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Whole No. 484.

Original Poetry.

To the Comet.

Thou Comet ! that through space Mov'st on, and on, with unabated for Mocking the lightning in thy rushing co Outstripping in thy race Each swiftly moving orb, how fast so'eer Be urged its flight in its alotted sphere. Unknown thy agency! Thy destination and thy path unknown!
Thy mighty Maker hath around thee thrown A veil of mystery! And vainly hath the keen, mist-piercing eye Of science sought thy secrets to descry. Thou spread'st thy flaming tail, While Zenith-climbing from the horizon's very Vast effluence! whence pallid stars emerge, Looking more wan and pale, As though apall'd by their proximity— Strange wanderer of the starry realm

Dark Ignorance, amazed, Trembles, thy fiery visage to behold; Deeming in it (like mystic scroll unroll'd) The visioned future traced; And in thy advent fearful thinks that he Dire pestilence and thrones o'erturned can se Thou art thy Maker's work magnificent Beauty and Majesty are in thee blent, With bright commingling beams; And mortals to whose sight thou art display Know only this -- in vain thou was's not mad Propelled by force divine! Thou rushest past our system's flying stars; And, slow the motion of their glittering car Compared with speed of thine; As, loosely cast thy fiery courser's rein,
Thy flight thou speedest o'er the ethereal plain
What splendours in thy way
Must thou behold, oh, wild, erratic orb!

Dost thou from other suns than ours, absorb The streaming golden ray Do habitants of other systems view Amaz'd, as we, thy course the heavens through Vain questionings are these! Unanswerable still! and so to be; Till time is merg'd in vast Eternity, And all those mysteries

Shelburne, Oct. 3, 1858.

Religious Miscellany. Memoirs of Modern Missionaries.

The Feeiee islands form one of the groups of almost countless islands that stud the South Pacific ocean. They are situated between the parallel 16° and 21° south latitude, and between 177° and 178° west longitude. They cover an area of about 40,000 square miles, and are composed o one hundred inhabited islands of various sizes-some of them as large as 300 miles miles in circumference. They are all lofty is not considered to be salubrious. They

were discovered by Tasman in 1643. The inhabitants are negroes of the Polynesian race, and show the characteristics of the black and copper colour. They number about 300,000, and are a degraded people, systematically addicted to the most horrid cruelties. Every opportunity that their interests allow is seized to gratify their cannibal propensities. No man goes unarmed for he knows not who is seeking his life. They even train their children to eat human

worshipping vices, the Gospel has found an entrance. The Wesleyan Missionary Society has had the honour of proclaiming the salvation of Jesus in Feejee, and of reaping a most encouraging harvest. The work be gan in 1835, when Messrs. Cross and Cargill were appointed as the first Missionaries. Of one of these brave and devoted men the following sketch is written.

William Cross was born at Cirencester Gloucestershire, on the 22nd of July, 1797 He came under serious impressions in his eighteenth year. Soon after this he felt a desire to preach the Gospel, and offered himself to the Missionary Committee, who accepted him. He was ordained in 1827, and for good. appointed to New Zealand; but on his arrival at Sydney, he was sent to Tongataboo, one of the Friendly islands, where a great opening was made for the Gospel. An unsuccessful attempt to evangelize these islands had been made in 1797; but in 1822 one of the Wesleyan Missionaries arrived. He was, however, obliged to remove in 1823. In 1826 two others came and began to study the language, encountering great opposition. Mr. Cross arrived in the end of 1827, and found the way of the Lord prepared. The principal chief and about 240 of his people were worshipping the true God. They had been fruits of Tahitian labourers, belonging

to the Londom Missionary Society.

Mr. Cross entered upon his work with great zeal. He was an evangelist who reoiced to commence new stat ons, and never shrank from repeated difficulties. In less than five months after his arrival, he was able to preach in Touguese. In the schools he was laborious, and occupied much of his time in preparing and transcribing lessons for the scholars, before any printed copies could be had. He had also made free translations of many passages of Scripture, and lent them among the people as tracts. He had always his great work before him, and was untiring; and as his reward many be- life. gan to inquire what they must do to be saed. At the close of 1830, there were in Tongataboo nearly 400 church members and

In 1832, Mr. Cross experienced a very severe trial while prosecuting his labours of love. He had gone in company with his wife and several natives, in a large canoe to a new station at Vavau, where he was to la bour in future. A storm arose, and continued for a considerable time, during which they lost sight of land. For a brief period the wind became favourable; land appeared, we agree with them in. The difference of and hopes revived. They had not gone far a tall and short man is only a few inches, however, until the boat struck a reef, and whereas they are both several feet high.—was dashed to pieces. Mr. Cross took his So a wise and learned man knows many

1000 under instruction.

my dear wife with my right arm, while my left was employed in catching at poles and broken pieces of the canoe, by which means we had an opportunity of breathing. No Under Wesley's first sermon in Moorword of complaint or fear escaped her lips, fields John Nelson, an honest Yorkshire time of need! I said, 'Look to the Lord, and having returned to his home in Birstal, exhausted, and long felt the effects. After his recovery from the effects of his exposure and grief, Mr. Cross again set out for Vahaving failed, he got leave of absence, when he visited Sydney. Here he was united in labours, and who now along with five children, mourns his death. He returned to the scene of his labours in January, 1834, and hed the satisfaction of icining in a work of

Notwithstanding the opposition of the

chief the Gospel had free course. The Rethe year; one hundred adults and forty-five war, it was not judged prudent to establish a mission. He therefore went to Rewa, a to Vewa, a small island about two miles

Bau district since March." This was a striking effect of Christianity in the metroand forty-two, of whom thirty were children. Twenty-two more were added in 1841.

In 1842 Mr. Cross became seriously ill,

er with God, and, in answer to his earnest

transparent in all his actions. The brutish Feejeans observed this, and a chief, when you anything more than for us, show us how informed of his death, " put his finger out as straight as he could, and feelingly said, ' Mr. Cross was just like that."

An earnest preacher, an indefatigable schoolmaster, a faithful reformer, and an affectionate pastor; showing rare tact in dealing with natives, and interested in every effort for their temporal as well as eternal good; revealing in his domestic life, and in the training of his family a consistent extended to his religious principles at any risk. His employer required work to be done during the Sabbath the Exchanger building, declaring that ample, William Cross was peculiarly fitted for the sphere he filled, and his biography it was usual in such cases to work on Sunit was usual in such cases to work will long be a model for Missionary labour-

his harness on, this Christian warrior fell. Faithful unto death, he received, his crown "What hast thou done that thou makest such

Feejean cannibals is necessary for your sal- and could trust thee with five hundred vation. Have you embraced it, and entered upon a life of faith and a labour of love? "How shall we escape if we neglect so great Salvation?"—Rev. R. Steele in the British

remark of Rousseau's, that the best of us missed, nor again asked to work on Sunday, differ from others in fewer particulars than we agree with them in. The difference of was cashed to pieces. Mr. Cross took his wife in his arms, and endeavored to reach the shore. "Several times," he says, "we there is a still greater number of things the knowledge of which they share in common with the surface, but were as often over-

An Early Methodist Hero.

he visited Sydney. Here he was united in marriage to a lady who shared his future heart; but though addicted to no immor-

abode. As there were many Tonguese in Lakemba, the Missionaries began at once employed and ennobled the thoughts of clergymen could have reached. A York-Lakemba, the Missionaries began at once their evangelistic labours, and soon reaped fruit. They beheld the degraded condition agitated by the anxieties that had stirred the founder of Methodism in that county, a county, a stirred the founder of Methodism in that county, a county of the county of of the Feejeeans, and longed for the day souls of Wesley and his studious associates section of England in which it has had sigwhen they might see these cannibals at the at Oxford. His conduct was a mystery to nal success down to our day. feet of Jesus. Mr. Cross devoted much at- his less thoughtful fellow-workmen. He

bet and orthography. He also prepared ele-mentary books in the Rewa dialect. He thus did much to prepare the wey for succeeding Missionaries.

with a calm philosophy; but having as he had done in letters. They met him with no little opposition; they could not well conblessed with," * he would not allow them to sider him a maniac, he had too much good infringe on his rights; and when they took | English sense and sobriety for such a susport for 1837 states that "one hundred and away his tools, determined that if he would thirteen had been added to the class during not drink with them he should not work delusion of the devil! After no little hesiwhile they were carousing, he rolled up his tancy, and a vast amount of rustic polemics, children had been baptized." These were sleeves and fought with several of them his two brothers, an aunt, and two cousins all in the neighbourhood of Lakemba. But until they were content to let him alone in Mr. Cross was anxious to extend the sphere his inexplicable gravity and courage. He in his own house reading, exhorting, and and reach other islands. He accordingly visited Bau, the metropolis of Feejee, but as it was recovering from a seven years' civil the charalt of all classes of discenters but that he had to stand at the door and address the chapels of all classes of dissenters, but them without and within. Six or seven the quiet of the Quaker worship could not were converted weekly; the ale-houses were town of great importance in the same island where he began a mission, and was soon able to preach in the dialect of the place. His auditors varied from 20 to 100. He instituted in the dialect of the place with the control of the place with the pl

Moorfields, however, attracted him thither, that Wesley started from London, as lemalua, a subordinate chief, who had renounced heathenism and embraced Christianity, and who, amidst many trials, had kept the faith. Under him war was less frequent, and cannibal desires were less gratified. "A great thing indeed is Christianity," said a chief. "Because of it we are the faith of the same to Moorfields; Nelson ity," said a chief. "Because of it we are the faith of the same to Moorfields; Nelson ity," said a chief. "Because of it we are the faith of the same to Moorfields; Nelson ity," said a chief. "Because of it we are the faith of the same to Moorfields; Nelson ity," said a chief. "Because of it we are the faith of the same to Moorfields; Nelson ity," said a chief. "Because of it we are the faith of the same to faith of the same that the same that the mob, but his mind only sunk deeper in perplexity. He same the same that the mob, but his faith of the same that the same th but it did not meet his wants. He loved ity," said a chief. "Because of it we are to have no men to eat." And Mr. Cross wrote in October of that year, "I do not know that year, "I do not k that a single person has been eaten in the thought his whole discourse was aimed at the year, the number of professing Chris- "can tell the secrets of my breast; he has tians on the Vewa Circuit was one hundred and forty-two of whom thirty were children even the blood of Christ." He now by their sophistries.

became more than ever devoted to religious duties, and soon found the peace of mind he had been so long seeking. He records and unable to discharge his duties. He was with dramatic interest the discussions and able to preside at a district meeting of his efforts of his acquaintances to prevent him brethren in August, but his disease removed him to a better world in October, 1842.

| A better world in October, 1842. | a hundred and twenty memorial in the second from going to far in religion. They seem to the day at his trade, and at night aided Wesley. Mr. Cross was a man of much prayer. He himself; they thought he would become unwrestled with the Angel of the Covenant and prevailed. His friends could not fail to mark his communion with God. His devotion shone upon his countenance which declared, like that of Moses, that he had been in told them that he had reason to bless God converse with God. Prayer nerved his en- that Wesley was ever born, for by hearing ergy, and led him to labour in faith and him he had become sensible that his busihope. It made him untiring and hopeful, and secured his success. It gave him powposed to expel him from the house, for they supplication, he had power with the people were afraid some mischief would come on either themselves or him, from "so much He was always employed. It was, says his biographer, one of the grand rules of his life, "never to be unemployed; never to be triffingly employed; never to while away to his biographer, one of the grand rules of his life, "never to be unemployed; never to be triffingly employed; never to while away to make about religion." He procured money and went to pay them what he owed them, and take his leave; but they would not let him escape to good cheer; I have one whole side triffingly employed; never to while away to good cheer; I have one whole side yet, for the skin is off but one side. We "What if John is right, and we are wrong?" was a natural question which they asked among themselves. "If God has done for but and the seldom that any one seldom that they all might find any one seldom that we may find the same mercy," asked one of

> made partaker of the same grace, and he wen.
> With much simplicity, but true English determination, he adhered to his religious quired work to be done during the Sabbath on the Exchequer building, declaring that the king's business required haste, and that day for his Majesty. Nelson replied that With the loss of his business. He replied that distance from the house." be would rather starve than offend God .an ado about religion?" asked the employer; "I always took thee for an honest man,

nor were any of his fellow-workmen. * Robert Southey, Life of Wesley. chap. xiv. John * Robert Southey, Lite of Wesley, Confp. 14. South
Ne'sous's whole life proved that such a cology was not undeserved from the biographer of Lord Nelson. The naval conquerer would have admired the evangelical hero, and have acknowledged him his equal in both lengths courage and English courage and English good sense. Southey delays on the history of John Nelson with much particularity and interest. He was evidently the poet's trouble among the many become of early Nethodism.

**Robert Southey, Lite of Wesley, South swinds of whether with such a cology was not ing and singing hymns beneath his windows. In an analysing and singing hymns beneath his windows. In gand singing hymns beneath his windows. A God do by one man—the subalterns at Montelimar, I am not preparticularity and interest. He was evidently the poet's five the many become of early Nethodism.

History of Methodism

History of Methodism

History of Methodism

**Toda do by one man—the subalterns at Montelimar, I am not preparticularity and interest. He was evidently the poet's five the destruction of the subalterns at Montelimar, I am not preparticularity and interest. He was evidently the poet's five the destruction of the subalterns at Montelimar, I am not preparticularity and interest. He was evidently the poet's five the destruction of the subalterns at Montelimar, I am not preparticularity at those at head-quaters are imitating their subalterns at Montelimar, I am not preparticularity at the event of the subalterns at Montelimar, I am not preparticularity at the subalterns at Montelimar, I am not preparticularity at the subalterns at Montelimar, I am not preparticularity at the subalterns at Montelimar, I am not preparticularity at the subalterns at Montelimar, I am not preparticularity at the subalterns at

country, and to all his kindred, explaining his new method of life, and exhorting them Under Wesley's first' sermon in Moor- to adopt it. He fasted once a week, and gave the food thus saved to the poor. He no more." Contrary to his expectations, Mr. Cross was saved, though he was much for Yorkshire, to visit and direct him.

The Scriptures with increased ardor, and was soon abundantly furnished with apt texts for bowed down under the load of his sins as a leled and giant growth of an hundred years, and you have the answer. Nelson had led an upright life from his youth, being trained in steady habits of morality, if not piety, by religious parents.

Nelson had led an upright life from his opponents, and consoling promises for grievous burden. He sought relief and found it not. The requirements of the law Protestant missionary to China, the vastest morality, if not piety, by religious parents. vau, which he reached in February, 1832.

His faculties were strong, and marked not only by good common sense, but an

own he became the leader in these imaginnow he became the leader in the second in the leader in the leader in the second in the leader in the leader in the second in the leader in the lea end of the year, there were twenty commu- aptitude to grapple with those agonizing ary conflicts. He dreamed that he saw the

Such was John Nelson, a man from the had the satisfaction of joining in a work of such a riddle to himself, and to leave him noblest martyrs, had be been called to it;

As his family resided in Birstal, he starttention to the language, and fixed its alpha- refused to share in their gross indulgences; ed, after his conversion, to visit them and yielded and became his disciples. He sat tuted a school, translated the Scriptures, visited the heathen in their houses and conversed with those who visited him. His hands being strengthened in 1839, by the arrival of additional labourers, Mr. Cross removed

and his band of rustic followers as one of his United Societies. Methodism thus took root in Birstal, and has since spread into every village in Yorkshire.

The Moravians, with their London errors thronged about the sturdy mason, and perverted many of his converts; but he hims was more than a match for them, with his apt quotations from Scripture. His sound though untutored mind could not be seduced

NELSON IN CORNWALL

Soon after the return of Charles Wesley from Cornwall, John Wesley arrived there accompanied by Nelson. They found about day at his trade, and at night aided Wesley and Shepherd, another lay assistant, in preaching among the population of West Cornwall. Methodism had not yet penetrated into many of the villages, and the itinerants sometimes suffered for want of the characteristic style, examples of these hard-ships. "All this time," he says, "Mr. Wesley and I lay on the floor; he had my After being here nearly three weeks, one morning, about three c'clock, Mr. Wesley but seldom that any one asked us to eat or drink. One day we had been at St. Hilary Downs, where Mr. Wesley preached from them. He was soon leading them to hear Wesley in Moorfields. One of them was Ezekiel's vision of dry bones, and there was a shaking among the people while he preached. As we returned Mr. Wesley stopped his horse to pick the blackberries saying, 'Brother Nelson, we ought to be thankful that there are plenty of blackber ries, for this is the best country I ever saw for getting a stomach, but the worst I ever saw for getting food. Do the people think we can live by preaching? I said: 'I know not what they may think : but one asked me to eat something as I came from St. Just, when I ate heartily of barley bread ers and earnest Christians.

"He died in the Mission field. His dust rests in Feejee; from whence it will not be called alone in that day. Many then will be his joy and crown of rejoicing." With his hernest on this Christian whence it will not be his power on this Christian whence it will not be his power on this Christian whence it will not be his power on this Christian whence it will not be his power on this Christian whence it will not be his power on this Christian whence it will not be his business. He replied that the loss of his business. He replied that the loss of his business. Such were not uncommon privation

among the primitive Methodist itinerants of fare better than have Methodist preachers at pounds." "So you might," replied the sturdy Methodist, "and not have lost one penny by me." "But I have a worse opinion of thee now than ever," resumed the employer. "Master," replied Nelson, "I have the odds of you there, for I have a much worse opinion of myself than you can have." The honest man was not disthat on the morning which was to close his present visit, he was waked between three and four o'clock by a group of miners, who, eager for the five o'clock sermon, were waiting and singing hymns beneath his windows.

A young man of fashion-of wealth and throughout the world, give the answer. own life-and more than his own life. She an impression upon the

dened young man found his burden removed, faith in Christ sprang up in his soul—found his repentings kindled together—felt ed-realized a Saviour precious to his soul. He believed that God for Christ sake had forgiven his sins. He determined that he would never be ashamed of Christ. He years of years, a member of a poor family would acknowledge and honour him every-

He was returning home in the eve-

"I must begin to night. I do not know his back and started homewards. The load

a duty, and I am resolved to do it, and trust severed. God for the rest. I must pray in my fam-

the language of prayer. Wait and learn all.

nothing. At length he said. ections to our having family worship?" After a moment's surprise and hesitation, she said with true politeness.

" Certainly not, if it is your pleasure." "Bring me a Bible then, please, and draw up under the gas-light, and let us read and

He read a chapter and then kneeled down, but his wife and sister sat bolted upright in their seats, and he felt that he was alone on his knees. He lifted up his eyes to God, and cried out in the bitterness of his soul "God he merciful to me a sinner." And gathering strength he went on in importunate was that prayer that God would show his converting grace and power on the spot, that the heart of his wife was melted and overcome, and she slipped from her seat upon her knees beside him, and putting Ler arms around his neck, ere she was aware. she burst out into one agonizing cry to the Lord Jesus for mercy on her soul; and then

she too, put her arms around him and burst into a flood of tears. He continued to pray; he devoted himself and those with him to God. He confessed and bewailed his and their manner of life hitherto; he pleaded the promises of God to all those that seek him, and with unspeak-

render was fully made; repentance and faith

place and by the same circle. Then from out that circle they go from lay to day in their walks of usefulness, and their errands of mercy in this great city, seeking out the perishing, ten thousand times, happier than they ever were before. Now

worshippers, and the dumerous company who have mounted in gloy, furnish the

but she several times said, Lord, have mercy upon us! Lord, deliver us in this our
powers of mind, had received the truth,
ley; and his liberality was effectual, for the
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lege, with the bl mechanic afterward assured him that it was found out in the progress of this revival that an expiring church, throw off her redundant Our congregations are, therefore, necessarily my love, we are both going to heaven together.'—A few more seconds and she spoke
his exhortations and prayers among his
any one had ever done for them. He read
any one had ever done for them. He read
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the Semintary to his expectations and prayers among his any one had ever done for them.

end of the year, there were twenty communicants, many candidates for baptism, and a large chapel built and filled with an attentive audience in Vavau. Mr. Cross's health tive audience in Vavau. Mr. young wife whom he loved as he did his so Mr. Morrison, you really expect to make own life—and more than his own life. She an impression upon the idolatry of the was like him-devoted to the pleasures of great Chinese Empire?" "No sir!" said degree of success. the world, knew not what religion was, Mr. Morrison, with more than his usual cared not. He had a sister living with him.

They had all been well mated in the love of fashionable life—the gaieties and worldly

nad the satisfaction of Johning in a work of revival when hundreds of Tonguese were added to the Church.

In 1835, along with Mr. Cargill, our Missionaries broke ground in Feejee. They were kindly received by the king of Lakemba, and soon got a shed erected for their ba, and soon got a shed erected for their ba, and soon got a shed erected for their ba, and soon got a shed erected for their ba, and soon got a shed erected for their based of the satisfaction of Johning in a work of the satisfaction of Tonguese were laided to him self, and to leave him such and worldly and whose fervent piety, steadfast zeal, and Saxon energy, made him one of the apostles of early Methodism. His natural magnanism their position in life. The wife and sistington in their position in life. The wife and sistington house; the some such that the great change that the waning of prejudices; the open ports and whose fervent piety, steadfast zeal, and Saxon energy, made him one of the a posities and worldly and whose fervent piety, steadfast zeal, and soon energy, made him one of the apostles of early Methodism. His natural magnanist their position in life. The wife and sistington house; the sound whose fervent piety, steadfast zeal, and soon energy, made him one of the apostles of early Methodism. His natural magnanist their position in life. The wife and sisting the labours. A light, small but the waning of prejudices; the open ports and whose fervent piety, steadfast zeal, and worldly and whose fervent piety, steadfast and the triumphs of Christianity, in half a century, tell the result.—Rev. G. C. Wells.

Preacher was the only Minister who cared One day, in one of our meetings, that bur- century, tell the result.—Rev. G. C. Wells.

Sun Stroke—A Touching Case. A case occurred vesterday afternoon, on West Sixth Street, so touching in its details,

that we must relate it in full. had been in search of employment. He a number of workmen demolishing a house " Now." said he "I must honour and As he could obtain no employment and take obey God in my family. I must set up fa-no money home, the thought struck him that he might gather fuel from the ruins, said the tempter, "not yet. and take a load of it home to save expendi-Don't be in a hurry. Take time. Get a little stronger, and then you can go on bet- gathered a heavy load of shingles, and securing them in a bundle, threw them across

what my wife and sister will say-but it is was heavy, the weather was hot, but he per-While passing along Sixth street he was overcome by the heat, and fell prostrate on "Not to-night," said the tempter, "you the sidewalk. A crowd instantly gathered don't know how to pray. You have never around him, some crying out to do this, and prayed much. You are unacquainted with some that, and all doing nothing. No-not There was one, an elderly gentleman,

"No, no, I must pray to night, and I will pray to-night. Get thee behind me Sstan."

He passed into his dwelling, and into his library, and there before God, his heavenly Father and in the name of the Lord Jesus, he poured out his heart and asked for strength forever from on high to assist him in his duty.

The Samerian action and a kind-hearted old "bach," noted alike for his cleverness and popular verse, who silently proceeded to the relief of the lad. Getting down upon the pavement, he laid the boy's head in his lap, poured cold water slowly upon his forehead, and bathed the limbs. He continued this process until signs of returning life were exhibited in deep the color of Him who disposes, in favour of His own of returning life were exhibited in deep moans. The Samaritan, still holding the boy's head on his lap, bathed the forehead and fanned the tortured features. Gradually the boy's eyes resumed their natural our French brethren begin their Methodisa. over him, and she saw it with awe, but said dually the boy's eyes resumed their natural

appearance, and he became conscious.

"Get a little brandy," said the Samaritan. "All he wants now is a little stimu-

pushed it aside.

"No, no," said he, "I can't drink brandy.

"But you must take it, my lad," replied honour us in our testimon, the elderly gentleman. "It will give you giveness of sins, of entire strength.

His earnestness was touching. He resistprayer, pouring out his most earnest cry and ed all persuasion to touch the liquor, but upplication that God would have mercy on finally a small quantity—it being deemed essential—was forced down his throat.— He soon revived sufficiently to go home in an express wagon .- Cin. Times

Religious Intelligence.

Methodism in France and Cor-

SOUTH OF FRANCE, Sept. 11, 1858.

information concerning the late interdiction quirers. A friend in Oude writes to me of the result of our application to Government district of Salone, the truit of the labours able joy he made mention of the amazing on the subject. It will be remembered that of a zealous Christian officer who was staobtain together peace and forgiveness was only a provisional measure, subject to as zealous, industrious, and independent.—
through a crucified Saviour.

was only a provisional measure, subject to as zealous, industrious, and independent.—
the final decision of the Ministers of the In-l At Meerut and at Lucknow itself there are the final decision of the Ministers of the In- At Meerut and at Lucknow itself there are

sprang up together in the hearts of all the with some degree of anxiety, for the ex- I have recently heard, that many in the pubhree, and as they rose from their kness, it pected decision from the Tuilleries; but, up lic service, both civil and military, now was to acknowledge each to the other what to the present day, there has been " no voice view our duty to preach the Gospel as a new determination and resolutions and consecrations they each had made during the progress of that first prayer in the family in that parlour, of all they were and all they would be, or should be to Christ.

To the present day, there has been "no voice nor any that answered." I suppose the interpretation therefore must be on the primary obligation, and are disposed to aid missions cordially. It is very probable that therefore the missions cordially. It is very probable that the missions cordially. Since that first prayer in the parlour, God authorisation is to be considered permanent; has been daily acknowledged in the same that is to say, as permanent as matters can well be with us.

exclusively Popish, a stand would be made sends out a regiment to foreign service she against us; and that, however we might be can only afford to pay the passage of a few allowed peaceably to meet in our older sta- of the men's wives? And is she so imthey scatter blessings all around them, and as long as eternity endures will they remember that first prayer meeting in the parlour.

Engagelist.

Or the men's wives: And is successful and to successful and the moral that when she sends them to India, she should license licentiousness, and "forbid the marry?" Men talk of colonisation and to marry?" Men talk of colonisation and the marry?" Men talk of co prosecuting our labours, and holding our say it is impossible in India. I believe it is services, without let or hindrance. The one of those impossibilities that will last as What Could they Do?

What could twelve men do, from the ordinary ranks of life, chiefly fishermed, of Galilee, confessedly unlearned, ithout wealth or induential position, to stablish wealth or induential position, to stablish that the police of the chapel, but did not attempt any interruption. Far from it; they entered, took a seat near the door, and listened for a time; but, as the service provided appearance of the chapel, but did not attempt any interruption. Far from it; they entered, took a seat near the door, and listened for a time; but, as the service provided appearance of those impossibilities that will last as long as the East India Company, and will die the day public attention is directed to it; and that day, I hope, will be hastened by the colonisation Committee recently nominated in the House of Commons.—

What is there really to prevent military but, as the service provided appearance of the circuit, Mr. Guiton, writes that the police-officers made their accuracy in the colonisation committee recently nominated in the House of Commons.—

What is there really to prevent military but, as the service provided appearance of the circuit, Mr. Guiton, writes that the police-officers made their accuracy in the colonisation committee recently nominated in the House of Commons.—

What is there really to prevent military but, as the services without let or hindrance. The support of the circuit, Mr. Guiton, writes that the police-officers made their accuracy in the colonisation committee recently nominated in the day public attention is directed to it; and that day, I hope, will be hastened by the colonisation committee recently nominated in the House of Commons.—

The support of the circuit, Mr. Guiton, writes that the police-officers made their accuracy in the day public attention is directed to it; and that day, I hope, will be hastened by the colonisation committee recently and the colonisation committee and the day public attention is directed to it; and that day, I hope, will be hastened by the colon wealth or influential position, to be the door, and listened for a time; but, as the service proceeded, gently fell colonisation? If in this last half century, the gates of hell shall not prevail fainst it?

Next to being wide-awake, and British soldiers had been permitted and en Let the lapse of eighteen englies, with their thousands of temply and millions of worshippers, and the dumer ole company very easy and quiet finale of a matter which had, I assure you, kept us wide-awake long since have been decided by experience; through many an anxious hour. Whether and I do trust now, that the efforts of Major

Christ Found in the Parlour. a thousand years, and break the power of proceed with those evangelical labours beside further the peace and prosperity of

The only Station belonging to our Conprogress of the work prevented; but the various other ways. A closed chapel is not Neel, in Corsica; and certainly nowhere on the Continent are there such opportunities for usefulness among certain neglected por-

to live, labour, and suffer, where Neff wasted his strength, and shortened his days. Now the field is occupied, besides, by three Pastors of the Reformed Church.

Oar Stations in the lower portions o Dauphiny, the Drome, are enjoying rest and prosperity. An affectionate people, good congregations, and open doors, are tokens of God's blessing.

In Lauguedoc, Nimes, Montpellier, and

their environs, the cause has taken root, and is bringing forth fruit; with few exceptions we can report progress in every society; and the same may be said of the Cevennes, where, within the past few years, the membership has multiplied fourfold, and the staff of Local Prenchers has risen from five to twenty-five!

Your readers may remember that in the it was stated that, through the lack of means the station of Marseilles was to be, for the present, given up. Nothing but the most mnerative necessity can ever lead our brethren to sound the note of retreat, be it even that of a mere temporary retreat .--However reluctantly, it was sounded on this occasion. But our Master would not have

distic year with great courage. They greatly need it; for difficulties are neither few nor far between. But amidst difficulties, mercies likewise abound; and the greatest The liquor was procured, and the glass of all mercies unquestionably is, the converput to the lips of the poor boy. He gently pushed it aside. Whatever else the Lord sees fit to refuse to our cause in "No, no," said he, "I can't drink brandy.

My mother would be angry with me if I did it!"

He does, (blessed be His Holy Name,) honour us in our testimony of present forand of steadfast obedience to the truth .-"I can't was his reply. " It ruined my Our friends in England will know how we feel, and how we fare, at this time; and they will remember us by their efforts and their prayers. To promote this end, is the object your Correspondent has in view in

Christianity in India. Extract of a letter from McLeod Wylie, Esq.

CALCUTTA, June 2nd, 1858.

Out here, apparently, the encouragements to Missionary work are increasing so rapidly, that the zeal of the church at large ought to be greatly quickened. Since the German brethren returned to Chota Nagpore. three months ago, they have baptized 213 Some of your readers may be desirous of persons, and they have many other inof our religious services in the Drome, and a Christian village having been found in the The submission was complete; the sur-ender was fully made; repentance and faith

We have, of course, been looking forward,

Christianity, and I feel convinced from all uis provisional commotions that will only end in the com-

Is it not strange to hear the old theories We had feared that in one of our prin- propounded at home about soldiers' marcipal places in the Drome, a town almost riages? Is England so poor that when she those at head-quaters are imitating their Conran and others, who are so laudably ex-