ness, Croup,

good assort

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Whole No. 571.

perfect decision of Christian character .-

The proceedings were closed with prayer

France.

LAWSUIT AND RELIGIOUS LIBERTY.

since in the London Watchman:

The following letter appeared a short time

GENTLEMEN.-Trusting in your kindness,

will endeavour to state a few facts, some

France seems to be a nation existing to

all the talents, and all the efforts of our lite

Religious Miscellany.

From the Christian Inquirer

Blossoming for God.

BY REV. J. T. POWERS. Little flower of earth, Springing from the sod; Little soul-plant living
And blossoming for God

Taken to Christ's home, Taken to God's bower, Blossoming for heaven, Is our sweet child-flowe

Warmed by heavenly sun, Watered by God's grace, As a vision bright Is our darling's face.

Planted here with care, Watched 'mid hopes and fears Pressed to mother's heart. Seen through mother's tears;

Little flower of time, Springing from the earth. Shedding fragrance round, Since its happy birth;

Blossoming for paradise, Rising from the sod-Little child flower, Effie, Blossoming for God!

Effie's gone to heaven-We saw our darling go Her form lies lone and still Beneath the winter's snow.

Folded to his breast-Soft and downy pillow,

Darling is with Jesus,

Speak, O darling Effie! Tell thy mother how Christ bath robed thy spirit, Crowned thy saintly brow

Speak from heaven, Effie;

Plead for us to-day !

Mediator near the throne Hear what our darlings say Since we have two in heaven. Two flowers that bloomed on earth

Our Effie and our Carrie Are both of heavenly birth Our Effie and our Carrie!

Where earth's flowers ne'er wither

Ye shall bloom no more In earth's garden here-A tribute to your memory,

A mother's grateful tear Little flowers of time.

Springing from the sod; Little soul-plants living, And blossoming for God. Carlisle, Mass.

Christ and Pythagoras.

There is one feature in the character of Christ, that this contrast, as it becomes, brings out most beautifully. It is the simplicity of the aim of his life. With all the treasures of knowledge, such as Pythagoras was striving after, ready to be expressed: periectly competent to proclaim all about the stars, and the rocks, Christ complicates his doctrine with no such scientific instruction. With all the treasures of wisdom, such as Solon and Montesquieu longed and laboured for, about the best civil organizations for buman society, Christ never confounded what he had to teach with political disquisitions or apophthegms. He has no concealed doctrines he assumes no peculiar dress nor manner of speech. He withdraws himself from no class of men; he has a word for all, for his heart is full of tenderness for all. He is a character clear as crystal; transparent as the water from the mountain side, which he so aptly made the emblem of his truth.

A contrast may be drawn between Pythagoras and the founder of Christianity in other respects. The entire originality of the Saviour's character is a noticeable point. Pythagoras travels for twenty or thirty years. He secures the confidence of the mysteries, and becomes familiar with the methods by which they keep the multitudes in awe. He visits Phonicia, and probably other countries of the East, and returns home with much gathered lore, ready to impart what he has learned to disciples, who shall be willing to submit themselves to religious observances that his temperament

and reflection have induced him to borrow. But Jesus of Nazareth springs up among an agricultural, exclusive, and comparative ly unlettered people. He is born in the bosom of an humble family, and soon learns to bear the burden of a widowed mother's support. His companions are poor, and no of many mansions or will be destroyed in philosophy handed down from preceding generations, expands his mind, or excites his ambition. Amiable, industrious, prudent and dignified, he is chiefly known for the regularity of his life, and for the unwont ed ripeness of his judgment. All at once his friends and countrymen are startled to hear that he is abroad teaching the people. They listen to him and concur in the gener al opinion, that never man spake as this

Moral truth was made to flash like a sun beam on the eye of his listeners. Knotty questions were disentangled by the elucida tion of a single principle. Acute scribes at-tempted to answer him in his speech, but stood monuments of rebuked vanity before the people, when he opened his lips and taught which was the great commandment of the law And then his sublime enunciations of doctrine! Plodding through the volumes of the masters of human literature in sunny Greece, and then sitting down to the teachings of Jesus Christ, as recorded the Gospels, is like coming out of Aristode's imagined cave, and looking upon the broad, beautiful, sun-illumined world. One sen instruction about the nature of God, and the worship that is acceptable to him, than can

livered on a mountain in the early part of his ministry, in maxims of exquisite morality, in compactness and completeness of ex-

of Jesus of Nazareth communicate? Wherever the human mind has invented itself a religion, it has gathered around it in profusion these scenic appendages to strike the senses; and none ever knew better how to employ them to effect than the Egyptian priests. There never was a better imitator in all such matters than Pythagoras. At Samos, we are told he withdrew to a cave, though they were responsnes from a divine oracle. With a long, flowing beard, clothed in a white linen robe, with a golden crown upon his head, as some represent, he was never seen to express in his countenance. joy, or grief, or anger, or any other emo

What a coutrast with Christ and his relig ion! As the pringlet gushes from the rock, clear as the crystal, and meanders on to the sea, ever revealing to the eye its treasures of pebbles and sands, the life of Christ is transparent. To raise a mortal to the skies by making him fit for them, was the end of his ministrations. Out into the village, along to the well side, through the streets of Jerusalem, into his synagogues and its temple he went, to seek the people, not waiting to be sought. He hid himself behind no artfully chosen speech; he kept back for no favored few, more distinguished doctrines He was the man of the people, arising from among them, anxious for their welfare; sending down his consolation, and administering his help to the poor, the sick, the blind, the lame. He called upon none to betake themselves to other diet than that to which they were accustomed; he made no requisition of garb or speech, to render them peculiar among the brethren. All that he nsisted upon was, that they should show that they were his followers, by being more forgiving, more kind than others. He wedded no prayers, no praise to sunrise or sunset, to midday or midnight hours. Bringing out the principles of religious worship and and morality, as God brings out the flowers over the field,-in that apparent disregard of o der which adapts them so much the better to the variety-loving mind of man,him passing rich; and the student, with his

gold, though he will find it more plentifully than his ignorant brother in Christ. How beautiful that life of Jesus Christ The best buman representations of him are what the Parian marble is to buman flesh The words in which men form and express their conceptions, are too coarse, too rigid,

o exhibit the Saviour of men. As we we go back from all the counte ances on which the most skilful painters have exhausted their art, as wanting elements that we feel rather than know ought to be upon the canvass; so we step aside from every word picture of the Saviour as imperfect, as unworthy of the sublime orig-inal. We ask anew of Matthew, and Mark, and Luke and John, what the Prophet said and what the Prophet did; and passively suffer his features to mirror themselves on the clear waters of his doctrines and doings, as meek and melancholy, earnest, dignified masculinely strong.—Presbyterian Quarter-

The Dignity of Man.

With what an overwhelming importance does eternity invest the character of man! The freshness, and beauty, and loveliness of the vegetable world please the senses and command a momentary admiration; but the sun is no sooner risen with a burning heat, than the grass and the flower withereth, and the grace of the fashion of them perisheth and is forgotten. The inferior creation Egyptian priests, and is initiated into their enjoy the highest satisfaction of which their natures are capable; but that happiness is limited to a few years, or months, or days, or hours; but everything about man, bears the aspect of eternity. The infant comes into the world with an organism of immortality; faculties begin to expand, and will continue to expand through interminable ages; affections manifest their presence which will, in time and in eternity, be reciprocated by a holy universe, and will share the love and joy of God, or will wander over the vast creation in search of an object, but will find none; a body is nursed and watched that will be a dweller in the house hell. As the infant grows to youth and manhood, he marches to eternity. thoughts, his words, his actions, all affect that eternity. He sows to the flesh, and will in misery, reap the fruits; or he sows to the Spirit, and will, in heaven, reap life ever lasting. In a word, his circumstances, his enjoyments, his sufferings and sorrows, are

Acceptable Service.

all intimately linked with his eternity.

How does the deceitfulness of sin impos ipon those who are concerned with learning nd science and art. These have, indeed. more spiritual appearance, and seem to u high and noble works. Not one in ten re ects, that if even works of this nature are not begun and ended in the love and honor of God, all learning and science are only a servile duty, only a common service, no bet ter than that of a peasant behind the plow.

Ah! why in vain pursuit of knowledge roam?
The true nobility of soul is LOVE And, on the other hand, the most ordin ary occupation, if performed in the love of God, and for His sake, is a noble and spiritual employment, as Dr. Luther has said : "Not more devout the priest can be, That Christian housemaid with her broom, Her work pursuing faithfully." Tholuck's Hours of Christian Devo

Watching to do Good.

bition of the simple religious duties, is un. were observed lingering about an evangelical plead for them one by one. Bring each par- good out of evil like any other discourse ever delivered to church in this city, just before the afternoon ticular case before your heavenly Father. Whence came that unborrowed wis- services commenced. A brother invited There is nothing like praying individually sation is the principal means of progress in Mr. Johanson, a Stockholm merchant, They gave up, for instance, dancing and dom? Whence did this humble Jew ob them to go into the church. They said that for your scholars. It is far more endearing, knowledge. They read some, however, at spoke more particularly on the remarkable balls. These, they would say, "are worldtain that comprehensive knowledge of religious doctripe? With what deep ocean of time." He told them that "they might have inexhaustible truth did the human mind a good time in the church, if they felt right. They finally concluded to accept the invitation. During the sermon two or three of the number were affected. The brother who gave them a seat, invited them to his house to take tea. They returned with him to the evening prayer meeting When they went towards the town where they belong-ed, this brother accompanied them without the limits of the city, and before he parted with them united with them in prayer, commystery. His precepts were delivered as mending them to Christ. His labours did if homes you may c li them—where the of residence, and in company with a warmhearted Christian, visited them. Seven of the eleven are hoping in Christ, and have erected family altars. About six weeks have elapsed since they came into this city "to have a good time," and they are rejoicing in the hope of the glory of God. The blind are led in a way that they knew not. These facts show what may be accomplished by individual effort. The brother who was the instrument of these seven conversions, is in Heavenly Father's business. He expects that the other four will yet be brought into the kingdom. Christian brother, Christian sister, go thou and do likewise.—Boston Re-

The Hour of Prayer.

"But thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward the openly."—JESUS.

Reader, hast thou an hour for prayer? A special season each day set apart for communion with God. And do you make it a matter of conscience to keep your engagement? How great a lack is here! How few church members-few compared with the whole number-are uniform in their closet devotions! They are too often content with an irregular, hasty visit to the place of private prayer. The benefit to be derived from systematic observance of closet devotions is greateach truth is a study in itself, each truth is a constantly affected by surrounding circum- religion. It is pretty evident that the first,

microscropic eye, and diligent comparison of icated to self-examination, meditation and ourness of the religious interior life of the utterance, though he may trace along the prayer! How sweet the retreat from the apostolic days. To aid in accomplishing yellow vein, and mark the net-work of other intermingling veins, will only find the same solemo, how impressive!

to review the labours and conflicts of the day, and recall the mercies of our heavenly following letter from this mission by the Father. And with the commencement of a new day, how needful to obtain a fresh bap: Where may it be so certainly secur ed as in the quiet retreat of secret prayer? Nowhere else may we employ such free-

dom of confession as here. Nowhere else may we exercise such importunity. We should linger in the closet. Wait for the descent of the Holy Ghost upon us. If it comes not we should retire back into the secret chambers of the soul, and search diligently for the hindrance. When once discovered we should pray unceasingly to God until we secure its removal, that the grace and spirit of the Lord may have free course, and our souls be sanctified to God. Oh, how lightly we should step, how

softly breathe in this hallowed retreat! May we often frequent it, and ever feel that it is good to be there. - Central Christian

The Clearing of the Clouds.

There is nothing in what has befallen, or falls you, my friends, which justifies impatience or peevishness. God is inscrutable, but not wrong. Remember, if the cloud is over you, that there is a bright light always on the other side; also, that the time is coming, either in this world or wisdom poured around you. Every thing suffer, -nothing is wanting but to see the light that actually exists, waiting to be revealed, and you will be satisfied. If your life is dark, then walk by faith, and God is pledged to keep you as safe as if you could abide under the shadow of the Almighty .-

The Sunday School Teacher must Prav.

The teacher who would be successful in his great work must "pray without ceas-In proportion to the spirit of prayer will be the amount of success. The more his servants own God, the more will he own them. Pray, then, my beloved friends without ceasing. Go to the Lord before you begin your work, that he may enable you to do it well; return with it to the Lord when it is done, to seek a blessing and success.—
While you plead with the children on God's behalf, forget not to plead with God on their behalf. Ask wisdom to win souls; ask souls for your hire. Let not your prayers be formal, but earnest. Let them not be confined to the school, but earney them to your retirement, and offer them, with behalf of the school, but carry them to your retirement, and offer them, with behalf of the school of the school of them, with behalf of the school of the school of them, with behalf of the school of the school of the school of them, with behalf of the school of the school of them, with behalf of the school of them, with behalf of the school of the sch

Sympathy with the Destitute.

As we sit by the bright fire in our sanctum, the wind howling without, and the rain driving against the window, we involuntarily turn our thoughts to the multitude of poor and destitute persons in our town who are just entering on the trials of the severe winter, illy provided, at the best, to meet ite rigors and sufferings. How many homesnot cease here. He ascertained their places of residence, and in company with a warmsaved, while a pittance of covering guards the members of the bousehold against the freezing cold that reigns all around !

Should we not think of things, and seek out, each one for himself, some field for a charitable labor, where a trifle in our estimation may make many warm and glad. While the rich have their enlarged sphere of action, let those who cannot give thus broadly centre their small benefactions upon the humble walks of life, but is about his some worthy objects, and thus help to ease the humble walks of life, but is about his off the burdens that press so heavily on the bosts of our suffering fellow beings around us. How cheaply we can do great goo errand of mercy.

Have pily on them, for their life Is full of grief and care; You do not know one halt the woes The very poor must bear; You do not see the silent tears

By many a mother shed, As childhood offers up the prayer. " Give us our daily bread."

Religious Intelligence.

Bulgaria.

We continue to receive interesting intelgence from Turkey in Europe through our Bulgarian mission, and we observe that it is in accordance with the information received from other American missions, and also, by way of Europe, from European missions er than any pen can portray. We are to an immense extent, creatures of habit. Once better class of people, is gradually letting go accustomed to the sacred resort, we shall of- their confidence in the religion of Moham ten escape temptation to neglect from the force of habit alone. We are deeply and inquiries and confidence to the Christian nlist our sympathies and affections.

How quiet, how sacred the hour thus dedawakening of the old Churches to a conscibusy, bustling world! Alone with God, how this last result, our Bulgarian mission addresses itself to that ancien: people of It is most fitting in the evening twilight the Greek Church who dwell between the Danube and the Balkan Mountains. The

> DEAR BROTHER :- In connection with he state of the Bulgarian mind on their ecclesiastical affairs, which formed the subject of my last letter, I will add that during the past autumn a considerable number of villages in the district of Shumla refused to appropriate the accustomed thithe of their crops for the benefit of their archbishop-He complained to the Turkish authorities, asking assistance to enforce payment. The civil governor called the several towns before him, and was informed by them that the people were in a state of readiness to meet the demands made upon them by the Turkish government; but as their ecclesiastics did nothing for their spiritual instruction and elevation, they were unwilling longer to support them. The pasha acknowledged the force of their obection, and the archbishop was left to press his claims alone. These are subjects on which we are of course perfectly silent; but they are of newspaper notoriety in the country, and I see no reason why they should

not be more widely known. The contrast between the Bulgarian peasantry and the higher classes, especially the the next, when that cloud will be swept away, and the fullness of God's light and unsuspecting. They are content to live as which has befallen you, whatever sorrow generations before them have done. Scarce your heart bleeds with, whatever pain you an instance is to be found of an adult peasant knowing how to read. Their industry abundantly supplies their few and simple wants, and where they have established schools it has been through the influence of the inhabitants of the larger towns and understand everything. He that dwelleth in the secret place of the Most High, shall plicity, I am asked several times almost plicity, I am asked several times almost every week whether, in taking medicine, the paper is to be awallowed with its contents. The Bulgarian merchant, on the contrary, has been sharpened by a severe and unequal

contest with Turks and Greeks The government officers, favoring their co-religionists, have been accustomed, until within a few years, to place innumerable hinderances and annoyances in the way o ing." A teacher may be a child of God, he Christian competitors. Yet it is astonishmay feel a yearning affection towards the ing that one looks almost in vain for Turks children of his class; he may address them amid the business men of the country. Notin the simplest words, and in the most engaging manner; and yet the more diligent
he is, and the more care he takes in prehave almost entirely withdrawn from the paring his Sunday lessons, the more pro-foundly will be feel that something beyond his efforts is necessary to insure success. Bulgarians. Their houses and stores or The Spirit of God is needed to make the shops are from a quarter to half an hour instructions of the teacher effectual to the apart. Bulgarian merchants usually read conversion of the children; and that the and write two or three languages; they are Spirit of God will give in answer to your close observers; they perform their jourbelieving, fervent and persevering prayers.

In proportion to the spirit of prayer will be robbers, and are men of intelligence and

lieving importunity, in your moments of intimate communion with God. Give your houses, telling what they know and making parting words were a request that he would very title was originally considered repul-A few weeks since eleven young men class a daily place in your supplications, and mutual inquiries. In this the Lord brought "speak well of our country" He had no sive, and inimical to its success. The piety It is a proverb among them that conver- be could not do otherwise.

decent manner, and a plain strong sence built that many of them very frequently met to-

We mentioned in one of our former lethe Saviour, and as he prolonged the con- proportion to the population, the circulation

of the Scriptures. must present another feature of Mohamaway while the Lord of life and glory has ter of Adam .- Christian Advocate & Journal

The Great Awakening in Sweden.

Invitation cards for another of the Meetings

had been intended for Sir Culling Eardley 500,000 persons, out of a population of three Gospel is again preached at Vassy, and in to preside, but he was prevented from doing millions and a half, were truly converted to the Department we enjoy religious so by his recent afflicting bereavement. He (Mr. Ashley) had, therefore, been requested thought the number might be fixed at 250,

to occupy the chair.

The Rev. R W. Greaves, Rector of Toot-

ing, then opened the subject of the evening and he soon found that religion was the allby describing the incidents of a visit to Stockholm at the close of last summer.—

entire family and the domestics, and many His sojourn was brief, but the Swedish Diet His sojourn was brief, but the Swedish Diet of the surrounding tenantry were avowed was just then in session, and he had thus Christians The Count preached the Goswhich he could not otherwise have met. of patriarchal government, although, indeed He prefaced his observations by a reference the Count was but young, being only thirtyto the historic reminiscences of Sweden in six. It was said that he never preached connection with her old-time championship of Continental Protestantism. These facts when he (Mr. Scott) heard the torrent of

would, in his opinion, supply a reason for the present mental attitude of the country, especially with reference to the question of religious liberty. The Swedes, having once adopted Lutheranism, looked upon it as establishment. as the very embodiment of Protestantism. the preaching of the Gospel. The grand difficult to modify the old laws. One great of the Bible expounded verse by verse. object of these laws seemed to have been to prevent the inroad of Popery, and the Swedes were animated by a strong feeling to preserve that form of Protestantism with had rendered them historically famous. The to exclude the re-entrance of Romanism, King and the royal family strongly sympa- and for this they had been effectual. They king and the royal family strongly sympathised with the movement for religious liberty, and the influence of the Court were exercised in that direction. After further details on this subject, the Rev. Gentleman nerrated some miscellaneous incidents and conversations illustrative of the state of feeling among the Swedish clergy and people, Mr. Scott gave some account of the more remarkable Swedish evangelists—

Commarked feature was their anxiety.

Great interest was taken in English affairs, and when he had thus got a large gathering; and many of the Swedish clergy had expressed to him their surprise at the sums we raised for foreign Missions. After giving the population with painful interest mingled with some risings of hope. You have doubtless learned from other sources that large numbers of Turks in different portions of the English residents in Stockholm, and there was no preaching more faithful or powerful than Ahnfelt's. The Rev. Gentleman closed his deeply interesting statement with in this band of ruffians. Let your readers of the Holv Scrip-lived the Rev. Gentleman conselled by the Rev. Gentleman closed his deeply interesting statement by urging the claim of Sweden on the proper took place cannot be represented. Scarcely and when he had thus got a large gathering; he would lay aside the instrument, take out took place cannot be represented. Scarcely and there was no preaching more faithful or powerful than Ahnfelt's. The Rev. Gentleman closed his deeply interesting statement by urging the claim of Sweden on the proper took place cannot be represented. Scarcely and the would lay aside the instrument, take out took place cannot be represented. Scarcely and the would lay aside the instrument, take out took place cannot be represented. Scarcely and the would lay aside the instrument, and when he had thus got a large gathering.

need to make such a request, for, in truth, of the Swedish converts was marked by

home that they may converse abroad When religious awakenings which have of late so ly amusements We give up the world, and the Scriptures were published in Turkish, strikingly manifested the Lord's power in therefore we give up them." The revival some became readers, and in time brought various parts of the country. He attributed had extended to Norway. Many other intheir books to the coffee houses to read and the rise of this movement to the evangelist teresting facts were brought out in the discuss particular portions; but when the Spirit of God had fastened the truth upon a was sent to Sweden many years ago by the The proceedings were few hearts, and they were strongly drawn English Wesleyan Missionary Society. by the Rev. Samuel Martin. toward these records of the Divine mind; After Mr. Scott's removal, these efforts were seeing the consequences of an avowal of followed up by Mr. Rosenius, of Stockholm. their position, they retired and in private, The great means of the awakening had been small circles met to read and learn. Time the increased reading of the Bible, taken courage, and now the Christian world is Formerly their theological reading was called upon to offer mighty prayer that God chiefly Luther's sermons; now Luther was may lead them from the delusion of Islamism still read, but the Bible held the first place. to the simple truth as it is in Jesus. Amen. The human instrumentality employed has In this city, more than twenty years ago, been feeble, consisting, for the most part, of very reputable and intelligent Tutk obained and read the word of life. He spoke example, a Dalecarlian peasant had met must receive publicity; besides, it may lead boldly of what he learned, and gathered with much blessing in the northern pro- your pious readers to pray for us. around him a number who were likeminded vinces, his meetings for simple reading and with himself. But fiery trials awaited them. plain exposition had been thronged. The live in continual commotions; if it is not of Turks high and low assailed them, their power of God had sometimes been manifest- one kind, it is of another At present, three business was destroyed, their temporal in- ed in the very midst of worldly amuseterests ruined, and persecution followed their ments. In one instance a party was sitting leader even unto death. From what I have at a game of cards. One of the players rary and religious men; they are, the Vatiwere shortened, and that he may safely be be could play no longer, -he must altend to Nice to France. The two first seem to have classed with the martyrs to the faith. His the salvation of his soul. All the rest fol- created a very strong hatred in the French burial with true Mussulmans was forbidden, lowed his example, and at his invitation they clergy against England. When listening to and his body was cast into a hole on the city instantly fell down on their knees in tervent their sermons and conversations, one would prayer. In another case a whole family Upon our arrival here, among the first were simultaneously aroused from their evil which is manifesting itself in the domiapplications for the Scriptures were Turks sleep at midnight, and urged by an irresis-who had been associated with him, and we tible constraint to seek the Lord. Mr. Jo-land be brought down and destroyed, and have reason to believe a number are reading hanson drew his statement to a close by a Protestantism will cease to exist in France.

to edification. During the last summer the reference to the effect of the revival among Be that as it may, the priests view it in this grave of this man was fixed up in a very the University students at Upsala, observing light. Never have we heard so many curses, so gether for Bible-reading and prayer.

The Rev. George Scott (the Wesleyan uttered and published against English Proters that some time ago Brother Long and I Minister already referred to) gave deeply testantism, as we have in these days. One presented to His Excellency the Civil Go- interesting details with regard to the past thing is certain, if those enemies of God's ernor of Shumla a copy of the Bible in and present state of Sweden. After destruth had the power as they have the will, the name of the British and Foreign Bible cribing some revivals of former years, he we should soon have a second St. Bartholo Society. On a recent visit to him, accom- declared his conviction that there was now mew; the heads of Protestants would fly panied by a prominent Bulgarian friend, we far more true religion in that country than in the air, as dust before the wind. But the were scarcely seated until he began asking at any previous period. A wonderful work Lord reigneth; hence we can, in this trounestions about the person and character of has been done by the Bible Society. In blesome nation, enjoy some peace. As our lawsuit has taken place at Vassy. ersation, I was assured he had been search- of the Bible in Sweden exceeded anything I may here say a few words on what hapthat could be found in any other country.— pened there some centuries ago. On the Much had also been done by the quiet late of March, 1562, about twelve hundred medanism. In some portions of the Turkish bours of the Moravians; and much by reli- penceful Protestants were met together to quarter of this city there are whole squares gious books translated from the English worship God in spirit and in truth; a barn, entirely deserted, and in every portion there One of these, "Vineyard Labourers," had still existing, and in which we hope soon to

templated. The shepherd under the mountain cliff, meditating, though he may not mine as deep into the hidden treasures of heavenly wisdom, may find the shrining gold on the surface, abundant enough to make most cordial, all classes, from the highest whose only crime was to read the Bible, and provided salvation for every son and daugh- ecclesiastical authority downwards, mani- pray to the God of heaven; this monster festing the greatest anxiety to obliterate the then gave the bloody command, " Kill, kill, painful recollections (of a popular persecu- all these Huguenots;" and instantly, the tion) which led to the closing of his minis-terial career at Stockholm The first thing babes in their arms, the young women, all which he found on landing was that the fell under the savage butchers. The pious Dean of Gottenburgh—Dr. Wiselgren, a Pastor received several wounds, but an inman of eminent learning and piety-had visible band was watching over his precious Rev. Wesley Prettyman will be read with interest by the Church:

Shumla, Bulgaria, Feb'y 14, 1860.

Invitation cards for another of the meetings on religion in foreign countries, held at the interest by the Church:

Shumla, Bulgaria, Feb'y 14, 1860.

Invitation cards for another of the meetings on religion in foreign countries, held at the instance of the Evangelical Alliance, having been issued by the Dowager Lady Ducie, a come to me, and I must go to them. At a lower bound upon a ladder. large company assembled at her ladyship's large Clerical Conference at Upsala a paper of the Duke he was bound upon a ladder, casion was, "The Revival of Religion in Sweden." The following report is given by the Record:—

With regard to the extent of the awakening, it had been stated to him that as many as Christ! the times are changed. The blessed

The revival was spread over the sulted, when engaged in funerals. Some The proceedings were commenced with prayer by the Rev. Edward Garbett, Incumbent of St. Bartholomew's, Gray's Innhis sojourn he paid a visit to a Christian credit of this magistrate, we received nobleman, Count Stackleberg, at Stensas, following answer:-

MONSIEUR LE PASTEUR,-1 have the honour to acknowledge the receipt of your letter, in which you state some diff the opportunity of seeing personages high in Church and State, and of observing the working of the national institutions, with the most suitable manner, and I come to peror is to respect religious liberty, and to grant, when necessary, the protection of the

Receive, M. le Pasteur, the assurance of my distinguished consideration.

Le Prefet, G. DE VILLEVAISON But notwithstanding the protection of the law, the craftiness of the priests does not cease to manifest itself; they must insult adopted Lutheranism, looked upon it as essential to their system of State policy, and trouble, in order to afford opportunities for they live. In the village of Attancourt, near Vassy, we were called a few months ago to He described the complicated political con-stitution of the country—the consent of four was the Bible. In all the gatherings of the we were told that no efforts, no promises, distinct Houses being required to any legis- people, they did not so much care for set no menaces, had been spared by the priest lative measure - which makes it extremely sermons. - What they liked was the reading to persuade the young woman on her deathbed to be rebaptised, but without any success. She said, when thus tormented, " I have repented of my sins, my hope is in God's mercy, through Christ : I have no confidence in you, M. le Cure ; I desire you to retire and not come again." How did the priest answer? Was it in addressing words One marked feature was their anxiety Rosenius and Anhfelt. The latter was call- on the side of the faces, the ropes are taken for English information. English theological and other works were much read, either in the original or in translations, and among and making his skill in music the means of ring tremendous volleys to drown our voice, these he might especially mention the charges of the Archbishop of Canterbury, Gospel. He would perform on a kind of truth; hisses are heard, accompanied with who was looked upon as a high authority.

Great interest was taken in English affairs, and when he had thus got a large gathering; we bury the dead beasts." The scene which