## 

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| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| gerligious ?thistllamy. <br> 'Thy Will, not Mine, be Done." Oh! not when are weary <br> Oh! not when we are downeast, <br> May that aweet rest be had; <br> But when the Lord sees beat, <br> When Jesus bids us come <br> 保 <br> our earthly trial <br> Seems more than we can bear; <br> Not when our heart is fainting <br> In unbellieving fear <br> Timen-oh, no, not then ! <br> Times are not ordered thus <br> Is planning all for us. |  | up for the lack ot worthip. Ard the man who great deiric in dying, be converion of ber cill- <br>  but it it the orraip of hic minioter, and not of try to bring them up for God. |  |  |  |  |
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|  |  | Jenny Lind or Karl Formes would be better atill. They will enjoy the discourse, too, if it is brilli-ant, or pathetic, or gracefuly pronounced. They |  |  |  | Arived tit the cornar; beone of oorre in- |
|  |  |  |  |  |  |  |
|  |  | while away a leisure hour of their dull Sabbath in good company, and they " save appearances. When the idle hour is over, they can tell you |  |  |  |  |
|  |  |  |  |  | Gerural Milistella |  |
|  |  |  |  |  |  |  |
|  |  | the "voluntary" on the organ, or in the dress of their neighbors in the adjoining pews. But |  |  | A Lie of Honour-The story of |  |
|  |  |  |  |  |  |  |
|  | about your Holy Ghost religion, and I abhor this shouting. If there is any thing in religion | what of Hm who has said, "My house shall be called a house of prayer 9" What thought |  |  |  |  |
|  | more thau the observance of rites and ceremonies, and a code of good morals, we have | have they had of an infinite owner of that house and of that service ; what thought of their own |  |  |  |  |
|  | never known it. Has not God said "He that believeth and is baptized shall be saved?willing that every son and daughter of mine | and of that service ; what thought of their own immortal souls ? Sure enough. They were so busy in worshiping themselves that they quite |  |  |  |  |
|  |  | forgot to worship Him whom all heaven delights |  |  |  |  |
|  |  | to adore. <br> III. There is a third mistake, or sin we had |  |  |  |  |
|  |  | better name it. It is the ain of him who brings all the work of the week and all his plans for |  |  |  |  |
| not be ippatient- |  |  |  |  |  |  |
|  |  | business into the house of God. How much better is such an one than those sacrilegiou |  |  |  |  |
|  |  | hackterrs and brokern who onoe oet up their |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | ing-room or his shop to church in his heart. Hemakes bargains or computes the rise in gold during the prayer, sells stock or buys produce al |  |  |  |  |
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|  |  | (eator, "rbo vere han preabed meo out of my |  |  |  |  |
|  |  |  |  |  |  |  |
| The fight will |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| shall be safe st home. |  |  |  |  |  |  |
|  |  | -1V. There ina fourth mitate- -nd aterrible |  |  |  |  |
|  |  | thooe who never "darken we door" of the |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | eternity; who make the desecrated Sabbath day of mirth and indolence, or open ungodliness. |  |  |  |  |
|  |  |  |  |  |  |  |
| Fashionable Religion. |  |  |  |  |  |  |
| early gese of Chritanity to bea Crrie: |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| of Christ Paf |  |  |  |  |  |  |
|  |  | (end coseleer ororip of the colestial temple. |  |  |  |  |
|  |  |  |  |  |  |  |
|  | gion are well ploasing to me. Kingome, | mage, every tongue its eong of praise. They ahall wormip God day and night in his temple. |  |  |  |  |
| divine principle, planted in the brasats of |  |  |  |  |  |  |
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|  |  |  |  |  |  |  |
| Yet such was the enmity of mar's ature torard |  |  |  |  |  |  |
| s, that the |  |  |  |  |  |  |
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| inf |  | $\qquad$ |  |  |  |  |
|  | vital religion. But this is a progressive ageand our religion keeps pace with all other im- |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | provements. In Oregon we can do up things inour own way. I have a password or key which |  |  |  |  |  |
|  |  |  |  |  |  |  |
| 0 compromite may be afeeted betwen. Chrio- | unlocks the hearts of nearly all persons here The pass-word is " GOLD !" Let a man have |  |  |  |  |  |
|  | plenty of gold, and he can get along well enough, and be popular, without your crying, shouting |  |  |  |  |  |
|  | and be popular, without your crying, shoutingreligion, and be called by the name of some of your daughters, and all is well. | ready dooility. Tbe old man mour toit $\mathbf{t a s} \mathrm{a}$ re- |  |  |  |  |
|  |  |  |  |  |  |  |
|  | to millions of God's holy children who have goneup to glory. God has ever kept me, and the up to glory. God has ever kept me, and the. |  |  |  |  |  |
| and pours ond me and mine. |  | people, famous or obscure, civilised or barbar invocation. Wherever men live, in certai f invocstion. Wherever men live, in certain |  |  |  |  |
| Church-You have almyt perrecuted | $\begin{aligned} & \text { ogates of hell shall not prevail against me." } \\ & \text { The holy, converted ones, everywhere, who hold } \\ & \text { out faithful to the end, are my own dear chil. } \\ & \text { Thos millions will yet ascend } \end{aligned}$dren. From my bosom millions will |  |  |  |  |  |
| ${ }_{\text {mill }}^{\text {mill }}$ By sour |  |  |  |  |  |  |
|  |  | 隹 |  |  |  |  |
| him rot 1 | sugar-coated Christianity ; and hence from mybosom all spurious Christians, who are stabbingChrist in the house of his friends. I have many, | dears or to ppoust, With trapport, or vith |  |  |  |  |
| ony that |  |  |  |  |  |  |
|  | Christ in the house of his friends. I have many even in Oregon, who have not bowed the kne |  |  |  |  |  |
|  | toen your golide image nor received your pase- to | to bear the burden of his desting. It is in prayer that he seeks when everything else faile him, sup- | pelide to liten to hem that are madet ob betr |  |  |  |
|  |  | port for his weakness, consolation in his sorrows |  |  |  |  |
|  | (ill | port for his weakness, consolation in his sorrows, hope for his virtue.-Guieot. |  |  |  |  |
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|  | The Worahip of God. | God Heara Prayer. <br> A gentleman arose in a union prayer meeting <br> nd said : "I know that prayer is all powerfu |  |  |  |  |
|  |  |  |  | Chriatians, and have drawn forth some literarymien as our defenders. A book has been written |  |  |
|  | The Worship of God. BT REV. THEO. D. CUYLER. | A gentleman arose in a union prayer meeting and said : " know that prayer is all powerful with God. I will tell you how I learned a lesson |  |  | A Puzzled Darkey. |  |
|  |  |  | ing to our natural pride, and be made to know |  |  |  |
|  |  |  |  | Thip publiation thorr that Chritianity io ginin. | The Amerian Agricalurie telita arery good |  |
|  | it is also a voorthap. It has its appointed dey,and its sacred places, for public adoration and |  | he flesh," and being "crucified with Christ."Christian Times. |  | \% |  |
|  |  |  |  |  |  | by 1812 girle <br> In November 1862, scarcely a year later, the |
|  | homge to Aimighty Gop, |  |  | Conversion. <br> Jeacibin Inelligence for the preeent month com- |  |  |
|  |  |  | Take a straight stick, and put it into thewater and it will seem crooked. Why ? Be- |  |  |  |
|  |  |  |  | , |  |  |
|  | pastor or some favorite preacher. The foremostinquiry of their minds is not, "is God in this |  |  |  |  | 992 , had an increased attendance of 3,597 girls. To the above may be added a large number of <br> evening sohools for the instruction of adults and <br> all auch persons as cannot afford time for the ac- quirement of instruction during the day. They <br> quire frequently opened through popular subscrip- <br> tion, and sometimes aided by the gratuitous belp of gentlemen and studetias who give their <br> time and attention to the instruction of the work- <br> ing clasees. <br> The consolidation of the kingdom of Italy is <br> one of the most important results which have <br> thus far attended the aspirations of the dismem- bered aationalties of Europe for which the no- <br> blest patriots had long striven and suffered in <br> Vain, but which nevertheless did not seem to ape <br> "d ling wes found who pleeed himeolf ot the hoed |
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|  |  |  |  |  | tination, seduced him inside, and while he wat there, relieved his bag, which had been left in the road, of the pig, substituting a puppy in ita place. With <br> With this last load, he then trudged on to the minieter's, accoeting him, as he had been inotruet <br>  |  |
|  |  | Sure enough, the rext letter from my friend in New York told me that my daughter had bee rought under convictions of sin, and had found peace and pardon in the Lord Jesus Chriat, " She lived a consistent, humbie, earnest er huobend, she died. The had one, only one |  |  |  |  |
|  |  |  | because they look upon God's proceedinge through a double medium, of flesh and spis that so all things seem to go cross though, deed, they are right enough. And hence it in that God's proceedings ine of man alone beingwoll diseerned, -the ejes not competent judges thotroof | with avidity. He determined to lay it aside and read only Moses, and the Propbets, and the Psalms, He felt that he had not read even theOld Tentament with self-appropriation. As he Old Teatament with self-appropriation. As benow did thic, he was confrming in his ows mind the improvions soeeived in meeding the Now |  |  |
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