# Provincial Arestevan.

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WHOLE No. 694.

#### Religious Miscellany.

The Anchor within the Vail. Amid the shadows and the fears That overclond this home of tears Amid my poverty and sin, The tempest and the war within. I cast my soul on thee,

Drifting across a sunless sea, Cold, heavy mist, encurtaining me Toiling along life's broken road. With snares around and foes abroad. I cast my soul on thee, Mighty to save e'en me, Jesus, thou Son of God.

Mighty to save e'en me,

Jesus, thou Son of God.

Mine is a day of fear and strife, A needy soul, a needy life, A needy world, a needy age Yet in my perilous pilgrimage I cast my soul on thee, Mighty to save e'en me, Jesus, thou Son of God.

To thee I come -ah! only thou Canst wipe the sweat from off this brow, Thou, only thou, can't make me whole, And soothe the fever of my soul; I cast my soul on thee, Mighty to save e'en me, . Jesus, thou Son of God.

On thee I rest-thy love and grace Are my sole rock and resting place In thee my thirst and hunger sore Lord, let me quench forever more. I cast my soul on thee, Mighty to save e'en me, Jesus, thou Son of God.

'Tis earth, not heaven ; 'tis night, not noon, The surrowless is coming soon, But till the morn of life appears, Which ends the travail and the tears. I cast my soul on thee, Mighty to save e'en me, Jesus, thou Son of God.

#### Learning to Die.

This was a remarkable fact, and led to inquiry. I found that Mr. Scott had received an injury by the fall of the framework of a barn, which he was assisting in raising. The injury was a severe one; it had caused his confinement to his bed for

I found him in his bed with the Saint's Rest before him. It was supported by a framework which he had invented, and the leaves were turn-by tradition, or by some writer not now exhibit the saint's Rest Moab and Balaam, not related by Moses, but in the extreme, had beginned and beginned and

learn it. My religion as you may remember, of my body for the sin of my soul? This cursed hunger of gold,—auri sacra fames,—was not a religion to die by. It did well enough to live by, so far as man in his temporal relations to live by, so far as man in his temporal relations and the residence of gold,—auri sacra fames,—which brought him from his home at first, had in character, from the lips of an Israelite, or of the sin of my soul? This cursed hunger of gold,—auri sacra fames,—which brought him from his home at first, had in character, from the lips of an Israelite, or of the sin of my soul? This cursed hunger of gold,—auri sacra fames,—which brought him from his home at first, had in character, from the lips of an Israelite, or of the sin of my soul? This cursed hunger of gold,—auri sacra fames,—which brought him from his home at first, had of the manual of the sacra fames,—which be disposed of selves into rever, bowel disease, dyspepsia, throat ture is not glutted with them; she is a perfect books (mostly Scriptures) to the amount of 4,—affections, and other maladies.

Some years ago, the residents of a German thusbandman and the true is not glutted with them; she is a perfect books (mostly Scriptures) to the amount of 4,—affections, and other maladies.

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Some years

were men who had a great many seasons of exattend to business faithfully; nor pay their debts. erss. I often did things because they were his practice agree with his preaching?

"Jesus can make ad y. Beel soft as downy pillows

#### On Pleasing our Neighbour.

" Let every one of us please his neighbor for they really loved their neighbor; if they felt themselves responsible for their conduct toward good in the end; just as a kind surgeon will put last. us to pain in order to save our lives.

# The Prophet of Mesopotamia.

BY THE REV. JOHN WESLEY THOMAS. the example of energy and integrity which he consistent manner. Ritual observances and project was but too successful. Some said his religion never descended any lowvirtue and inward peity. According to the opi.

The strong language of the inwith so great a cloud of witnesses, let us lay ing in Whitfield Chapel, the head-quarters of

health, and listening to expressions of sympathy Balak king of Moab consulted,"-not only temples of India. and of hope that he would recover, he said, in his the general tenor of his communication, but old abrupt manner. I have not had, for several especially that particular question which I am over which they presided, were commanded by about to recite,-" and what Balaam the son Moses to put to death any man who might be of Beor answered him," a little before the pas- seen wearing the badge of Basl-peor. And as "You may not believe me," said he; people sage "from Shittim," through Jordan, "to even such severity did not reach the necessity of are seldom honest when speaking of themselves Gilgal; that ye may know the righteousness the case, God sent a most destructive pestilence as appointed unto death. I am well aware that of the Lord;"-that is, says Bishop Butler, the to scourge the popular sin. The number of I shall never leave this room till I am carried out righteousness which God requires, and which those who perished was twenty-four thousand. He will accept. Balak demands: "Wherewith But what became of the author of all this mis-"I see," said I, pointing to the book above shall I come before the Lord, and bow myself chief? On his retirement from the court of mentioned, "that You are preparing for the so- before the high God? Shall I come before Him Moab, it appears that he set out as if to return "God sent this affliction that I might do so. Will the Lord be pleased with thousands of rams, from his homeward journey, or afterwards re-I am now learning how to die; it is rather a hard lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that, through grace, I shall give my firstborn for my transgression, the fruit lesson; but I think that the my firstborn for my transgression for lesson; but I think that, through grace, I shall give my irrespondence of discourse as soon as the case learn it. My religion as you may remember, of my body for the sin of my soul?" This claim the credit and reward of its success. The learn it. My religion as you may remember, of my body for the sin of my soul?" This claim the credit and reward of its success. The will permit. Our Saviour treats everything in

"Wherein do you regard it as defective?"

Wherein do you regard it as defective?"

There was not enough of Christ in it; not enough of love in it; not enough of eternity in it.

Everybody was poisoned. The doctors were flyis the great harvest of the year. The trees are
ing in every direction. Water was the only thing
is the great harvest of the year. The trees are
is the great harvest of the year. The trees are
ing in every direction. Water was the only thing
is the great harvest of the year. The trees are
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ing in every direction of the demand for the Word of God,
astray became, under the direction of Providence,
is the great harvest of the year. The trees are
ing in every direction. Water was the only thing
ing in every direction. The doctors were flyis the great harvest of the year. The trees are
ing in every direction. Water was the only thing
ing in every direction of God,
they had swallowed in common. The reservoir enough of love in it; not enough of eternity in it. an ignorant and ig were not unknown. (2 kings in. 21.) what because he Bible and its parts were sold, and more than unknown to add a leaf's thickness to the depth of the soil. This is the beautiful way in "I remember him but was too young to know the supplies of the soil. This is the beautiful way in the sale. During the same the whole body. A fever, an inflammation or which Nature gets her muck, while a chaffer the whole body. A fever, an inflammation or which Nature gets her muck, while a chaffer the whole body. A fever, an inflammation or which Nature gets her muck, while a chaffer the whole body. A fever, an inflammation or length of time, at the depot in Alexandria, 1,866 one other malady appears. Look to the re-Israel, or an Israelite, should make it? Balaam of Balaam's wishes and hopes with his actual volumes were sold for about \$400. minister. He was a good man, out a very imperfect man. He made religion too much a matthus answers the questions which the Moabitish course of conduct. It is what, in substance, we The field in which these missionary brethren disease perfect man. He made religion too much a matter of mere feeling. He seemed to regard enter of mere feeling. He seemed to regard engagedness in religion as worth more than indusgagedness in religion as worth more than gagedness in religion as worth more than indus-dustry and honesty. Some of his members, quire of thee, but to do justly, and to love mercy, along with a prevailing love of the world? Who the great highway by which they communicate much food. Nearly all est too much in quantity, future cornfields and forests, on which the earth dustry and nonesty. Some of this the most highly of, and to walk humbly with thy God?" (Micah vi. has not met with cases of high religious profess and whom he seemed to think the most highly of,

proportion as his moral and rengious principles were weakened in their influence, until they lost their hold upon his mind. Having taken one or two false steps, through the impulse of a covetous to indulge. As Bishop Butler says, "Things with fifty pounds, for the employment of the moral and rengious principles are unattunable but little muscular exercise, I ate enormously that these requisites are unattunable but little muscular exercise, I ate enormously that these requisites are unattunable but little muscular exercise, I ate enormously and not one of hesitation, monotony, false and muse over them in their graves. Here are

convinced me that he was learning in Christ's way, in the pursuit of wealth and grandeur, and quences of them will be what they will be. Why, gested, the whole land. The person they proschool how to die. May the reader also learn thus placed himself in a situation of increased then, should we delire to be deceived?"—Again, pose for this service is the book-seller at Cairo, altogether without inconvenience. I have lost ly cast somewhere in this vast cemetery, which his good to edification," says the Apostle Paul. hazard of incurring the Divine displeasure. He manifests, at the same time, great ignorance of proposed, thoroughly to canvass the whole land are going to eat. Thus you avoid the dessert, much as they will. Let us walk in the cemetary There is a pleasing of our neighbor which is had been refused permission to pronounce that wery different from this; a pleasing him by malediction without which his royal patron will life. Let us sow the seed broadcast, and trust life. Let us sow the seed broadcast, and trust life. Let us sow the seed broadcast, and trust life. Let us sow the seed broadcast, and trust life. Let us sow the seed broadcast, and trust life. Let us sow the seed broadcast, and trust life. Let us sow the seed broadcast, and trust life. chiming in with his prejudices -by flattering his not be satisfied; and he is prevented by the conscience is seared, and he is given up " to in the Lord for the golden] sheaves, with which infirmities—by complying with his sinful wishes
—by laughing at his wicked jokes—by counteof God's reiterated injunction, from pronouncing

strong delusion to elieve a lie; because he to shout the harvest home in the garnering time. nancing him in his evil ways: in short, by doing, or net doing, that which will insure us population in the permission. Must he, then, be entirely baffled? Must his journey end in failure Our estimate of Balaam's character shall be rity with our neighbor, though at the expense of principle to ourselves. This is indeed pleasing opportunity afforded by Balak's invitation, and his

1. How little will the noblest gifts of nature, their own way; but it is not pleasing him "for he came? He loves "the wages of unrighteous- a thorough honesty of purpose, and a persevereach other. It is done, people say, " for the supply-no method of reconciling his worldly even great advances in piety, and many labours sake of peace;" "to give no offence;" be- interest with his religious duty, and of serving and sacrifices in the cause of truth, may be counand want of love to their neighbors. For if spiritual decline, and ominous of a still more eminent the individual who thus betrays his trust, grievous fall. "In all ordinary cases, we see the more extensive will be the mischief occasioned intuitively," says Bishop Bulter, "what is our by his influence and example: "as when a him; if they were concerned for his good, they duty, what is the honest part. This is the ground standard-bearer falleth," or a champion yields to would seek to please him, consistently with that of the observation, that the first thought is often the enemy. "Wherefore let him who is assured good, and in such a way as he would thank them the best. In these cases doubt and deliberation that he standeth take heed lest he fall." for when on his dying bed, or at the day of judgment. What we all must learn is to seek our sidering what is our duty in a particular case, is neighbor's well-being, so that his evil should be very often nothing but endeavouring to explain lowing our own inclination in opposition to the our burden, and his good our happiness and re- it away." It is thus that Balaam trifles with the suggestions of conscience, and acknowledged ward. We must learn so to love him, as that we shall, if necessary, displease him, and put him to pain, and make him perhaps angry with him to pain, and make him perhaps angry with temptation, till, having passed smaller deviation facilitates a greater, and its tempers with temptation, till, having passed smaller deviation facilitates a greater, and its pain and make him perhaps and m us for a time, if in this way only we can do him the fatal confine, he is caught in the snare at tendency is always to increase our distance from

The expedient to which he has recourse is this: when yielded to, invites and strengthens the "Every one of us" must thus please his neigh—Laying aside his official and religious characnext, while it weakens our power of resistance. bor: because every one has some neighbor thus ter as a prophet, and an interpreter of the Divine Where the interests of eternity are at stake, no to please. Do you ask, "Who is my neighbor?" will, he tenders his advice to Balak in that of a I reply, That person, whoever he be, with whom councillor of state. The advice he gives is 3. Lastly, we learn the necessity of constant whether you meet him by accident for a few minutes only, or associate with him every day of substance, that as Balak, since Heaven refuses may be,-whatever the particular weakness of your life; the person, in short, who can in any its sanction, cannot safely venture to attack the the soul in each individual,—whatever that habit way be influenced by you—by what you are, as Israelites, nor hope to overcome them in battle, or propensity, which has heretefore betrayed us able many changes had taken place with respect well as by what you do: that person is your to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. I saw some new faces, and related to its inhabitants. neighbor; he is more or less closely "bound up and, by means of matrimonial and other alliances greatest vigilance and most constant care be exin the bundle of life" with you; and in as far between them and the Midianites his allies, enas you can by word, look, or action, "please deavour to draw them to the luxurious festivals of which men indulge the most, and guard against him for his good," so far it is your duty and pri- Baalpeor, so as to enervate their military virtue, the least ! Guide and Defender. This advice was highly undefended. Will not the enemy be sure practice. The magistrates of Inverness have acceptable to the king of Moab, who lost no to make there a successful assault? Through fined a preacher for obstructing the streets. The As a teacher of religion, Balaam stands high; time in acting on it. It proved, indeed, of no such unwatchfulness, how many, alas, have sheriff of Lanarksbire, in which Glasgow is sitnearly five months, and the prospect was that he especially, if we make allowance for the dispen- real advantage to him or to his people, but fatal been surprised and overcome! But, while uated, has decided against the practice, and the would never recover. I took an early opportu- sation under which he lived, and the circum- to his allies the Midianites, and very injurious such instances, like that of Balaam their proto- famous stone pulpit on the outside of Bridgegate nity to visit him. His manners were not concil- stances of his age and country. Although living to the Israelites, the objects of his dread and type, my serve to inspire a wholesome caution, Mission Church has not been used since the Rotating, and the young men of the place, of whom among Gentiles, even after idolatry had become terror. It has, therefore, stamped the character and fill us with a salutary dread, we may be en-I was one, had not become attached to him; but prevalent, he was a worshipper of the true God, of Balaam through all sneceeding ages, as that couraged in the prosecution of our duty by Brechin, and Aberdeen, there has lately been case while addressing a jury. A foolish attorney

Hence the judges, in the several divisions

before the high God? Shall I come before Him with burnt offerings, with calves of a year old? to Mesopotamia; but that he either turned saide them, in the good work of distributing the Word were not unknown. (2 Kings iii. 27.) What righteous was involved in the destruction of the during the last two years, 2,323 volumes of the poison was found.

are clear, distinct utterance, and such a thorough the weather the two expressions of the meaning and aim of what the valle; "It mast be Christ for us to live, that it it is gain to die a specific and between the the two expressions of the meaning and aim of what the weather that it is read as will enable the reader to express it as if the devices become wicked in the devices become with the devices become wi

innumerable company; and we may well believe the service at Brechin.

# Religious Intelligence.

The Bible in Egypt. The Rev. Mr. Bliss, the indefatigable age

CONSTANTINOPLE, July 30. A letter from the Rev. G. Lansing, of Cairo Egypt, lies open before me. Its subject matter

5-8.) Should this view of the passage be ques- sion associated with a laxity of moral principle, years since, the missionaries, at their own extioned, our argument will not be greatly affected which has at length betrayed itself by conduct pense, procured a large boat for carrying forward at a fruit stand. He said, with a smile, "I go fresh, crisp, and rustling leaves. How beautifulby its omission; but if the assumption is correct, tending to discredit religion itself in public estithat these words are Balaam's answer to Balak, mation? Who has not known instances in which villages on the banks of this ancient stream. tain dietetic reformers seem to think if they eat selves down and tues to mould!—painted of a I thought rengion ought to make a man inquatrious and honest, and I think so still. It ought that answer must beighten our estimate of the those who are fairly set out for the kingdom of the conomy of this arrangement was very great, coarse bread and ripe fruits, a peck is all right thousand hues, and fit to make the beds of us trious and honest, and I think so still. It ought to make him loving and son of Beor as a preacher of righteousness. heaven yielded to temptation, and gradually fell as compared with the previous one of hiring a Fine flour bread, pies and cakes are great evils. living. So they troop to their last resting place When taken in connexion with his other declara- away, till they even plunged into flagrant sin? Nile boat. They, however, deem this too ex- A friend who has decayed teeth, dyspepsia, light and frisky. They put on no weeds, but spiritually minded. I set out wrong in religion when taken in connexion with his other declaration of the poor way to pensive an agency, on account of the number of torpidity of liver, and a disgraceful connexion with his other declaration which has decayed teetin, dyspepsia, need to not many and the poor way to pensive an agency, on account of the number of torpidity of liver, and a disgraceful connexion with his other declaration with his other declaration.

When taken in connexion with his other declaration with his other declaration with his other declaration.

Inconsequence of the defects of character which in which the Scriptures are read in public working a let ordering a let orde here learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent of their learning to become prevalent. As I said, I am the nad repeatedly sought of their learning to become prevalent of their learning to be the nad repeatedly sought of their learning to be the nad repeated by the nad repeate everything in the light of the cross. I now see which had at first been given; and this, too

and the contract for us to live, and it is read as will enable the reader to express it as if the devious path on which they venture, results to the devious path on the devious path of the devious path on the devious path of

Further conversation of a similar character disposition, -having gone out of his providential and actions are that they are, and the consecution of a similar character disposition, -having gone out of his providential and actions are that they are, and the consecution of a similar character disposition, -having gone out of his providential and actions are that they are, and the consecution of a similar character disposition, -having gone out of his providential and actions are that they are, and the consecution of the co peril, temptation, and difficulty, -it is not sur- He who yields to emptation and commits a sin, a very able and earnest man. While in Egypt, twenty pounds in weight, but feel a great deal has been consecrated from of old. You need prising that he should stumble on and fall more depending on his ewn ability to retrace his steps, I became quite well acquainted with this book.

Younger. (More than half the thin people would attend no auction to secure a place. There is prising that he should stumble on and lail more deplication and so avert the ciliconsequences, is not only or neglected to retrace his steps in time, and to guilty of a presumptious disregard of His proposed in it, I am ready the deplication and the Huckleberry-bird sing over your bones. The woodman and hunter shall be your sextons, when are the interest from a position so full of temptation and the Huckleberry-bird sing over your bones. danger. He had come to Balak's court at the whom are the issess of life and death; but he to urge the unhesitating adoption of the plan

Sabbath Desecration in Scotland .- The Edother respect, English journalists might as well Glasgow, and the Queen's Park, Meadows, and others drive or walk into the country, and on the

ous household meetings; seven on Thursday. is also a medical mission, with a dispensary for holding evangelistic meetings, which are said to have been greatly blessed.

# General Miscellann.

Eating too Much.

in consequence of the defects of character which in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the seen youthlul religion give way to pensive an agency, on account of the number of interval and comprehensive work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the Scriptures are read in public work out in which the seen youthlul religion give way to pensive an agency, on account of the number of the number of the number of the number of the public work out in which the seen youthlul religion give way to pensive an agency, on account of the number of the number of the number of the number of the public work of the public ighteousness by performing duty. I don't mean propnet stands thus many years with prayer, and carried on lor many years with prayer with prayer, and carried on lor many years with prayer wi hat exactly, for no one can make too much of character was me conduct as exemplaty and the pose to purchase a smaller boat, costing only forty as well as commercial bankruptcy; and the pose to purchase a smaller boat, costing only forty as puts the character of piety, which have mean such reading them attainment; for by perfect we mean such reading them half-way. How many flutterings before they rest as puts the hearer in easy and entire possession as puts the hearer in eas crash has involved multitudes in sudden embar- or fifty pounds—one which can be manned by day, but eat four pounds, he wants the latter quietly in their graves! They that sourced so of the sense and spirit of the passage read, with-While his professions were noble and heroic, rassment and ruin. All men desire to die the two sailors. This boat they will put in charge quantity. A man may want a glass of spirits on loftly, how contentedly they return to dust again, out for a moment diverting his attention to the while is should not have done them because they vere right, but from love to Christ. Thus the legs rather than the evangelical element had a tendent to be they are done they bere legs rather than the evangelical element had a tendent to become prevalent. As I said, I am here legs represent the legs represent the stands represent the said in the legs represent the stands represent the legs represent the stands represent the st

#### The Cotton Plant. The finest "long-stapled" cotton, the only

kind for which Lancashire is really crying in its

distress, grew originally in the Antilles, where inburg correspondent of the News of the Churches Columbus found it on his arrival, and settled a exercise. They regard it as altogether an inspihim, as we please the drunkard when we give him drink, or the self-willed when we give them in the large towns on Sabbath and what may be settlements of Guadaloupe and the neighboring is from the Lord," they make this indulgence of his good to edification," but rather for his inness," but has not obtained them, because he ing regard to the edigations of morality and reislands, furnished for a long time the whole of their weakness an encouragement of their indo jury to his destruction. And nothing, I repeat has done, as yet, nothing by which they may be ligion! We see that the most brilliant endow. that our railway companies have not yet got the Europe with the best kind of cotton. In 1808, lence. They forget that the law of blessing, in it, is more common than this sort of pleasing earned. Is there no resource that invention can ments of knowledge, eloquence, and zeal, and length of tempting people away from religious the export of the material from the Antilles ordinances by cheaper fares on Sundays, and, in amounted to near a million and a half of pounds; struggles of our own. Because a man may pray some cases—to their honour be it said—run no but the culture was as suddenly interrupted by with the intellect without praying with the heart, cause to find fault is none of our business."

God and mammon at the same time? This is

With these plausible excuses, men cloak over
the problem he is endeavouring to solve. But
the soul, some sinful indulgence, or some devintable of the internecine struggle of America. Flying
the internecine struggle of America. Flying their own unprincipled and slothful selfishness the very attempt is indicative of moral and tion from the path of duty. And, the more Forbes McKenzie Act. But in almost every from the scene of strife, some French emigrants who would regard it as the highest presumption carried a small quantity of cotton seed from to appear before their | eople and to attempt to picture Scotchmen with the kilt for the national Gaudaloupe to South Carolina, and thus estab- preach without any previous prepration, trusting dress, as represent them en masse in the charac-lished the element of commercial importance in that "the Spirit would help their infirmities," do ter of rigid Sabbatarians. We have very much the American Republic. This was the origin of still habitually attempt to lead the devotions of a changed all that now. If we have not excursion the famous sea-island cotton. For many years whole congregation, as they approach a throne trains, we have excursion steamers on the Clyde past, the French Government has tried hard to and the Tay: and the public parks in London are revive the culture of the plant in the Antilles, terances of the moment. When a minister or revive the culture of the plant in the Antilles, terances of the moment. not more thronged in proportion to the popula-but without any appreciable success. The mil-layman is peculiarly felicitous in leading the delions spent to encourage the industry have had votions of a congregation, nothing is more comno other effect hitherto but to destroy it more mon than to speak of him as being specially gift-Carlton Hill in Edinburgh. Where Sunday and more, by introducing the artificial element. ed in prayer, just as if this capacity, like every morning trains are run they are always crowded; The same has been the case in other countries, other, was not the reward of practical effort. wherever governments or commercial associations Sunday evening the suburbs of Edinburgh and Glasgow are crowded with pleasure-walkers, of have attempted to carry the matter with a high rector of a rural parish, he was eminent for his whom a very considerable proportion are regular hand. King Cotton evidently disdains restraint, fervour in prayer. After wearing, however, for church-goers. In Glasgow there are upwards of own supreme will. Whether it would not be actually constrained to apologize to an old dissentwise to temper the sway by constitutional means, ling friend whose family devotions he one morn-

Dundee, and other places, owing to the greater such as the appointment of Prince Flax to the ing led, for his hesitancy and embarrasment. vigilance of the magistrates, it has been ascertained that some of the shops open in Edinburgh the ten millions of spindles will have to decide without having previously had upon it sound have as much traffic on Sunday as on all the before long. It seems hard and almost unnathought. Truth burns in the heart, after it has tural that hundreds of thousands of Europeans been pondered by the intellect. "While I was Open Air Preaching.—This practice so truly should be dependent for their very existence on musing," said David, "the fire burned; then evangelical in its character, and so well adapted the fibres of a plant which will only grow in hot spake I with my tongue." That a minister can to the necessities of the half heathen masses of and unhealthy climes, and the control of which, have deep and genuine feeling in prayer, when our towns, that one would think an enlightened government would seek to encourage it by every degree. Accident made King Cotton sovereign; means in its power, has been seriously obstruct- but nature points in another direction, to an or- we confess, seems to us a physiological impossisoften their manhood, and deprive them of the a besieged city should guard and garrison in inburgh, in the case of the Carubber's Close mis- rishes with our race from the torrid zone to the protection of Him who has hitherto been their every other part, but leave the weakest place sion, a decision has been rendered in favor of the north pole. We have it on high authority that philosophical. The author of "The Still Hour,"

> Magic Effect of a Spectacle Case. A counsellor, renowned for the art of his

I was one, had not become attached to him; but prevalent, he was a worshipper of the true God, of Danam through an successing ages, as that couraged in the prosecution of our cuty by prevalent, he was a worshipper of the true God, of Danam through an successing ages, as that couraged in the prosecution of our cuty by prevalent, he was a worshipper of the true God, of Danam through an successing ages, as that couraged in the prosecution of our cuty by prevalent, he was a worshipper of the true God, of Danam through the they had been profited, or might have been, by and spake of His perfections in a worthy and of an evil adviser. In its immediate result the reflecting that they who have overcome are an open air service. Rev. Dr. Guthrie took part in action ludicrous, and likely to impair the effect prayer, a working prayer. . . . What else also, the example of energy and integrity which he pathetic appeals which the nature of the force of the frequent conjunction of the pathetic appeals which the nature of the fire the force of the frequent conjunction of the pathetic appeals which the nature of the frequent conjunction of and stood by manfully for the right on all occasions, but was not remarkable for spirituality.

South and the supposed to and stood by manfully for the right on all occasions, but was not remarkable for spirituality.

South and the supposed to the linguist, costly satisfies in the supposed to the linguist and the supposed to the Some said his religion never descended any lowor than his head. No charge of injustice or
than his head. No charge of injustice or
want of liberality was ever brought jagainst him.

I found him in his bed with the Saint's Rest

I found him in his bed with the Saint's Rest

One said his religion never descended any lowinterest and inward peity. According to the opi
spired writers are lead of witnesses, let us lay
ing in Whitfield Chapel, the head-quarters of
the mission. Every Sabbath evening there is a
spired writers is justified by the well-attested
spired writers is justified by the mission. Every Sabbath evening there is a
make every weight, and the sin which doth so
easily best us; and let us run with persons.

The strong language of the inwith the mission. Every Sabbath evening there is a
mission writer with the mission. Every Sabbath evening there is a
mission writer with the mission with the mission.

The strong language of the inwith the mission. Every Sabbath evening there is a
mission writer with the work with the mission.

The strong language of the inwith the mission.

The strong language of the inwith the work with the spire writer with the work with the mission.

The s mich he had introduced, and the leaves were tull by a little boy.

After answering my inquiries respecting his speaking:—"O my people, remember now what and appetite by the name of religion, in Baby-tuning in and appetite by the name of religion, in Baby-tuning in and its vicinity, including the dark vicinity, including the open tant. Micah represents the Almighty as thus are services. There are six meetings on Monday, one on Wednesday, and numerical and its vicinity, including the open tant. Micah represents the Almighty as thus speaking:—"O my people, remember now what with the first touch of the familiar talisman, the preacher to the Colossians as one who laboured seven on Friday, and four on Saturday. There its clearness, the tongue its fluency; and as, the poor open daily; and a licensed evangelist, spectacle-case, argument after argument flew the Rev. Mr. Peterson, itinerates through the forth like the birds from a conjuror's box. And country, and has already visited thirty of the the jury, to whom a few minutes before the case towns in Scotland, some of them more than once, seemed hopeless, were stormed into unanimous

# Fallen Leaves.

his spectacle-case. - Blackwood's Magazine.

How they are mixed up, of all species, Oak such a subject, there could be no room for ques- his native country; and that which led him returned with 2,500 piastres received from the Everybody was poisoned. The doctors were fly-They are about to add a leaf's thickness to the God ought never to be afraid of man. servoir. There you will find the source of the sulphur and the cost of carting. We are all the

#### Ministerial.

#### Indolence in Prayer.

Many seem to forget that prayer is a mental When Bishop Patrick was a young man, and the

perfect form, the very highest energy of which the human heart was capable," adds: "Many comes up fully to this mark. The 1 rayer of a righteous man, that availeth much, which our Thue, Watch and pray;' 'watch unto prayer;' 'praying always and watching;' continue prayer and watch.' There is no mental lassitude, no self-indulgence here. It was a lament of the prophet over the degeneracy of God's people, None stirreth himself up to take hold on thee. fersently in prayers. There is no droning or drawling effort here."-Rev. H. Darling, D. D.

# How to Preach.

1. PLAINLY.—The Gospel ought to be preached so plainly as to be clearly and easily underconviction of its justice. Such is the force of stood by those who hear. Technical or scientific habit. Such the sympathy between mental and language is to be excluded from popular sermons. bodily associations. Every magician needs his A still greater trespass against plainness of speech wand; and perhaps every man of genius has is committed in what is called metaphysical preaching. Even Paul, one of the most profound of all reasoners, never appears to choose abstruse discussions when the subject will allow of any other, and returns with apparent pleasure to a plainer mode of discourse as soon as the case ture is not glutted with them; she is a perfect the most direct manner of common sense, although he often discourses concerning things of

2. VARIOUSLY .- By this I intend that both

3. BOLDLY.—He who brings a message from

4. SOLEMNLY .-- All things pertaining to di-5. EARNESTLY.-He who would persuade

6. AFFECTIONATELY .-- A preacher is sent on

# Public Reading of Scripture.

We observe constant complaints in the Eng-