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Volume X. No. 10.

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RS!

HALIFAX, N. S., THURSDAY, MARCH 11, 1858.

Whole No. 452.

## Doetry.

" The Day of Rest." Dear is the hallowed morn to me, When village bells awake the day,

Spent in thy sacred courts, O Lord, To feel devotion's seeming power, And catch the manna of thy word.

And by their sacred minstrelsy, Call me from earthly cares away

And dear to me the loud "Amen,"
Which echoes through the blest abode,
Which swells, and sinks, and swells again,
Dies on the walls, but lives to God.

And dear the simple melody Sung with the soul though not with art That holy, heavenly harmony, The music of a thankful heart,

And still my anxious tears would fall; But on thy sacred altar laid, The fire descends and dries them all,

Oft when the world with iron hand Has bound me with its six-day chair This bursts them like the strong man's l And lets my spirit loose again.

Then dear to me the Sabbath morn,
The village bells, the shepherd's voice
These oft have found my heart forlorn
But always bid that heart rejoice.

— Christian Advocate and Journal.

## Religious Miscellany.

### The Late Gen. Sir H. Havelock. K.C.B.

POONA, Dec. 15, 1857.

MY DEAR SIR,—There is one item of Indian intelligence conveyed by this mail which will throw a mourning dress ever many minds—the death at Lucknow, on the 25th November, of the brave old General Sir Henry Havelock, K.C.B. Thousands

It is not, however, merely as the Christian soldier that General Havelock deserves tian soldier that General Havelock deserves a special commendation in the pages of Evangelical Christendom. It may not be set friends, we can find no other proper of the Evangelical Alliance. In 1849, being of the Evangelical Alliance. In 1849, being the pages of the social depression, the miserably forlorn and abject depression of the social d generally known, that he was a warm friend of the Evangelical Alliance. In 1849, being then Deputy-Adjutant-General of H. M.'s forces in Bombay, he took part in the formation of the Western India Organisation, and accepted the office of Vice-president.—

His sentiments on this subject will be best understood by reading his own words on that occasion (a copy of which I now enclose:) wherein the manly and straightforclose;) wherein the manly and straight-forward expression of attachment to his spewaru expression of attachment to his special denominational views is not less praiseworthy than his "feeling of brotherhood with every Christian who held by the Head, and was serving the Redeemer in sincerity and truth."

In the squalid homes which spread thembelves, the victims of evil. Can you do this out the life-giving truth of the Bible?

The Right Ware

meeting would hear much that would explicitly the property of the second of their coming together. But there happened to be a reason, which might give a kind of property to this having on this occasion meet the response to the area of their coming together. But there happened to be a reason, which might give a kind of property to this having on this occasion meet the response to the area of their coming together. But there happened to be a reason, which might give a kind of property to this having on this occasion meet the response to the mark and fall down on the other size. Neglecting the mark and fall down on the other size in the control of the perils of falsehood, deceit, and rules of the perils of falsehood, deceit, and the second that the object to be attempted was the cordial union of men of all religious denominations in the cause of so much vital religion as is a partial cause. Another is in the vicious that though be (the Lieut-Colonel) had for and while attempting to despoil others, are themselves seized in their own area. Hore when the fiery serpents came, or when the fiery serpents came, and that even when the fiery serpents came, and there every series of the perils of falsehood, deceit, and the vicious and while attempting to despoil others, are themselves seized in their own and the vicious and the series of the series of the series of the series of the control of the perils of falsehood, the perils of falsehoo Baptist at the station of Satara; he knew not whether there were any more in the whole Bombay Presidency, so he stood there as it were as the representative, a very poor one he would acknowledge, of a denomination. As such, however, he gladly gave his suffrage in favour of the species of union which it was the aim of this evening to organise. He begged, nevertheless, that in making this dectaration, or in alluding to the paucity of his sect in this part of India, he might not be misunderstood as being loosely considered with the principles of that decided by the sorrows of these victims of want, that the Bible is the bighest and best charity. True, it will not satisfy the cravings of hunger, nor will it by its own spirit satisfy the cry for bread. On the contrary, it reproves that disposition which would manifest a hypocritical piety in saying, "Be ye fed, and be ye clothed," while it withholds the medded relief. But the whole tenor of the inspired word, the whole weight of its influence, acts directly toward the prevention of this great social evil; for it educates man might not be misunderstood as being loosely connected with the principles of that denomination. On the contrary, he should die in the belief that Christ's Church on earth would never be established upon the basis on which it ought to stand, until the administration of the ordinance of bantism administration of the ordinance of baptism was reformed, until first principles were resorted to, and the admission of every member into a church should be on his own credible profession of effectual faith in the Redeemer, evinced in his life and conversation. deble profession of effectual faith in the Redeemer, evinced in his life and conversation. But whilst he should part with his Baptist principles only with his life, he declared his willingness cordially to fraternize with every Christian, who held by the Head, and was serving the Redeemer in sincerity and truth.

Add there he would protest against its basing tion. Is makes work honourship, and turns where men of various denominations met as where men of various denominations met as the sensing in a feeling of Proteshenos, they come in a sensing of the feeling of the denomination met as the sensing in a feeling of Proteshenos, they come in a sensing of the feeling of the denomination of the sensing of the feeling of the denomination of the sensing of the feeling of the denomination of the sensing of the feeling of the fe manists." "Why, then surely you must have around the throne numerous Wesleyans, and Whitfieldites." No, there are no Wesleyans, and no Whitfieldites." What they would not confess, on inquiry, that they country, and made some inquiry in person lect of the Sabbath."

Reader, resolve, by God's help, that you none! Who then? Any Presbyterians, any Friends, any Baptists, any Independents?" No," replied the angel, "we have none of all these;—in Heaven we have none but those who fear God and work rightnessesses." Now this little servers. righteousness!" Now this little fiction, said the speaker, which might seem to savour of profanity, but for the beautiful and valuable religious truth which the moral inculcates, I confess appears to me to contain within itself the whole nith and matter of within itself the whole pith and matter of the Evangelical Alliance.

### The Bible and Poverty.

will mourn for the brave old warrior, struck down in his high career of glory, while every eye was admiringly upon him, and every lip was open in his praise. The name of the deliverer of Lucknow, the avenger of Cawnpore, is already a "household word" among his fellow-countrymen, and will be immortalised in the annals of his age.

But for the Christian the name of Havelock has other and yet more endearing associations; for we knew him to be a "good" the structure of the provents and mitigates poverty. The Bible prevents and mitigates poverty. The Bible prevents and alleviating appropriate aid could be derived to meet the exigencies of every day toil, of every-day want. The Bible represents Jesus Christ as poor, yet working in constant sympathy with the wants of the poor. Go then, if you would plant the flowers of hope along the pathway of life, where the suffering are found; if you would throw into the lap of indigence a possession of priceless value, go ciations; for we knew him to be a "good" of amoidous poversy, and amid the uncertained dauntless "soldier of Jesus Christ."—
one who was never "ashamed of the Goepel of Christ," or of his brethren.

It is not, however, merely as the Christian soldier that General Havelock deserves admit that the rule has many exceptions,

sual sty the man is transformed into the Relieve me, my dear Sir, sincerely yours, brute. Amid these orgies, crimes against Chaplain of the E. I. Company, and Secretary of the Western India Branch of the Evangelical Alliance.

Society are plotted, and the most savage passions stimulated to action. Will the philanthropist inform us what is the best possible cure for this gigantic evil, which like a cancer is eating into the body of the state, or shall we be told that the sore cancer is eating into the body of the state, or shall we be told that the sore cancer is eating into the body of the state, or shall we be told that the sore cancer is eating into the body of the state, or shall we be told that the sore cancer is eating into the body of the state, or shall we be told that the sore cancer is eating into the body of the state, or shall we be told that the sore cancer is eating into the body of the state, or shall we be told that the sore cancer is eating into the body of the state, or shall we be told that the sore cancer is eating into the body of the state, or shall we be told that the sore cancer is eating into the body of the state, or shall we be told that the sore cancer is eating into the body of the state, or shall we be told that the sore cancer is eating into the body of the state, or shall we be told that the sore cancer is eating into the body of the state, or shall we be told that the sore cancer is eating into the body of the state, or shall we be told that the sore cancer is eating into the body of the state, or shall we be told the state. The following is the Speech alluded to above.]

Lieut.-Colonel Havelock said, that when he rose to second the first resolution, it might probably excite some surprise that, where so many Ministers of the Gospel were present, one of his vocation should presume to take so leading a part in an influential religious movement. He was well aware that it was not from him, or from such as he was, that the members of this meeting would hear much that would enlighten them on the cause of their coming is tate, or shall we be told that the sore cannot be healed? Now, the way in which god works to do away with evil is by removing the cause. He does not content himself by giving an occasional anodyne, or by vailing the outward deformities of human misery. He seeks to eradicate the disease itself. And we must imitate God, if we would work wisely and to a good purpose. What are the causes of pauperism? First, we say moral ignorance, which includes want of conscience and a proper sense of moral obligation. Men making haste to be rich, and venturing upon chicanery and in the cause of the cause.

And here he would protest against its being tion. It makes work honourable, and turns alleged, as adversaries would insinuate, that the very curse into a blessing. Such have

there. Let any one of our readers do the same, and the conviction will be irresistible, same, and the conviction will be irresistible, that alms-houses are erected not for those chiefly who have been providentially afflicted, but for the voluntarily ignorant, for those whose sluggishness and criminal neglect of religious truth have brought them to beggary. If to prevent an evil is better than to relieve it, then to give the Bible to nations and communities is a noble charity, if you regard nothing more than the temporal supply of daily bread. Yet the majority of this world's population are poor. The rich are a world's population are poor. The rich are a comparatively small proportion of the actual dwellers in a land. And it was for the poor, for the great mass, that the Bible was

solation for every sorrow, and a balm for every ill. Let the promises and doctrines of the Word of God find an entrance into the believing heart, and then you have built

refresh the arid wastes of time. To relieve the Bible, such expressions are frequently the heart of sorrow is a duty—to meliorate used as would lead those unacquainted with and improve the temp. ral condition of man-kind demands our best efforts. But to effect independent works; but there is, in fact, this object substantially, it is necessary to impart saving truth. All evils in the world flow from the selfish, deprayed, and wicked heart of man, and you must reach the seat of the disease if you would really improve

"He led them forth by the right way, that they

It was not the most direct path by which the Hebrews were led from Egypt to Canaan. Nay, there were countless windings in it. For their waywardness they had often to retrace their steps; and after weeks or months, or years, of weary wandering you might find them farther from the land of promise than when that period began.— But in so far as their Lord and King was leading, it was still the right way. It was the right way to humble them and reprove their waywardness. It was the right way to show that it was not for their sakes that the Lord chose the Hebrews as a people to himself. It was the right way to wean them from self-confidence. It was the right way to train them for the land of promise. And Shepherd of Israel has acted towards those Shepherd of Israel has acted towards then, whom he is guiding. How strange, then, how infatuated, they who refuse even to be how infatuated, they who refuse even to be stretched on a pile of leaves in his forest hut, stretched on a pile of leaves in his forest hut. guided in the right way to the city of our God! - Wonders of Redeeming Love.

worthy mind. Of all trees, I observe that poor Indian—he come in night-time when God hath chosen the vine—a low plant that all is dark, and then me have light and joy mild and guileless dove. When God appeared to Moses, it was not in the lofty ce-

## Give God His Day.

Reader, resolve, by God's help, that you will always remember the Sabbath-day to keep it holy. Honor it by a regular attendance at some place where the gospel is preached. Settle down under a faithful ministry, and once settled, let your place in church never be empty. Give God his day.

## Order of Translations.

The following table shows the manner and order of the time in which the Bible was translated into English :

A.D. 706 Adhelm, Saxon Psalms 721 Egbert's Four Gospels. 834 Bede's St. John's Gospel.

880 Alfred's Version of the Psalms 1140 Rolle's (or Hampole's) Psalms. 1380 Wyclif's Bible. 1526 Tyndale's New Testament

Pentateuch. Jonah. G. Joye, Isaiah.

1535 Coverdale's Bible 1537 Matthew's (i. e J. Roger's)

1539 Cranmer's Great Bible. Tauerner's Bible.

1560 Bishop's Bible. 1582 Rheims' New Test. (Cath. trans. 1600 Dougy Bible, (Cath. trans.

In speaking of the different translations of

but one version of the Protestant English Bible in print, altered and improved by different hands, which has received the subsequent amendments of many learned men; God."

Bishop Wilson accomplished very much of Calcutta will be of a most unwieldy ex
City the North-West Provinces, Onde and the Punjaub, be separated from it, the diocess victory on this day consummated, over Sin, of Calcutta will be of a most unwieldy ex
City the North-West Provinces, Onde and the Punjaub, be separated from it, the diocess victory on this day consummated, over Sin, of Calcutta will be of a most unwieldy ex
City the North-West Provinces, Onde and the Punjaub, be separated from it, the diocess victory on this day consummated, over Sin, of Calcutta will be of a most unwieldy exbut one actual translation. Let any one compare the earliest and the latest, and he will find a diversity indeed of words, but such a similarity of expression as cannot be accidental. Let him then look at two independent translations of the same book, of Thucydides for instance, by Hobbes and Thucydides for instance, by Hobbes and Smith, (or Homer, by Pope and Cowper;) and the difference will be very visible. The resemblance in the versions of Scripture is so great, that it might safely be maintained that none of the authors of a new one under took the task without the full assistance of such previous translations as had been made The wisdom of such a procedure is obvious, unless there be some actual error of transla tion, that the mere fact that the version has been already received, and is familiar to the ears of the people, is a strong reason why nothing should be altered.

## The Contrast.

In the whole scope of the biography of come a pauper to enrich us, what would be our feeling towards him? It some one had gone into exile, that we might be free to return to our father's home, what would be turn to our father's home, what would be our gratitude? If some one had submitted our gratitude? If some one had submitted his last hour, as if already realizing the his last hour his last our gratitude? It some one had submitted to degradation and death, that we might be exalted, how should we respond to that interposition? Now, in all these ways, the Shepherd of Israel has acted towards those hour.

his poor old body racked with anguish, yet NOBLE THOUGHTS.—I never found pride book-learning like white man, me no can na noble nature, nor humility in an un-read good book like bim, but Jesus teach creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the

## Religious Intelligence.

had been distinguished only as an able, laborious and successful preacher, and as a zealous advocate of Bible and Missionary Government Societies, both on the platform and by the press. But Lord Glenelg knew the wants eral esteem of the English population of that see, which has become vacant by the guard of the public order, quiet and virtue; India, and had broken through the practice death of Dr. Daniel Wilson. The see of offices to Missionaries and their native conbe roused from that general neglect of the patent, so as to comprise all the possessions of the Christian faith which had too long prevailof the crown within the limits of the Comthe other. And in a Republic more espe-

ciently appreciate. His labors in India were not confined to oral instruction. Numerous volumes have been issued from the press-Commentaries, volumes of sermons, charges, &c -- which have animated and refreshed the whole Church of Christ. The amount of his intellectual labors in these respects, as well as in reading and correspondence was prodigious. When the public shall have the advantage of a faithful memoir, for which there are suple materials, his life and labors will exhibit one of the diligent servant to multiply his talents mani-

Dr. Wilson's previous life and ministry

prepared him in a remarkable degree for the special mission to which he was called of designed, as a boy, for the Church, he was for a few years in his father's business of the silk-trade, in which probably he acquired somewhat of those habits of method, promptitude, and activity which remained with him through life. As soon as he became alive to the concerns of his own soul, about the age of nineteen, he devoted himself to his poor old body racked with anguish, yet the withered countenance lit up with hope divine, as he exclaims, "Me no have plenty book-learning like white man, me no can read good book like him, but Jesus teach poor Indian—he come in night-time when all is dark, and then me have light and joy and happiness. And now me go soon to him; he comes quickly, take poor Indian home and then there be no more dark, no home and then there he no have light and the nor having no parochial of the Presbyterian Church, Rev. Mr. Blair, of the Presbyterian Church, Rev.

Government by the Archbishop of Canter-bury, the Bishop of London, and the other thoroughly sympathise in the work, and whose largeness of heart could embrace all the different sections of Protestant Evangelical Christians. For such works Daniel Wilson was pre-eminetly gifted and qualifications as great as the distance from London with several others, have been created; the man's rights; and without such support from religion,—not as nationally established, but as personally and freely accepted,—all human freedom finally moulders and topples into irretrievable ruin. Wilson was pre-eminetly gifted and qualifi- to Jerusalem. Its area, excluding the native III. RELIGIOUS VALUE. That, as to ed. He was everywhere the minister of the Gospel of the grace of God. Many might have been selected better prepared to deal with ecclesiastical cases and with official communications. During his with a population of 91,500,000; but, in the selected better prepared than five times as large as Great Britain, with a population of 91,500,000; but, in the selected better prepared than five times as large as Great Britain, with a population of 91,500,000; but, in the selected better prepared than five times as large as Great Britain, with a population of 91,500,000; but, in the selected better prepared than five times as large as Great Britain, with a population of 91,500,000; but, in the selected better prepared than five times as large as Great Britain, with a population of 91,500,000; but, in the selected better prepared than five times as large as Great Britain, with a population of 91,500,000; but, in the selected better prepared than five times as large as Great Britain, with a population of 91,500,000; but, in the selected better prepared than five times as large as Great Britain, with a population of 91,500,000; but, in the selected better prepared than five times as large as Great Britain, with a population of 91,500,000; but, in the selected better prepared than five times as large as Great Britain, which are selected better prepared to the selecte with official communications. During his first years as Bishop his inexperience in such matters caused him some disquietude, till he resolved the anxious question "Why did God sent me to India?" by the reply, "To do that which you have been doing in England, to preach the Gospel." From that time he entered upon his glorious mission with full contentment of mind. No text of holy writ was more frequently upon his lips than the words of the Apostle, "That I than the words of the Apostle, "That I may finish ray course with joy, and the ministry which I have received of the Lord Jeistry which I have received the Lord Jeistry which I have received the Lord Jeistry which I have received the Lo sus, to testify the Gospel of the grace of if the North-West Provinces, Oode and the rest to which it aspires in right of Christ's operation in all good works.

But that which distinguishes his episcopate, and which has conferred inestimable will admit the diocess of Calcutta should be apart from all present appeal to the civil ation, for a quarter of a century, of the and Tenasseem; one for Assam and the generally are called, in the way of confertruths of the Gospel, by which he has raised north-east frontier; one for Orissa, and ence co-operation and personal expectation.

# Sabbath Observance.

clergy of New-York city, of various denominations, was held at Springler Institute, on Monday 25th Jan., to co-operate with the Sabbath Committee, composed of twenty-two influential laymen, in promoting a bet-two influential laymen, in promoting a bettwo influential laymen, in promoting a bethis life and labors will exhibit one of the most remarkable and encouraging examples of the grace of God enabling a faithful and dilicent except to multiply his talents man better observance of the Sabbath. More than one hundred were present, including the Universe, may well expect His ultimate and dilicent except to multiply his talents man. and the officers of most of the prominent benevolent institutions. The proceedings man and the claims of God in this great cannot but have the happiest influence, in question. city and in country.

The Rev. Dr. DeWitt, senior Pastor of God. He was born in 1778. Not being the Collegiate Dutch Church, called the hearts at His will, should justly inaugurate, meeting to order, and the Rev. Dr. Spring shape and sustain all our efforts in behalf of presided. The Rev. Mr. Wiley, Rector of our own day? And that looking thus unto Christ Church, and the Rev. Dr. Lathrop, of the Baptist Tabernacle, were Secretaries.

The Rev. Dr. Holdich. Methodist Secretary of the Bible Society, offered prayer.

"A Sign Between Me and Them," "— of the Bible Society, offered prayer. Norman White and Horace Holden, Esqs.,

the Ministry of God's Word. He studied and the Rev. R. S. Cook, made statements of tor college under the Rev. Josiah Pratt.
He went to St. Edmund's Hall, Oxford, in 1798. He obtained the prize for the Bache-1798. He obtained the prize for the Bachelor's English Essay on "Common Sense" claims and loster a just public sentiment as to the claims and loster a just public sentiment as to the for and lapsing itself into the rest of the Celeman and loster a just public sentiment as to the claims and loster a just public sentiment as to the for and lapsing itself into the rest of the Celeman and loster a just public sentiment as to the claims and loster a just public sentiment as to the claims and loster a just public sentiment as to the claims and loster a just public sentiment as to the claims and loster a just public sentiment as to the claims and loster a just public sentiment as to the claims and loster a just public sentiment as to the claims and loster a just public sentiment as to the claims and loster a just public sentiment as to the claims and loster a just public sentiment as to the claims and loster a just public sentiment as to the claims and loster a just public sentiment as to the claims and loster a just public sentiment as to the claims and loster a just public sentiment as to the claims and loster a just public sentiment as the claims and loster a just public sentiment as the claims and loster a just public sentiment as the claims and loster a just public sentiment as the claims and loster a just public sentiment as the claims and loster a just public sentiment as the claims and loster as the claims are claims and loster as the claims are claims and loster a just public sentiment as the claims are claims and loster a just public sentiment as the claims are claims and loster a just public sentiment as the claims are claims and loster a just public sentiment as the claims are claims and loster a just public sentiment as the claims are claims and loster as the claims are claims are claims and loster as the claims are claim in 1803. Having been ordained in 1801 as ing specific reforms for after consideration curate of the Rev. Richard Cecil, at Chob- an action. An animated discussion ensued ham and Bisley in Surrey, soon afterwards he became Vice-Principal, or Tutor, of St. Edmund's Hall, and held at the same time the curacies of Upper and Nether Worton, near Banbury. From thence he removed Aiken of the Ref Dutch Church, the Rev. in what relations legal protection should be

the town, and comprising some of the most able and influential men of note in the relied, consisting of the Rev. Drs. Williams peared to Moses, it was not in the lefty cedar, nor in the spreading palm, but a bush, an humble, abject bush. As if he would by these selections check the conceited arrogance of man. Nothing produces love like gance of man. Nothing produces love like humility; nothing hate, like pride.—Felth-am like gance of man. Nothing bath and bush and by pears to be and to do as we humility; nothing hate, like pride.—Felth-am like gance of man. The pride.—Felth-am like growth and bush and bush, and by pears to be and to do as we humility; nothing hate, like pride.—Felth-am like growth and bush and bush, and his two eminent sons, bush the following admirable series, holy ministry which were adopted unanimously.—They members, and by intercourse with them his two eminent sons, bush two eminents of the left which two eminents of the left which two eminents of the following admirable series, bush two e

Robert Grant, alterwards Governor of Bom- cities would adopt and diffuse them. it would bay, met the Bishop in India, and they re- contribute to the restoration of the sacred

A strong appeal is to be made to the spiritual interests, his final account, and his eternal destiny. Toil needs it to rescue its share of rest, and its season of devotion from ecclesiastical dignitaries and distinguished the absorbing despotism of capital; and of India, and of the Church of Christ in that laymen who compose the governing body of capital needs it, to shield its own accumuladiocese. Dr. Middleton had been an act the Society for the Propagation of the Gostions from the recklessness and anarchy of complished Canonist, and had introduced all pel in Foreign Parts, and the Church Mis- an imbruted and desperate proletariate, and necessary ecclesiastical formalities. Bishop
Heber had won for the episcopate the genCalcutta before appointing a successor to

Calcutta before appointing a successor to

guard of the public order, quiet and virtue; human laws becoming, however wise in of his predecessor by extending episcopal Calcutta was created in 1814, and was at form, effete in practice, except as they verts. But the tone of religion needed to be raised. European Christians needed to it was subsequently extended by letters tarily by an intelligent people; and God's of the crown within the limits of the Company's charter, and in 1824 the jurisdiction of the pastor a man who could leave a distinct impression of his ministry, in the most transient visit. The cause of Missions needed the fostering care of one who could leave a distinct transient visit. The cause of Missions needed the fostering care of one who could leave a distinct transient visit. The cause of Missions needed the fostering care of one who could needed the fostering care of one who could with several others, have been created; the man's rights; and without such support

benefits on India, was the striking, uncom-promising, energetic, and incessant proclam-the following sees:—One for Arracan, Pegu, truths of the Gespel, by which he has raised the tone of religion throughout all classes of Christians to an extent which few can sufficiently appearance of the control of croachments which threaten the demolition of the Christian Sabbath; and to diffuse, The Ministry of New York on in tracts and volumes, their best testimony for the institution: And that pastors are especially summoned, by the times, to pre-A large and animated meeting of the sent from the pupils the rights of the Sab-elergy of New-York city, of various denomthis day, the Legislature and Owner of the kindly endeavours to assert the interests of

> V. PRAYER. That Prayer to Him who rules the nations and sways all events and the pledge and mutual bond between the Father in heaven and man,-His pensioner, atific Vision,-"the Sabbathism that re-

Holiness.-It is holiness we want above