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My Home.

My house is a quiet secluded spot, Far from the great world's noise; But oh! it hath pleasures the world knows not: Though toil be our portion, and humble our lot, I would not exchange our lonely cot For the City and all its joys.

No costly garniture is there, Nor Fashion's gilded toys; God's faithful servants have hallowed by prayer, And the accents of praise have resounded From many a cheerful voice.

No dainty viands grace our board, Nor wines with brilliant glow; But our minds with sweet contentment stored We cheerfully take what our gracious Lord In His bountiful Providence doth afford While journeying here below.

We behold no splendid pageantry, No pomp of 'earthly show; But our Father's wondrous works we see In the glorious starry canopy, The beauties which deck each plant and tree, And the ocean's ebb and flow.

And then I've a sweeter house on high-Where sin can never come-That glorious mansion above the sky. Where the tears shall be wiped from every eye No mourner shall breathe one sorrowing sigh In that bright and blissful home.

Oh! what is the worldling's joy to this? Or the miser's wealth to man? What mean and sordid pleasures are his! His boarded wealth can yield no bliss,-But pure and exhaustless my treasure is. For it flows from a source divine. Colchester, Sept. 1857.

Shall we have a Revival?

What pastor in the church will not respond affirmatively to this question. God has called you, my brother, to save soulsto be a co-worker with the Holy Ghost in the pulpit, the leading question should be, how shall I preach to save souls? In the closet our prayer should be for the Lord to save souls; in our pious meditations we should study out many plans to save souls.

You are the pastor of the church. You stand between the church and the great Head of the church; you stand there alone; you alone are responsible in this relation, you alone are responsible in this relation, the man would not sell.

The English of all denominations, have one can share your responsibility .--When you see many of your flock wandering from the fold, will you not call them riches and amusements, and not call after them? Simply to reprove is not enough. The minister will try in vain to call off his people from the pleasures of the world, uness he provides richer and higher entertainment for them in the sanctuary. Have and you can keep your people from the resorts which in towns and cities are so burtful to piety. If you would keep your young people from theatres and safoons, give them plenty to do in the church; leave them no time to serve the devil in : make the service entertaining and profitable, and the object will be accomplished. I have known a minisier to complain bitterly of the numerous entertainments which drew off his people and dissipated their piety, and yet he simply stood and croaked about it. What better could he expect? Every evening halls and saloons are brilliantly lighted up and decorated attractively, but the church is dark and death-like. No solemn peal is heard from the church-going bell to call attention to the sanctuary; no swelling strains of heavenly music to attract the wayward sinner; no burning chandeliers to cheer the sanctuary of God! Ah! the world understands it. In the winter season, especially the towns have theatres, balls and other gatherings; and the country is visited by itinerating singing and writing masters -In this respect the world is wiser in its if she but exercise that power by precept and example.—N. Y. Independent. Shall we wait until these things are over? No! Go to work. Appoint your meetings. and keep them up. The momentuous interests of the soul and of eternity admit of no delay. We may have to work the harder because of the monopolies of the world and of the devil, and some of our members of easy conscience may think us unwise, but we cannot compromise time any more than any thing else, with sin and worldliness

"We have but one life to live," said one of my preachers yesterday; let that be well At the ministerial association of the Laporte district a few days ago, the preacher unanimously resolved on praying and laboring for an immediate revival. precious and a moving time, when in intimate association before they separated they talked, and felt, and wept about the success of the church. The baptism of Pentecost seemed to rest upon them, and au inspiration took hold of the heart which led each one to say by half prophetic light, "we shall Now is the time, brehave a revival! thren; now before the devil heads us. Do not wait for quarterly meeting, for better weather, better roads, a light moon, or anything else; begin and continue, and you will have all these advantages before you close. But will not the local preacher, the exhor-

ter, the leader, the steward, those numerous praying men and woman, all say in answer self at your peril. There is not one in the

Deceiving Children.

I was spending a few days with an inti-mate friend, and never did I see a more systematic housewife, and, what then seemed to me, one who had so quiet and complete con-trol of her child. But the secret of the latter I soon learned. One evening she wished to spend with me at a neighbor's—it was a small social gathering of friends, herefore she was very desirous of attend ing; but her child demanded her presence with him. After undressing him, and hearing him say his prayers, she said—
"Willie, did you not see that pretty little

kitten in the street to-day? "Yes, I did," he replied; "I wish I had her; wasn't she pretty?" "Yes, very; now don't you want me to buy the kitty for you? Perhaps the man will sell ber.

"O, yes, mother, do buy her."
"Well, then, be a good boy while I am gone;" thus saying, she closed the door, but he immediately called her back.

"Don't go till morning, then I can swith you: won't you stay?"
"No, Willie! the man won't sell it if don't go to-night; so be a good boy."

He said no more but quietly lay down. "Is this the way you govern your child?" said I, after we had gained the street; "if you but knew the injury you are doing, you

would take a different course." "Injury!" she repeated, "why harm have I done! I did not tell would see the man-I only asked him if

you would. He is not old enough to detect the difference now, but he soon will be .-Then I fear you will perceive your error too late. You have yourself grafted a thorn in the young rose, which will even nally pierce you most bitterly. You cannot break off the thorn, or club the point, to make it less piercing. On your return he will not see the kitten, therefore you will have to in-vent another falsehood to conceal the first."

We had now gained our friend's door, which ended our conversation. During the to be a co-worker with the Holy Ghost in the conversion of mankind! This object, words had little or no effect upon her. She have Dr. King, of Athens, who and to this end all your plans and energies could to keep awake to see the coveted kitshould be directed. In the preparation for ten on her return, wondering what made in educating and Christianizing an interview of a few points ten on her return, wondering what made in educating and Christianizing an inter"mother gone so long." It was late ere I reminded her we ought to return. But litgratitude of all Protestant Christendom. Our be published in full in the official report. closet our prayer should be for the Lord to the was said during our homeward walk.— own Bishop Simpson is one of the foremost

"No, my dear; the man would not sell

to catch rats and mice."
"Did be say so, model?" "He did not say just inat, but I thought

"I did want it so bad, mother." The lita spiritual feast in the house of God, the lips quivered, and the tears started to his eyes. He rubbed them with his little hands, winking very fast to keep them back, but they would come; at last he fell asleep with the pearly drops glistening on his rosy cheeks. The mother's glistened also. As so bad." She turned her dewy eyes toward

Mothers, are you practising the same deception? If you are, pause and think of the of our common Christianity, but also of the hand, and one or two of them embraced consequences ere it is too late. Does is not cause of religious liberty in the fullest sense of the word, has been here from the beginning, and takes a deep interest in the businus of Methodism, which Dr. Nast Will it not also that of your children in you, when they become old enough to detect it? Besides it would be very strange of our common Christianity, but also of the hand, and one or two of them embraced him in the most hearty manner. A box of Disciplines and other books (in German), illustrative of Methodism, which Dr. Nast when they become old enough to detect it? Besides it would be very strange of the conference. Dr. Krummacher, the lion-like," as he is called, from his powerful voice and strenuous manner, is one to get them that twice as many could have if they themselves did not imitate you in things of more importance.

heart to gain and retain the entire confidence of her child, and it is in her power to do so

General Havelock, whose name is now on every Englishman's tongue, is a member of the Baptist body, and is known to be ples. He is married to the daughter of th late Rev. Dr. Marshman, the eminent Serampore Baptist Missions. The Daily News, whose articles on the mutiny have been marked by much right feeling and Christian spirit, thus refers to him: shall not be ashamed to confess that to our minds a still more hopeful assurance of sustaining power under the enormous difficulties that press upon our gallant countrymen in the East is, that God-fearing, semi-Puri-tan Christianity, which is well known in India to distinguish many of the most emi-nent men to whom the mafety of the India empire is now entrusted. We shall not be suspected of any partiality for that form of theology which is generally the outward symbol of modern Puritanism, but for the thing itself, of which the formal creed is the mer outward expression—for that stern spirit of self-denial—that habitual reference to loftier motives and eternal sanctions which, under the various names of Stoicism, Asceticism. and Puritanism, has in different stages of of the bravest and best of men-for this spi You must assist your pastor. Your rela- rit we have an eminent respect, especially your position you are equally responsible plicitly believe that none fear men less than those that fear God most. No soldiers have ever shown themselves more in- ed records of the conference there will be no it is with deep gladness and exultation of church who is not needed in this work; and vincible than those who could pray as well speech more worthy of permanent preservathere is not one but what will be missed if as fight; nor have any swords proved more absent. Think of that. Your pastor will miss you; your brethren and sister will miss that knew their way through dog'syou; perhaps some poor penitent will miss eared Bibles. There is no mystery about your sympathies and tears; Jesus will the matter. He who lives for another miss you-he who asked the grateful world is not careful to win or keep this. leper, "but where are the nine?" A Apart from any defect in his physical organ-church with all its officers and members ization the Christian stoic ought to be -male and female-old and young-at among the bravest of the brave. Regardwork. What a seene! And yet, why not? less of wealth or power, indifferent to pleasure, with a sovereign contempt of death, were prophets, and that the Lord would

hard, with a single eye to God and his speech justified his high reputation. country.'

(From the Northwestern Christian Advocate.) The Evangelical Alliance. LETTER FROM DR. M'CLINTOCK.

I interrupt my regular " itinerary " in order to give you, at the earliest moment, a ly institution." He recommended brief account of the great session of the holiness and activity on the part of

Evangelical Alliance, now in progress here. tants, and a closer union of heart and move After it is over, I shall resume the regular ment among them, as the best means of foilaccount of our European journey. Bishop Simpson, Dt. Nast, Bro. Jacoby and I, left Bremen on Tuesday, 8th inst., and reached Berlin on Wednesday. The conference was opened that afternoon with a prayer-meeting which was very fully attend-

at the conference is far greater than was an- him, taking up the whole subject in its genticinated, and this fact has not failed to make eral, rather than in its statistical aspect, was its impression upon the public mind of Ber- read to the assembly by Dr. Kunze. After lin and of Germany. There are between alluding to the material growth of the Unit-30 and 40 Americans; perhaps 100 Eng- ed States, and the expansion of its territory lish; and as many more Danes, Swedes, not by robbery, but by organic growth and Spaniards, Swiss, etc., and the remainder development—he showed how far the church the number to over 1000. The American

nection with the Armenian mission, of world, of believers from unbelievers, to a which, indeed, he has been the backbone degree utterly unknown in continental Eufrom the beginning. He seems to be in ex- rope. If there is unbelief in America, it is cellent health and spirits. Along with him is a convert from Mohammedanism whose swarthy but honest and intelligent face is but in the outer world, quite separate and have Dr. King, of Athens, who has labour- Christianity, Dr. Schaff thought no pass-of therefore, is the great design of your calling, did not think her little one was doing all he ed in his chosen field for more than a quar- Christendom, in proportion to popula

taken a deep interest in the Alliance. The count of this great movement astonished at ever existed?

"Why won't he, mother?" he asked with evangelical part of the Church of England and delighted the audience, nine tenths of Evan.—Oh! Korah; well art thou named Canterbury has sent a letter to the conference, signifying his entire sympathy with

> attending the present meeting. everywhere in Europe as a thorough Pro- he had finished, the German clergy crowded of the most eminent pulpit orators in Ger- been well disposed of. If the Berlin Conmany, and is now chaplain to the king, at ference produces no other fruit than makthe royal palace at Potsdam. He is one ing the German clergy learn something of of the active spirits of the Alliance, and the truth about Methodism, its session will deals very hard blows, right and left, against not have been held in vain.

Equally eminent with Krummacher, and

in fact, more influential in the sociesiastical politics of Prussia, is Dr. Hoffman, whose office is in fact that of senior bishop though without the name. It is said that no mar without the name. It is said that no man determined to maintain the Christian life, has the ear of the king more completely than by the help of God, along with the faithful Hoffman; and this influence is justly due to his talents, his piety, and his devotion to the cause of evangelical religion. Dr. Hoffman was formerly a student at Tubingen, with Dr. Nast, and retains a friendly recollection of his old schoolmate. Among scientific theo-logians, few names stand higher in Germany than those of Jacobi, of Halle, Nitsch, of Berlin, and Schenkel, of Heidelberg; and each of these has read elaborate essays before the conference. Professor Jacobi's subject wrs a very striking one—"The Berlin Con-ference compared with the church assemblies of former times "-and he made admirable use of the opportunity. With a rapid- a wider sphere of being, a nearer vision ity of glance which none but a thorough mas- and mightier faculties await when the second ter of church history could have attained, he treated of the various church councils, from Nice to Constance—of the assemblies of the later Roman Church-of the gatherings of the faithful in the days of the Refor- ing humility and animating hope. I bow mation, and showed the points of agreement before these mysteries. I knew that I combat the appetites of a corrupt na between these assemblies and the Berlin should find, and I pretend not to remove Conference. I think that among the print them. But whilst I thus prostrate myself, tion than this one of Protessor Jacobi. He was followed by Dr. Merle D'Aubigne, of Geneva, whose name is so well known in America as the author of the popular "History of the Reformation." His address was full of matter, and abounded in fine pass-

Indian commanders are soldiers of this stamp a Christian sense, a priest unto God.is in India itself a matter of common notor- He maintains further that teachers and iety. We need only instance the gallant preachers are ministers, i. e., servants of the Havelock, a man whose character for cou- general priesthood of the church, and not rage and ability is not more firmly fixed priests in an exclusive and hierarchical adduced by Intellect, Balaam, Cain, have ong his colleagues than his reputation for sense. He treated the "apostolic succeshis 'most decided views,' in the Low sion" with great sharpness; declaring that Church phrase, is current in Anglo-India there are no successors of the apostles in the This is evidently a Christian war- modern church, except those great reformers forth as the embodied type. rior of the right creed-a man of cool head and missionaries who do, in a certain sense, and resolute of heart, who has learnt that for the modern church, what the apostles the Divine will as revealed in the message the religion of war is to strike home and did for the ancient. Altogether, Dr. Nitsch's

Dr. Schenkel treated of the Roman Cathe present age, and the true mode of meeting them. While admitting that there were doubtless many good and humble Christians in the arms of Rome, he yet denied that Rome was a true Christian church. Her organization is not a Christian but a worldholiness and activity on the part of ing the modern activity of Rome.

The session of Monday afternoon, Sept 14, was devoted to reports from the United States of America. Dr. Schaff, of Mercersburg, was to have given general account of the state of religion in America; Indeed, the number of persons present but so he failed to be present, a letter from rom the different German states, make up has kept pace with the general advancement. In America, he said, church and delegation includes a number of distinguishes state are entirely separate, and consequently ed men, among whom I may mention Dr. there is the fullest and most complete reli-Dwight, whose name has become part of gious freedom. A further consequence, the history of the church, from his long con-Then we apart from the church. In living, active and another God essentially evil as the first Dr. Nast then rose to give an account of

found impression, and toward the close of it.

Our American ambassador, get; nothing that he could do to meet our wants, or even to anticipate them, was left not forget that the is a Christian; and he is our country were represented by men of

Advantages of Difficulties

Whilst the consciousness that Scriptur ontains "things hard to be understood should bring us to its study in a depender and humble temper, the thought that what we know not now we shall know hereafter should make each difficulty as we leave unvanquished, minister to our assurance that advent of the Lord winds up the dispensation. Thus should the mysteries of the Bible teach us, at one and the same time, our nothingness and our greatness, producspirit. God would not have hinted the soul pass through two ether probationobi. He mystery, had be not designed bereafter to ary states—one of water and the other of ages; but in point of breadth and compre-hensiveness, I do not consider it equal to earth, is circulating through the soul.— Professor Jacobi's.

"Now we see through a glass darkly, but then face to face; now I know in part, but then face to face; now I know in part, but the sure, with a sovereign contempt of death, and an unlimited devotion to duty—who should fight well if it be not the Puritan solo of all true believers in every land, and dier? That some of our most distinguished that every member of the church is, in which are hard to be understood!

Letter to a Deist. No. V.

If fully persuaded that the argument been fairly met-proceed we then to the consideration of objections urged by another class of objectors of whom Korah may stand

Evan .- Having presented to the which I believe, why, O, Korah, dost thou vithstand the message?—wherein doth lie the cause of thy enmity toward a scheme so tholic Church, its aggressive operations in fraught with Divine wisdom and benevo-

> Korah.-I withstand thee, O, Evangelis because thou deceivest the people. "Ye take too much upon you, seeing all the congregation are holy, every one of them and the Lord is among them;" (Num. xvi. 3.) cannot induce thee to assume superio sanctity and wisdom. The people are deceived—and thou art the deceiver.

> Evan .- Dost thou not distinguish between a true prophet and a false one? Discernes not thou the difference between a Moses and a Balaam-between a St. John and a Manes !

> assumest a knowledge thou dost not possess -and by that assumed knowledge, dost exercise rule over the people. Let me test thee: thou sayest there is a difference between St. John and Manes. Who or what is Manes?

> Evan .- Thy charge is unfounded if it re gards the true messenger of Jehovah. His knowledge for exceeds his pretensions there-But to answer thy question-Mane was the author of the heresy of the Manicheans. For to reconcile existing appearances with that statement, "God saw everything that he had made, and behold it was very good," Gen. i. 31.—they were com-pelled to invent another deity to account for the existence of moral evil-forgetting that whatsoever is evil is so, not by the Creator's action, but by the creature's defection thus Manes, the Magian, imagined one God essentially good as the first principle of good. principle of evil. It is possible however the heresy existed before the day of Constantine. "μικρον εμπροςθεν των Κωνςταντίνου Χρονων." as Socrates declares: as Manes had a predecessor, named Buddas, or Terebinthus .-But whosoever was the original author of the doctrines, Manes was its powerful advo-

Korah - Did I not say well that power was founded on ignorance, and that you assumed to a knowledge which you possess not. Who does not know that Ma tivity by an account of the Methodist work is not a proper name, but a generic name The English of all denominations, have among the Germans in America. His acaken a deep interest in the Alliance. The count of this great movement astonished all ever existed?

much out of their element in this atmos- large part of her converts are to be found yet who does not know that in regard to its phere of Christian brotherhood and charity, enrolled upon the books of other churches, application to the man Manes, it has a true as Roman Catholics. The Archbishop of He gave a brief statistical account of our application, and that such a person really membership, schools, literature, etc., and existed. Is it not possible that it may have closed with a glowing paragraph or two a generic application, and yet have its emcheeks. The mother's glistened also. As the objects of the Alliance, and regretting founded on Wesley's phrase, "The world is she knelt to kiss them away, he murmured that his official duties prevented him from our parish." The address produced a pro-The German contingent presents some when Dr. Nast spoke with that fervor of rished in the third century of the Christian "You have led me to see my error.—
Wever will I again, let what will be the consequence, deceive my child to please mymanifested in recent writings is still known as let will be the consequence. the Christian? Did he not teach that each gard with equal complacency the upright who rules the light is God, (Annioverof) that the reckless and red-handed rebel to his mo-(Aquiouppos) by that first born spirit by whom he had been victorious over the Prince of Darkness, formed the earth out of the mass family as well as throughout the animal of corrupt matter-his design being to deliver the immortal principle which belonged that the apostle has declared the truth, when to the Kingdom of Light, and was imprison- the declares-" the whole creation groaneth and honest discharge of the duties of his ed in man's corporeal nature—up to free-public functions. Would that in every land dom. That to carry his design into execu-

dignity from his own person—one of these sublime entities was the Christ—the other the Holy Ghost. Christ being that glorious sessing in himself the eternal light. That corrupt body, to conquer the violence of malignant matter. That the Prince of death. That before his death he promised to send a Comforter. That this Comforter is Manes, the Persian. That the souls who believe in Jesus Christ are to unceasingly ture. But that the purification of souls fire-in order to be purified. That after that they may ascend to the regions of Light. That by lustration in the moon, an burning in the sun, all that is gross is purified, and they enter their original condition of light. That, on the other hand, the souls which have neglected the salutary work of their purification pass into the bodies of animals and so, after a course of years, expiate their guilt. That to carry this mon-

various errors ? Marcion?

Evan .- Neither with Marcion, nor Nico--nor yet Simon Majus. Marcion, son of the Bishop of Pontus, flourished in the second century-Manes in the third. Marcion nodified by Bardesanes. "That there is a supreme God, pure and free from sin: that there is also a prince of darkness, the fountain of all evil That the first created the world and man without any mixture of evil -but that man was made with an ethereal ature. That in process of time, the prince of darkness enticed man to sin-that God permitted him to fall into a gross and corrupt state—and that hence proceeds a coninual conflict between reason and passion in the soul of man. That Jesus de clothed with an arial body-and taught man to subdue the corruption which he carries about with him,-by fasting, abstinence, and contemplation. That those who hear the voice of the Divine instructor, shall after the

dom of Light."

Korah.—Wherein does his system differ rom the system of Manes—the alleged. Evan.-They resemble each other in many particulars. In their confounding the fallen angel of the christian system with the supreme God-in being built upon the mylogy of the Grecians-and in attributing sin to matter and salvation to human meri -the two systems closely assimilate doubtless the one is a modification of the other.—But when you assert that I confound the Persian, with the Bishop's son of Pontus, you assume me capable of making me profess a knowledge to which I can lay no egitimate claim.

dissolution of the body, ascend to the King-

Korah.—The history of religion is ever the same-confusion and error: and upon that confusion the teachers of religion erect their thrones of power.

Evan.-Nay. But man's wishes, as to religion are extravagant. And the more extravagant a man's wishes of accommodation, the wider the distance between him and the truth. Man is not seeking the truth-but rather a religion that gratifies him-and therefore he repudiates christianity with the infidel-or charges falsehood upon its teachers-with thee. Hast thou ever pondered, O, Korah, upon those words-" In whom the god of this world, bath blinded the minds of them that believe not, lest the light

Korah .- By standing between God and and darkness upon the face of the deep." his creature. By preventing the light of we know that it is his will that all habitaions and intelligences should mingle freely in the mighty tide of exhaustless love which

flows forever from his throne.

Evan.—Nay this very infidel argument goes to expunge a perfection from the character of the Eternal God. Were he such a being as you would have him, he would re-

creation—there is universal suffering—and in travail unto this hour ?"

Evan.—You are repeating substantially his course rejoicing. It is brilliant day, a question many times urged, and as fre-Evan .- You are repeating substantially quently answered. It argues that you still The waves of a deeper and softer blue refuse to recognize the "God of the Old dance in the light, the earth assumes a garb Testament." A moral governor, to be a of brighter green, and as the sun goes down being called by the Persians Mithras; and governor truly, must exercise authority, and in the west, amid even richer glories than that authority must be sustained by rewards the Holy Ghost is a luminous body diffused and punishments. If geologists read the universally throughout the globe. That in rocks truly, the Almighty Creator has purdue time Christ appeared among the Jews sued an economy in this respect unique, and Silurian hills of a world that is yet unique, clothed, not with a real, but shadowy body. how to disengage the rational soul from the things is in every deed the God of the Old

The modern poet's lines are here by means inappropriate:-

" Are God and nature then at strife, That nature lends such evil dreams, So careful of the type she seems That nature lends such evil dreams, So careful of the type she seems She ories—'a thousand ages gone; Thou makest thine appeal to me! I bring to life—I oring to death:
The spirit does—but Man the breath. I know no more.'—And Hz -hall Hz, Man, her last work, who seem'd so fair, Such splendid purpose in his eyes, Who ro I'd she pealm to wintry skies, And built him fance of fru tless prayer—Who trusted God was love indeed, And love creations final law—Tho' nature red in tooth and olaw—With ravine shreked against his creed—Who lov d, who covered countiese lils—Who battled fighthe true, he just—Be blown about the desert dust, Or sealed within the iron hills?—O! O! a monster then, a dream, A disp. rd. Dragons of the prime, That tree each other in their slime, Were mellow music matched with him.

life, as futile, then as frail,

O, for thy voice to soothe and bless

What hope of answer, or redress?—
shind the vail! Behind the vail!

equally repugnant to reason and reveletion. The meaning of the poet is this: there That finally, after a long course of errone- must be a beyond. The vail must be lifted. ous teaching, he was put to death by Va- The sufferings of the past dynasties of mute ranes I., King of Persia, for his many he- creation must have a solution. But herein resies. I say, who does not know that has he uses Clarke's well known argument for turned him to the pages of the past, that the existence of a future state. The Manes was a real character, and taught these existence of a God being admitted, and his attributes of power, wisdom, and love, being Korah.—Do you not confound him with demonstrated, it follows logically, that there must be a future state, and that the poet just means that, when he exclaims:-" Behind the vail! Behind the vail!"

The power of God I perceive, the wisdom of God I perceive, but I perceive not taught that theology which was afterwards his love. Yet it must exist somewhere, seeing that it does exist. Where is that somewhere? And Clarke answers with

> "Behind the vail! Behind the vail!" that is in eternity, St. John answering the question yet more emphatically, when he declares.

acrer) and the earth new-" ("," xair,") for the first beaven and the first earth passed away." Here power, wisdom and love shall all be displayed. Korah .- And do you assent to this argu-

Evan .- So far as it goes. But I say we need not wait for the new heavens and the new earth to demonstrate the creator's love. We point to the cross, and as we stand be-side the dying God-Man, on Calvary's hill, we have abundant proof that " God is love" Korah .- Yes, the cross is a demonstration of the love of God, as well as of his wisdom. But let me repeat again, why do you as a teacher sent forth from this God. shroud his character in mystery, and as I

before said, found your power thereon Evan - You know not what you say. God is a mystery. His revelation implies it, it is called "The mystery." (Rev. i.) I do not make God mysterious, he is so from the very necessity of his being. None can find him out unto perfection. Instance that mighty modern, that potens carmifex-who instead of coming to him by the cross, came to God, as Marnes did, by nature, until

"Reason outsoat'd itself. His mind consumed By its volcanic fire, and frantic driven, He dreamed himself in hell, and woke in heaven." So may it be, indeed, nevertheless this man's death proclaims to all coming ages the sublime truth-" Thou cans't not by searching find out God unto perfection." Korah .- You speak of Hugh Miller .-

Tell me what you believe concerning that mighty spirit-that mightiest one amongst the living or dead?

Evan .- Nay, it would be gratifying a passing cariosity, and is altogether foreign discussion. But since we have quoted the scheme of Manes, regarding the origin of the universe, as a counterpoise to his vague dream, let me conclude by using the language of the last great man, whose Korah.—They are the words of the great sublime conceptions are only inferior to the is very well represented by Archdeacon Philpot. Mr. Jackson and others; while the Rev. H. W. Alford may be thought a fitting representative of at least one wing of the Broad Church party. As for the High Churchmen and Puseyites, there are none of them here; indeed, they would be as of them here; indeed, they would be as the secondary of the property of the successive times made against the Methodist of being whom, you will remember, are German ministers. He repelled the charge sometimes made against the Methodists of being that the term Manes comes from the Hebrew which means a "Heretic," and although it is true that the name was given to Bajethos, the "chief here-tic," one hundred years before the Christ; wet who does not know that in regard to its the search without form and void, the "Earth without form and

The second age arrives. The red sand stone ages are rolling away, under a gray opaque sky, in which neither un nor moon appear, we are not unfrequently presented with a varied grapery of clouds. The second day closes, and he has seen the sunless earth slumbering beneath the heavy fogs of

a thousand centuries, yet unpurged.

The third day dawns. Another pano rama bursts upon the watcher's eve -Mighty continents covered with a steaming of these Eans (aux) was eternal. That he and consistent supporter of his throne, and rank vegetation, are seen far extending to meet the horizon on every side. As yet, he who rules the darkness is the demon, ral authority. But he is not the God that there is no sun. The surf of the untraverse (Jamerier)—that the first is supremely happy—that the last, as he is unhappy in himself, is constantly rendering others also unhappy?

you conceive him to be. Let me remind would breaks in monotonous surges on the coral reefs of the is constantly rendering others also unhappy?

says, when six years old, whilst at Lisbon, red sand-stone, though there is no human That the Prince of Darkness knew not for a the earthquake occurred which modern his- ear to catch the chimes. It is the carboni-In the Prince of Darkness knew not for a long series of ages that light existed in the universe; and that when he perceived he declared war. That the Prince of Light the sudden death of thousands of his fellow coal beds had been forming, and the flora fought against him, appointed the first man beings with the idea which he had formed extends far and wide. There are mighty his general—who was also victorious. The Demon mingling light and darkness toge- wards "said he "I learned to recognize in There are cone bearing trees, palms, and ther—blending the pure ethereal particles with the corrupt matter, thus testified his malice. That upon his losing the victory the Prince of Darkness produced the first parents of the human race. The on Thursday, Sept. 10, and had a kind word in it for visitors of every nation and of every evangelical creed. Of Methodism he strong voice rang out the utterance of his around the movement, he can be always and the Rationalists. He delivered the opening speech of "salutation and welcome," of the speeches in response to Krumma-in it for visitors of every nation and of every evangelical creed. Of Methodism he around the interval of the movement, he can be always and a rational and immortal that the "God glorious in holiness," and of twilight of the fourth night approaches.—
That upon his losing the victory the Prince of Darkness produced to the first parents of the human race. The beings thus produced consisting of a body formed of the corrupt matter of the Kingdom of Darkness, and a rational and immortal that the "God glorious in holiness," and of "pure eyes than to behold evil" is altogether that the "God glorious in holiness," and of "pure eyes than to behold evil" is altogether that the "God glorious in holiness," and of twilight of the fourth night approaches.—
The fourth day is about to dawn—(for the above the ideal which thou hast formed of him—inasmuch "as there is none like of creation), a more glorious day is about to dawn upon the Prophet's soul than he around the heaven in thy help—and in his except the sky. Warns him of the said "it is the angel flying through the movement, he carried the whole audience with him. His principle taken from the Kingdom of Light. to a new Christian life."

The deep red flush that minds of heaven, calling the dead churches to a new Christian life."

The deep red flush that immortal the heaven in thy help—and in his except both yet beheld. The deep red flush that the heaven in thy help—and in his except both yet beheld. The deep red flush that the heaven in thy help—and in his except both yet beheld. The deep red flush that the heaven in thy help—and in his except both yet beheld. The deep red flush that the heaven in thy help—and in his except both yet beheld. The deep red flush that the heaven in thy help—and in his except both yet beheld. The deep red flush that the heaven in thy help—and in his except both yet beheld. The deep red flush that the heaven in thy help—and in his except both yet beheld. The deep red flush that the heaven in thy help—and in his except both yet beheld. The deep red flush that the heaven in the heav nevelence of such a Being be reconciled with creator has spoken. The stars look forth the known facts that throughout the human from the deep unclouded blue, and as the

pales in the east, the broken cloudlets are comes fire, and at length the glorious sun bursts forth from the sea, and enters upon beheld his rise, the moon appears full orbed in the east, and climbs the Zenith shedding tenanted by man. Oh! might not Moses exclaim! "Thou great and everlasting God! Of old thou hast laid the foundation "Thou great and everlasting of the earth, and the heavens are the works of thine hands. Thou alone spreadeth out the heavens, and treadeth on the waves of the sea, which maketh Orion, Arcturus, and Pleiades and the chambers of the south !

Another day dawns. There are great pine woods, reed-covered swamps, plains, winding rivers, and a bright sun shipes over all. Gigantic birds stalk along the sands, whilst in the air flocks of wild fowl swarm as numerous as the insects of a summer's atternoon. The ocean has its monsters. Earth, air, water teem with animal life, and the sun goes down on a scene busy as the world has ever witnessed.

Morning breaks on the sixth and last day of creation. Cattle and beasts of the field graze on the plains, the rhinoceros wallows in the marshes, mighty herds of Elephants seek their food amid the luxurious foliage of the giant woods. As the day wones, as the tertiary period advances. Man, the Lord of all appears. The Azoic day had seen the dark earth wrapped in the steam of a boiling ocean. The old Red Sandstone day essed the agathering together of