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Volume XV. No. 29.

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HALIFAX, N. S., WEDNESDAY, JULY 22, 1863.

Whole No. 731.

Religions Miscellann

Child-Like Submission What pleases God, O plous soul, Accept with joy, though thunders roll And tempest lower on every side, Thou knowest naught can thee betide, But pleases God.

The best will is our Father's will, and And we may rest there calm and still ; O make it hour by hour thine own, And wish for naught but that alone Which pleases God.

His thought is aye the wisest thought, How oft man's wisdom comes to naught! Mistake or wisdom in it lurks, It brings forth ill, and seldom works, What pleases God.

His mind is ave the gentlest mind, His will and deeds are ever kind? He blesses when against ne speaks The evil world, that rare , speaks What pleases Gud.

His heart is sye the truest heart, He bids all woe and harm depart, Defending, shielding, day and night The man who knows and loves aright What pleases God.

He governs all things here below. In him lie all our weal and woe; He bears the world within his hand, And so to us bear sea land, What pleases God.

And o'er his little flock be yearne, And when to evil ways it turns, The Pather's rod oft smiteth sore. Until it learns to do buce more, as What pleases God.

What most would profit us he knows, And ne'er denies aught good to those Who with their utmost strength pursue The right, and only care to do What pleases God.

If this be so, then, World, from me Keep, if thou wilt, what pleases thee But thou my soul, be well content With God and all things he hath sent As pleases God.

Cling but the firmer to his care ; For all things are beneath his sway, What pleases God.

True faith will grasp his mercy fast, And hope bring patience at the last! Then both within thy heart enshrine, So shall the heritage be thine That pleases God.

To thee forever shall be given A kingdom and a crown in beaven; And there shall be fulfilled in thee, And thou shalt taste and hear and see What pleases God. PAUL GERHARDT, 1653.

The Pharises.

be seen of men. There is often a great income less, will indulge in no such gruity between the language of our prayers and the state of our hearts—the one, alas! is so much more devout than the other. But there was no inconsistency here. Out of the abundance of the inconsistency here. Out of the abundance of the heart the mouth spake here; and seldom has guage that of Joh, "I abhor myself;" his consistency here. Out of the abundance of the heart the mouth spake here; and seldom has great the one, alas! is so much inconsistency here. Out of the abundance of the higher class, and some devil wors that cost us the most thousands and self-complacent, and odious companies, along with a sprinkling of persons because, despite education and genius, there is because, despite education and self-complacent, and odious companies, in an and took of the waters of life and salvar the mortifying consciousness in company of imthe the mortifying consciousness in company of imthe the mortifying consciousness in company of imthe the mortifying consciousness. It was the 54th
the reminded me of the waters of life and salvar
the the mortifying consciousness in company of imthe theorem and self-complacent, and of the waters of life and salvar
the the mortifying consciousness in company of imthe theorem and self-complacent, and of the waters of life and salvar
the more devoit here was not into your on the two was t pride and attrogance. Observe first the fashion and form of his prayer. In a sense, it is no prayer—it contains neither confession nor petition; there is neither guilt acknowledged nor the would are the proposition; there is neither guilt acknowledged nor the would are the fashion of the merey set in grad to enter heaven at the back of Manasseh, at the merey set in grad to enter heaven at the back of Manasseh, at the merey set in grad to enter heaven the neighboring cities came in crowd-severation of the world, are the result in proposition of the merey set in the merey pardon asked; it expresses no want, and it asks no help. No doubt there is an acknowledgment lips the heartfelt prayer, God be merciful to me how they are to turn out, and what an All-wise of divine goodness-God is mentioned, is thank - a sinner !- Dr. Guthrie. ed; yet there is no redeeming point in this.— Under a firmsy pretense of glorifying God; he Little Sorrowful.

A Walk about Zion.

A Walk according to my singthst three hast no restrain, eit the conversation of this widered hears as to the same whe gave him. She called him Jabers, aboving that it was not built later their the thought of others have described him gare the conversation of this wider himself and the part of her whom he hast of the same her gave him. She called him Jabers, the hast of the same her gave him. She called him Jabers, the horizontal him into his him displants are conversal. Whose we price have the conversal himself with no common angulta, and at the head as deposit, and the head of the conversal himself with no common angulta, and at the head of the conversal himself with no common angulta, and at the head of the conversal himself with no common angulta, and at the head of the conversal himself with no common angulta, and at the head of the conversal himself with no common angulta, and at the head of the conversal himself with no common angulta, and at the head of the conversal himself with no common angulta, and at the head of the conversal himself with no common angulta, and at the head of the conversal himself with no common angulta, and at the head of the conversal himself with no common angulta, and at the head of the conversal himself with no common angulta, and at the head of the conversal himself with no common and the large time of the conversal himself with no common and the large time of the conversal himself with no common and the large time of the conversal himself with no common and the large time of the conversal himself with no common and the large time of the conversal himself with no common and the large time of the conversal himself with no common and the large time of the conversal himself with no common and the large time of the conversal himself with no common and the large time of the conversal himself with no common and the large time of the conversal himself with no common and the large time of the conversal himself with no common and the large time of the conversal himself with no common and the

He tells God how he fasted and paid tithes. And if religion lay in abstaining from food but, not ont from sin, in giving our property but not outs the major and more religious manner and more religious than may at first appears. The fatth, and at last by many as a system of great numerous few more from the angle of the superior of the first during which the people, set of the most of the first during which the people, set of the most of the first and good the superior of the first during which the people, set of the most of the first of the first during which the people, set of the most of the first during which the people, set of the most during the people and the most dur

count and reckoning; for me, the day of judg- saints.

of olives. It is but a score or two of feet from ment that brings man face to face with God has

Let us be careful, too, in what terms we con- its green and shady banks to this solemn conno terrors; I have done more than he requires; dole with the condole with the weeping mother gregation of aged trees. he is my debtor rather than I his—the balance whose darling child has just found its angel's Around each tree is a neat white wieker fence, goods, and have need of nothing: and knowest a living sorrow than I have the mother of a denot that thou art wretched, and miserable, and
parted joy. Parents! spars your tears for those the
parted joy. Parents! spars your tears for those the
parted joy. Parents! spars your tears for those the
parted joy. Parents! spars your tears for those the
parted joy. Parents! spars your tears for those the
parted joy. Parents! spars your tears for those the
parted joy. Parents! spars your tears for those the
parted joy. Parents! spars your tears for those
parted God by his Holy Spirit to keep us not only from on their breasts. They are safe: Christ has them

courts, worshipped reverently at a distance, he make his way to the front pride in his eye, and should be far more happy, and

Little Sorrowful.

that he is not as others—giving the glory where it is due; saying, with the apostle, "By grace I am what I am."

Secondly. Observe the substance of his prayer. He tells God how he fasted and paid tithes. And if religion lay in abstance of his prayer.

Some so honoured—as poor Little and their successors. It may also outlive the London, Paris and New York of to-day.

Secondly. Observe the substance of his prayer. He tells God how he fasted and paid tithes. And if religion lay in abstance of his prayer.

Some so honoured—as poor Little and their successors. It may also outlive the London, Paris and New York of to-day.

Secondly observe the substance of his prayer. His history is like the April show-life religion lay in abstance of the promotion of church is steep descent for about five minutes brings don has been have been undertaken in London.

to eat of the fat and drink of the sweet and pass blessings in disguise. We often congratulate in the extreme, in appearance older than the led the Bishop's of London's Fund. The pro- in pursuit of his companion and beloved pet, prepared to learn them; and before I could aptheir time in innocent pleasures. It enjoyed but people on receiving what turns out to be their flood. No tree looks so aged as an old olive, moters of the scheme have entered upon it with while a host was lowered into which he sewed preciate their niceties I must have been educated their time in innocent pleasures. It enjoyed but one fast—only one in the whole fifty-two weeks of the year. But this Pharisee, not content with fasting once each year as the law required, fasted twice each week; and, teaching us to set little value on such ritual observances, the feasts of the year. But this Pharisee, not content fasting once each year as the law required, fasted twice each week; and, teaching us to set little value on such ritual observances, the feasts of the year. But all price is a low man and the second of the large mills in the cotton of delight as the Egyptian commenced calling the dole with those who are under the merciful displays Coleman of them are centuries old. You could easily pointed a Committee at its last meeting to expect the process of the second of the process of the second of the large mills in the cotton of the large mills in the cotton of delight as the Egyptian commenced calling the content of the beast, who awam about in a cestacy for them. In some of the large mills in the cotton of delight as the Egyptian commenced calling the delight as the Egyptian commenc that starved his body seemed only to have fed mistakes than was made by the mother of Jabez. I have seen elsewhere look juvenile beside these, amine and report on the book. The report was as it approached within reaching distance the the clerky have not the eye of the machinist, but his pride; the austerities which mortified his flesh became the means of gratifying his vanity. In the girth of well grown cake. The trunks are He showed a corresponding excess of seal in the matter of tithes. Gold required his people to tithe the fruits of the olive and vine, the sheaves are the showed as the supplicity of some novel, continue, or nas open disappointed in his purse is become split open every where to the heart, and writhe take such steps thereupon as they might deem to mark the apot where he had gene down.— by, valuable invention that is as yet peculiar to and stoop as if they then "ground and travailed to the they were about giving him up for lost, when he competition they wish to keep secret. The mill of the field and the produce of their flocks; but humiliation he may be getting more of the herb as in those countries where, devoted to a life of called "heart's case" than he ever knew on the cellbary, men immure themselves in monasteries and most problems, and women wither in convents, the sacrifices of the Pharisee rose above the requirements of the presence of still direction greater distress ahow a corresponding community, and other common an affliction—when it may be sent to him to make, and only acts upon a great truth; and concurred in this dived to the bottom of the river. All new made namely, that man to see must not have his eyes the requirement. The decision is important, not only a large circuit with his boat, in hopes of taking holden; and that, unless in any given subject he pot-herbs were all scrupulously tithed. Hence his heart, to slarm him into reflection, and to sole witnesses. his boast, I find: fisice a week, and pay tithed. Hence his heart, to starm num into remection, and to sole witnesses.

In other words: What a good man I am; let others acknowledge their room of suffering has been the vestibule to the little brook, a few feet wide, now waterless, and in the spot original bring him into repertance. Many a man's sick-ness first formal Synodical net that Convocate him into remection, and to sole witnesses.

So you may call the alives and the spot original first formal Synodical net that Convocate him into remection, and to sole witnesses.

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Thou sayest, I am rich, and increased with and times over have I pitied more the mother of flowers, fences and walls seem out of place; we there opens the way for the services of an unmiss him to make way for a better man-praying row earth-beds, with the new withered rose-buds morrow his persenters shall compet Him to carry. the lust of the liesh and the lust of the eye, but in his sinless school, where lessons of celestial sorrow and dismay. We see him seeking the persone of our ablest and best men are needed, also from the pride of life.

Ministers who can preach with power to audi-But we are not done with the Pharisee. He Save your tears for your living children, if they feeling that any sympathy, however slight, was has certain negative as well as positive merits are yet living in their sine, untouched by recen-Here is what he is not, "I am not as other men same, unfeeling and unconverted. Those of are." To entertain a bad opinion of others with your family whom God considers dead are those be ain for us, who knew no sin. out sufficient evidence proves more than the lack who are yet dead in trespasses and guilt—alive of the charity which hopeth all things and be- to the woold and the devil, but dead to the voice

heart and life known, to be himself vicious. We pall, while we decerate with garlands our tempmay lay it down as an axiom, that those who are tations or the sources of our saddest sorrows or ready to suspect others of being actuated by a our spiritual shame! Any one who had looked regard of self-interest are themselves selfish in upon the old patriarch Jacob on that gloomy This was staying at a vising on the existence of honesty; nor rakes in virtue; nor mercenary politicians in patriotism; and the reason why worldulous complaint, "All these things are against
ticians in patriotism; and the reason why worldulous complaint, "All these things are against
to be a staying at a vising on the district of Tinnevelly, India, with him, jumped on the breeh and going to the words in the Egyptian has lost his appetite, his sleep, and his joy of
from a well. Not a single house had a pump,
ticians in patriotism; and the reason why worldulous complaint, "All these things are against
to get a vising on the district of Tinnevelly, India, with him, jumped on the breeh and going to the
said at the unniversary of the Church Missionary
ulous complaint, "All these things are against
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with him, jumped on the breeh and going to the
said at the unniversary of the Church Missionary
and at the unniversary of the Church Missionary
an were Joseph is not. Simeon is not; and they have often unshed, but very active, might be they to profess a warm regard for Christ, the glory of God, and the salvation of souls, they would be hypocrites, they conclude others to be so. Hence, also, you will find many novelists

Simeon is not; and they have often unahod, but very active, might be seen Christ's Church. But I would not count much passing along a narrow lane, with every kind of pitcher, kettle and can. Not a very trustworthy whom he had laid to her sleep by the way-side of friend, after all, was this village well.

So. Hence, also, you will find many novelists

Bethlebem. He calls his lot a sad one. But representing every man into whose mouth they just at the door are the returning caravan who put the language of piety as either a rogue or a are bringing to him the returning sacks from ther." fool, most commonly a rogue—a very unsound Egypt's granaries, and the joyful invitation to go but not unnatural conclusion on their part; for up and see his long lost Joseph in Egypt's imprejudices resemble the fogs that turn the bright perial palace. His dark hour is just before the sum into a dull copper ball, and a bad heart is day. His trial proves his deliverance. God is like the jaundice that sees its own dingy yellow better to him than his fears. What he baptisin the purest lily. I conclude, therefore, how- ed a "sorrow," has grown into a mercy, too big

other men to be, an extortioner, unjust, and an from this brief passage about Jabez and his short mer." and All-merciful God means to do with them.

A Walk about Zion.

I was staying at a village on the Welsh coas

"To the spring a little way out of town."

"But if the well higher up fails ?"

Religious Intelligence.

U. S Christian Commission.

their talents. Men who are skilful in directing work to satisfy them.

special adaptations will have especial value.

India.—Christianity in Tinnevelly.

seen Christ's Church. But I would not count much secured .- Detroit Paper. "Is this well ever dry?" I inquired.

"Dry? Yes, ma'am; very often in hot western."

"We do not baptize people in Tinnevelly till we know a great deal about their Christianity; we know a great deal about their Christianity; we was a mount of unnecessary.

"People endure a vast amount of unnecessary."

"People endure a vast amount of unnecessary."

in its bearing on the Bishop of Natal, but as him by surprise, as he came up to breathe, but, has had preparatory teaching, he cannot fully

ed to say, " No you don't." result similar to that which had attended his they do not understand to the people who do un-From the Army of the Cumberland, the Army went down the third time Ali passed, completely well; they would learn. Because, if you wish will stand in my favor. What great, swelling wings, and flown away to Paradise. If we wish words of vanity! How we may apply to this to sorrow for any parent, let it be for her whose words of vanity! How we may apply to this miserable self-deceiver, and to all that self-righteous class of whom, though the pride of their hearts may not be so fully developed, he is the type, our Lord's language to the Laodiceans, break the heart of her who bore him. A thous-"Thou sayest, I am rich, and increased with and times over have I pitied more the mother of flowers, fences and walls seem out of place; we specially sake to keep goods, and have need of nothing: and knowest a living sorrow than I have the mother of a deformation of that thou art wretched, and miscrable, and miscrable and miscrable

a continual howling from the time his companion who, though he had not spoken, greatly impressed had escaped, was now loosened, and he instantly his neighbors by his appearance, and made them on seeing him, the dog gave a wild bark and me." "He film struck out for the shere the hippopotamus fal- concerning himself.

hippopotamus reached the American shore in sermons or speaches? Why be jealous of his safety. Ali was not long after, and the animal abilities, or anything but pleased because he is was no sooner on terrs firms than the Egyptian, able by his talents to attract hearers? The Rev. J. Gritton, a Church of England armed with a small rawhide which he had taken Mr. Power down from his pedestal, friend Plain missionary in the district of Tinnevelly, India, with him, jumped on the besch and going to the would not be raised to it. Many a worthy man

Unnecessary Trouble.

know what responsibilities they are taking on unappointed trouble. If we had only the afflict we get trouble. There is no greater thief of "And if the spring dries up?"

"Why, then we go into the well higher up—
"Why, then we go into the well higher up—
the act in which they take part. There are now only the evil of to-day, and were not constantly than that restless spirit which impels men to standing on tiptoe, looking out of the present keep their joy in desire. Always wishing for it, that province. The work goes on continuously, into the future, sapying its store of misery; and they go in hot gallop in pursuit, and seldom obever fair the whited sepulchre looked, that in his for words.

"Why, ma'am, that well never dries up—
and the proportion of those who are baptized to if we were not so energetic in packing into the tain it. Covetous for that which they have not, never. It is always the same, winter and sumthe whole number under instruction increases experience of now sorrows that belong to another they do not pause to enjoy that which they have The Pharisee.

Sweeping contemptuously by others who, feeling the men to be, an extortioner, unjust, and an from this brief passage about Jabez and his short who, feeling the men to be, an extortioner, unjust, and an from this brief passage about Jabez and his short mer."

Sweeping contemptuously by others who, feeling the men to be, an extortioner, unjust, and an from this brief passage about Jabez and his short mer."

I went to see this precious well which "never from year to year. Then we have in that product in the passage about Jabez and his short mer."

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I went to see this precious well which "never from year to year. Then we have in that product in the passage about Jabez and his short which may be abled to the passage about Jabez and his short which may be abled to the passage about Jabez and his short which may be abled to the passage about Jabez and his short which may be abled to the passage about Jabez and his short which may be abled to the passage about Jabez and his short which may be abled to the passage about Jabez and his short which may be abled to the passage about Jabez and his short which may be abled to the passage about Jabez and his short which may be abled to the passage about Jabez and which was a clear, parabase of the passage about Jabez and his short which may be abled to the

member that, though education begins the gen-tleman, subsequent reading of books and men, cars from the neighboring cities came in crowd-A very exciting as well as novel affair occurred allowing the consciousness of imperfection to and most despised of mankind created furore. about six miles down the river on Monday after trouble and harass him, he should regard it as The streets were thronged. Nature smiled noon, being no less than a veritable chase of a natural experience, and be stimulated by it to propitious. So did the citizena.

plunged into the river, and swam after Ali as he think him some one of thought and dignity. moved off. In about a minute the hippopotamus spelled all when he exclaimed, on seeing a dainty again stuck his huge head out of the water and, dish brought up, "Ah t them's the jockies for swam in his direction very rapidly. All accomw Some people's heads are like a bell, in which
panying him in the boat. At last the dog reach. there is nothing but tongue and emptiness." But ed the monater and with a series of barks, com- we may add, there is no need for any one to menced swimming round the animal and finally give himself the trouble of singing out the fact

"IV. How many torment themselves by jeal lieveth all things. Who does not believe others of Christ.

The interest excited by this seems was intense, and who can yet speak impressively and virtuous, would be found, were the secrets of his where is the need? Why should Mr. Power's which continued to increase until the dog and Plain be always at fever-heat about Mr. Power's " Do not see them," because we must then b avoid a jealous spirit, and try to be large-hearted, and willing to rejoice in the well-doing of all-Under this very significant caption, the Chris- and not so fix our gaze on others' mishaps as to

> " V. All along our path of life lie unappre "People endure a vast amount of unnecessary, printed blessings, in default of not using which

hippopotamus. It seems that in the transit of a diligence in the subsequent parts of his educacircus from Buffulo to Detroit it became necestion for life. If the young would be content to ment, and the line of march was taken up

sures, occupations, and position natural to their degradation? Did they remember anything Church Extension.—One of the most important movements for the promotion of Church extension, that has ever been undertaken in Lonpicture of a large amount of mount of mou