith.

The sermon comes at length. The exor-

guments and illustrations. "The Lord is sketched; the operations of God in nations, mind, endeavouring to in the church, in the christian field, are elucidated the signs of this are given, and the

The Pulpit.

Methodist preachers, what is still in a calla st

List of Little Things.

1. In the church that I attend there are be general in every Methodist Courch? It seems to me that if all would adopt it the preaching would do more good, and fewer

in conversation immediately after the bene have built, by the might of my power, and raised up out of his holy habitation," this is a tendency to dissipate the unpressions that the theme: "Be silent before him," this is have been made by the service; whereas I the duty. The manner of the "raising up have always supposed that Caristians ought of the Lord" is discussed. A wide range is to leave the sanctuary in a serious frame of

"Treasure up the word, they had Each in an honest heart."

rising up; events indicate this; all are look- would forbear putting their frits on till they ing for the coming of the Lord. Silence is reach the door? I have observed that it

passed away since his voice has been heard not in a series, not as an elaborate and pre- observed if they get to church a few minutes in the church below. A new generation pared performance, but as jost of sparkling before the service begins, will stand about has sprung up, who knew him not, or only sentiment thrown, as diamonds, into the body the doors and sit on the fences, talking about recollect him as children. Time and change of the sermon, which would have been the crops and the neighbouring gossip; till unite to throw the past into a distance which complete without them; or as stars in the they hear the congregation singing, or the

Oberlin-His Meekness.

door opened, and Operim hamself strong hes ne, with that calm dignity of an anner which inspires even the most violent with respect; deliver myself into your hands, than that tertain a doubt of the sincerity of the morive by which he was actuated, and of his affectionate desire to promote their welfare.

Sinners.

that the invaders would obtain easy access to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where to some portions of the city; and that, where the city; and that, where the commendation is they come home to our faith; they peared profoundly moved. They seemed in all other gains with very little satisfaction, no haste to go away. None smiled or example to go away. None smiled or example to go away. They to door than undertake this great work."—

changed greetings with each other. They to door than undertake this great work."—

changed greetings with each other. They to door than undertake this great work."—

changed greetings with each other. They to door than undertake this great work."—

changed greetings with each other. They to door than undertake this great work."—

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changed greetings with each other. They to door than undertake this great work."—

changed greetings with each other. They to door than undertake this great work."—

changed greetings wit parts of the city were destroyed by fire, and ship. The secret of this is seen. The soul no one heard a word of criticism. The imof the preacher passes into the hymn, touches pression seemed too deep for garrulity; the sensibly than for anything besides. Methicks doctrine of the discourse had passed from I could not only labour but die for it with