

THE BLOOD—that our heak he dupon this vital fluid, ges become clogged, and do not thathe different functions of the ction, becomes thick, corrupted gall pains, sickness and disease this exhausted, our health wears—tis not assisted in throwing off blood will become choked and r light of life will forever be ant then we should keep the day free and open. And how we it in our power to put a mednely, Morse's Indian Root Pills, is and roots which grew around Nature's garden, for the health man. One of the roots from ande is a Sudofific, which opens deasted Kature in throwing out ruption within. The second is a torant, that opens and unclogs, and thus in a soothing manner, owing off phiegm, and other huppious spitting. The third is a see and double strength to the d, they draw large amounts of which is then thrown out boun water pissage, and which could in any other way. The fourth apamies the other properties of purifying the blood; the coarwhole canveyed off in great quantal conveyed off in great quantal conveyed off in great quantal conveyed off in great quantal candidate and conveyed off in great quantal candidates.

as undergoing disagreeable fermixing with the blood, which after through every vein and from the body by disease. Dr. led to themselves victory upon lions of the sick to blooming es, thousands who have been rischness, pain and anguishaye been soorched by the burver, and who have been brought of the silent grave, now stand by would have been numbered been for this great and won-Indian Root Pills. After one ten, they were astonished and itnessing their charming effects, nediate ease and strength, and in and anguish, but they at indution of the disease, which is it will be shown, especially by that they will so cleaner and at deadly enemy—will take its routh and beauty will again re-f a long and happy life will ur daya. mard Street, New York, Whote TON & COGSWELL, Halifax

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he hair."
Boston, Mass.—"It is the best moist and glossy we have neve Editor German Weekly, Boston Esq., (Trinity College,) Hartford, my hair turned from a sandy to turnally dry, but is now mofet? st, New Haven, Conn.:—"I saw a hair on a man that six weeks ago LL SPALDING'S Rosemary, and LL SPALDING, STON, MASS.
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Provincial Hieslevan.

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Whole No. 448

The Blessed Dead.

Oh happy childhood! tender buds of spring, Touched in the Maytime by a wandering

Ye have escaped the summer's sultry wing: No drought hath parehed you, and no wind Shaking the pearls of morning from your breast

Ye have been gathered ere your sweets were Ere winged passions stole into your rest To rob the heart of all its dewy store. New in the endless Maytime over head,

In starry gardens of the azure shore, Ye bloom in light, and are for evermore The blessed dead. Ye youth and maidens, dear to joy and love, But fallen midway between morn and noon, Or bird like flown, as if some longing dove

Should seek a better clime while yet 'tis June

Leaving our fields forlorn! O happy flight! Gone while your hearts are full of Summer And ignorant of the autumnal blight,-Ere yet a leaf hath withered on the bough, Or innocent rose bath drooped its dying head: Come with the virgin lilies on your brow, Ye, singing in immortal youth, are now The blessed dead.

And ye, who in the harvest of your years Were stricken when the sun was in mid air, And left the earth bedewed at noon with tears, Ye have known all of life that is most fair, The laugh of April and the summer bloom. Ye with the orange-blossoms in your hair, Who sleep in th' bridal chambers of the tomb Or ye, who with the sickle in your hand, Have bowed amid the sheaves the manly head And left the soil unto a mournful band,-Ye all are numbered in your resting land,

The blessed dead. And ye, who like the stately upland oak Breasted the full allotted storms of time. And took new strength from every gusty strok, And ye who like a vine long taught to climb And weigh its native branches with ripe fruit,— Much have ye suffered 'neath the frosty rime Which autumn brings and winters loud dispute! But now, transplanted in the fields afar, Your age is like a withered foliage shed,-And where youth's fountains sparkles like a

This have ye learned, they only live who The blessed dead.

Religious Miscellany.

The Life of Faith.

To the Editor of the Provincial Wesleyan: widely circulated. It was written by the English correspondent of the Guide to Holiness, and appeared in the December numbers, and appeared in the December numbers, and appeared in the December numbers of the Guide to Holiness, and appeared in the December numbers of the Glory. How and where they first saw Jesus, ness, and appeared in the December number of that work. By giving it a place his salvation to you in consequence, as that you breathe in that salvation.

This seems to me the only view of faith of your readers, and oblige

Christ liveth in me; and the life which I now life in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." But, you ask, " Does not every Christian live a life of faith?" Certainly not, in the proper sense of the word. All begin to live by faith when they trust in Christ for the remission of sins, and that is accordingly effected. But how few persist in the life of faith by trusting in Christ for that which was the chief object of his manifestation,-the destroying the works of the devil .- the taking away our sins .- because in him there is no sin?

The faith of many Christians is a very rational thing. It secures the inferior and introductory part of the spiritual life, the cancelling of guilt, and leaves the great work of that life-the restoration to the image of God-to be accomplished anyhow, and to is no matter of course. It will not come to us merely as a result of having been children of God, without further efforts of ours. Simply attainable indeed it is, but is to believe constantly and imperishably .--Do not, then, give yourself to God, and say, "I wish I knew if I were accepted," and call that faith. Faith! it is the mere mockery of the word, and it is here that the great eret of our unconquerable sinfulnes lies. For self-consecration, unless firm in the conidence of acceptance, becomes, after a while, dispiriting work; and, when the impulse which served to it has passed away, it is but

believe, or we shall not be established. In this believing consecration of yourself unto God is the beginning of the steadtast are weary and dispirited; when, through this quiet and cherished seclusion. life of faith. This is what our Lord means mere nervous weakness, you feel tempted to when he says: "Thou shalt love the Lord irritation and fretfulness. Faith can just as thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." For, Duzzla and with all gour as in that of cheerfulness; and faint not gover! Now all tears, except those of joy, thy strength." For, puzzle as you may in the time of temptation; for still you live were dried! Whilst Martha is preparing over the exceeding broad command, you by faith. Lay hold on Jesus and keep hold; the evening meal, the gentle spirit of Mary cannot make it broader than this. The unfor the temptation will continually return. Prompts a more significant proof of her present moment, yield,—yield through Jesus; and, if he has ceased to be God, you will remain unaccepted. Believe this; for it is the whole mystery of faith. Such a surrender needs no aumrender needs no n surrender needs no animal excitement, no and the security of that resurrection from sin and the security of that resurrection from sin the believers sould not long survive. The first time I galow chaples, in looking after native concluding the same road of destruction. You deserve Supplied with only a handful of parched verts, and in rendering effectual assistance saw her in her sickness I was convinced. flight of enthusiasm, no strength of effort. the believers soul: "I am the resurrection sured gifts.

courage, and the alternatious of the animal to feel the complete adaptation of the salva-

You are become one with him, and he uses affectionate friend, you merely as a medium of his own life. This is the life of Jesus being made manifest in your mortal body. You, in your own proper nature, are dead,—crucified Bethany the Sabbath before the is a record of such lowly, pious deeds, and if he had ever read the Koran? The an-ingly, disappointed and chagrined, he went V with Christ. It is Christ now that lives in vou. Do not ask, therefore, how you can obey, but how you can help doing so if ocey, but now you can help doing so it.

Christ lives in you. Do not ask how you can be otherwise, can be holy, but how you can be otherwise, if Christ live in you. It is not you who do or are anything. You are utterly helpless They number some twenty families, with or are anything. You are utterly helpless and sinful. But there you are dead -dead groups of palm-trees surrounding the humremember; and it is Christ, in all the

he failings of nature, and all the fierceness by which you hold Jesus that saves you, posure to the southern sun; and towards the save you unless you held him. Do not, of the Dead Sea with the plains of Jordan.

again, separate faith and its results. The "Below, dim gleams notion of faith, in my own mind, is generally that of breathing. Now I do not breathe and expel air to enter my lungs a few minutes after. It is true that the rush of air is a consequence of having breathed. But DEAR SIR,-The following letter on the the act and the result are so instantaneous widely circulated. It was written by the let it be with faith. It is not so much that

in the Provincial Wesleyan you will, I that properly glorifies the Saviour, because lation of Israel." These children of Zion. have no doubt, confer a favor on many it is the only one that supposes his absolute willingness to save. In proof of this, take an example from Scripture—the woman who My Dear Friend,—"I am crucified with Christ; nevertheless, I live, yet not I, but Christ lives the live of the pear of Jesus to save her. It was a necessity of Christ lives the live of the pear of t his nature that healed her. Because we can no more believingly touch Christ, and Christ, a object in the sun's rays, and not find sunlight thrown upon it. In the instance named, the will of Christ to heal appears such an essential of his nature, that, were it not a paradox, we should say the healing was inoluntary. Think much of this. It is, perhaps, the most wonderful instance of the essential, necessitating love of the Godhead unselfish, bestow the widow's mite or the that we have in the whole Bible, and the thought of it will greatly help that constan-Martha, and their brother Lazarus. Our cy of faith by which you must live. You have not to enlist the will of Christ on your behalf. The will he already has doubly pledged to you by the truth of his promise, and by the necessity of his ever-blessed

nature. Now, dear friend, do you understand a little better the subject of practical holiness? follow as a matter of course. O, holiness I have tried to explain to you its nature, with the means of acquiring and retaining it. The nature is simply the unreserved last point upon you, because you will meet

instance, with which St. Paul directs us to "cleanse ourselves from all filthiness of the flet these goings forth of your spirit be very frequent, if you would live by him. When God says, "My son, my daughter, give Mg death; and that, instead of torturing, you was written in Arabic; to know the meaning was not necessary, as the virtue lay in hearing and remembering the words of the Come out from among them, and be ye you feel your own ignorance and inability to thine heart "-" a broken and a contrite which, coming from a tender and delicate sacred book. separate, saith the Lord, and touch not the unclean thing, and I will receive you,"— is your wisdom. When you are oppressed making a perfect surrender of yourself to with the fear or the consciousness of having what they considered extravagance in Mathematical property is time neart — a proken and a contribution of the neart — a proken and a contribution of the contribution of the find a tender and defloate sacred book.

At least, the third, the fatal day that was been discipled which the fear of the proud and haughty despot, who, for the hour, was lord of the ascendant.— suppose with what intense anxiety they

fulfil the sacrifice which the surrender im- I trust I have not tired you by so often alone; . . . the poor ye have always with Gopi Nath's wife, he made a special appeal nounce Christ, and embrace the faith of plies?" You are not to do it at all. That insisting on this near union between the soul you, but me ye have not always." He also to her. Through God's grace at that try- Mohammed—evidently concluding that it s just the point. Listen: "I am crucified and its Redeemer. I do so because I know assured him, that her peculiar affection and ing moment, she staggered not in her faith, would resound more to his own glory, and with Christ. I live; yet not I." You, how necessary it is, in suddenness of temp- respect should embalm her name and confrom the moment you give yourself up tation, or weariness of spirit, to be able with tinue as a grateful perfume in future ages her husband, replied, that she "was ready making converts of a Christian minister, wholly to Christ, and trust him to the uttermost, have no longer a separate existence.

the rapidity of thought, and with less than its effort, to flee to "Our Life." Ever your Good deeds performed from Gospel moand the profession of His name; and that

Crucifixion.

To this day, the traveller through Pales-Then comes another question, not less it as the spot so sacred and noted in the Christ?" anxious,-" How am I to maintain constant- Gospel story. It is now a wild mountain y this close union with Jesus through all hamlet, the last collection of human habitations, before the desert hills that reach Jeri of temptation?" This would, indeed, be cho. High in the distance rise the Perman difficult to answer, did the just live by any. mountains, the foreground descending into thing but faith. But, as they do not, and as faith is equally independent of nature around are now uncultivated, and covered indeed be alone secured, by the faithful and and temptation, the question is easily dis- with wild flowers and rank grass; but we steady labors of a pious pastor. No people posed of. For just consider what faith is. can easily imagine the deep and quiet beauty am jealous lest we sometimes separate the of the spot when the home of Lazarus and afford to be without a regular settled pastor. act of faith and its object. This, if done in his sisters Martha and Mary was here. More is lost every year in their destitution the least degree, is just so much departing Defended by the Mount of Olives on the than the cost of a minister's support. But from our one Saviour. It is not the hand north and west, it enjoyed a delightful exbut Jesus himself; though he would not south-east there stretched a magnificent view

"Below, dim gleams
The sea, untenanted by aught that lives,
And Jurdan's waters thread the plain unseen."

This quiet Judean village was the sanctuary of three precious holy hearts, and none can tell, but were probably among the must have been truly "joyful in their king," and we have often wondered why a character so lovely as Lazarus was not with the Christ, and this other be left behind and not receive healing, than we can place an alone at his quiet village home? But "to every man there is a work." Some are selected for bold standard-bearers of the cross; some, like Paul, to confront face to face the boasted wisdom of the world; some are Levites in God's holy temple; whilst others, the meek and gentle, resigned and

uncostly cup of cold water. In part of Simon's house lived Mary and Lord had a number of friends here. He had likely cored Simon the leper of that noisome distemper, and here too the Master comes. He prayed, and Lazarus came forth from the grave. Once more, he walks forth in the land of the living. What must have been the cry of wonder and gratitude which was heard in that lonely graveyard-" This our brother was dead and is alive again; be

was lost and is found"!

But the scene is changed again. It was dedication of yourself to God. This is acthe sacrifice to gain it must be unreserved, and the grasp that wields it unfaltering. "I live by faith." Think of the term. What constancy of being it involves! We do not call that life which exists a moment and then dies. Life is an active, conscious, and the dies. Life is an active, conscious, and the dies. Life is an active, conscious, and the dies which exists a moment and then dies. Life is an active, conscious, and the grasp that wields it unfaltering. "I purpose and imagination into a thing of experience and influence,—when, laying hold of an infallible promise, you believe you are infallible through Jesus accepted. It is retained by realizing the incessant, boundless Saviour that Jesus is. I want to press this For two months the Saviour had taken shelllast point upon you, because you will meet with some moments of fierce satanic assault, in which wou will be terrated to unclass in which you will be tempted to unclasp your hold of that uttermost Saviour; and many more, perhaps, made up of little degrees of unguardedness, in which this world his way to the feast. He was completing may almost insensibly relax, and you are only made aware that heavenly life is fainting only made aware that heavenly life is fainting turning aside from the highway spent the up to your own dying life. But, mind, this need not be. It is a glorious truth that the too uninfluential in its effects. We must believing spirit need never, for one moment, be separated from its Saviour. Do not, and more endeared to him. Night after shame; this is downright blasphemy. God then, be cast down in the hour when you night, during the memorable week, the last never makes Kaffirs (Christians being called

What a welcome guest to that home, con

not be forgotten or unrecompensed by HIM would make her change her mind." our Saviour in the pious family at Bethany. vently," and loving Jesus more than all! ble dwellings, and here and there an olive, Friend—receive Him as the Guest of your allow you three days to think over the mat-quence of the arrival of the gallant, and Guest of your allow you three days to think over the matmighty, transforming energy of his spirit, who now lives, and breathes, and acts, in spirit, who now lives, and breathes, and acts, in spirit, almond, the fig and the pomegranate. This soul, and you may joyfully exclaim, when per help in studying the Koran. At the per help in studying the Koran at the control of the con Arabic name of Lazarus, and thus identifies "Who shall separate me from the love of expiry of these, I shall send for you. If sued out from the fort to attack the rebels.

Watching for Souls, The highest temporal prosperity of any however poor, and the poorest the least, can with a far higher good, that is directly consulted in the settlement and support of a minister. Worldly prosperity is to be regarded only in subserviency to eternal interests, and because "godliness has the promise of the life that now is, and of that which is to come."

The great end sought is the salvation of each beloved by our Saviour. We love to the soul. The faithful minister appreciates linger around such a home—Mary, Martha, and Lazarus were all three partakers of the He knows moreover that it is in a lost condition, and every hour exposed to eternal death, and he sees, also, the criminal indifference of sinful men to this guilt, condemnation, and coming destruction. He is on this account aroused to put forth his highest energies to rescue lost souls. They are all about him, and he must, as far as practicable, adapt his labors in the most likely manner to serve them all. The careless are to be loudly warned; the anxious plainly directed; the ignorant clearly instructed; the desponding judiciously encouraged; the presumptuous pointedly rebuked; and the backslider effectually reclaimed; and then Christians in all conditions are to be taught stimulated, strengthened, directed, confirmed and perfected. The soul is to be kept constantly in view, and he must labor for it till the last hour, and then in earnest prayer commit it to God, that as it is now to be disembodied, so it may be sanctified and glorified .- Prof Hickok.

Religious Intelligence.

Dr. Duff on India "Native" Martyrs.

(Concluded.)

At length, however, they did reach the lips." Maulavi, who had taken possession of a European garden house. There he was seated, like on a throne, surrounded by men with drawn swords. Then followed a notaas possible in Gopi Nath's own words:

Maulavi - Who are you? Gopi Nath-What was your occupation? G .- Preaching and teaching the Christian religion .-M.—Are you a padre? G.—Yes, sir. M. Was it you who used to go about reading and distributing books in streets and villages? G .- Yes, sir; it was I and my catechists. M .- How many Christians have you made? G .- I did not make any Christians, for no human being can change the heart of another; but God, through my instrumentality, to the belief and profession of His religion, some thirty or forty.

On this, the Maulavi lost his temper, and exclaimed in a great rage. "Fy, fy; shame, is the only true religion."

not perverted any one; but, by the grace of

Faith may be defined as the very absence of effort,—the simple sinking arms which are beneath and sround you. Faith is gloriously independent of frames and feelings; for it lives on Christ, and not on sensibilities; and unmove.

Supplied with only a handful of parched grain in the middle of the day, and a single he were dead, yet shall be live." Here is the life of Christ brought into the soul by faith And "He that liveth and believeth in me, though in our finitiations. The Lord spare doily in our finitiations. The Lord spare do Christ, and not on sensibilities; and unmov- inviolably secured by continued faith.— the fragrant, delicious odor. And what con- in the same manner, and your children shall assailed them, threatening to take away their

you do not understand all it may include, And do this till that life's last triumph over, relieve them, for notwithstanding all his pre- you and your family. As a friend, there- known cause or other, did not send for occupied by vicars-apostolic. To these are you do not understand all it may include, you are not, therefore, qualified to make it. I dare say it comprehends a great deal more than either you or I understand. But we can both enter into the spirit of it, and the detail will unfold itself long as our probation shall last. Christ demands a hearty consecration in viell, and he will teach as what that involves in act.

But then comes the anxious guestion, How am I to walk in the obedience and I live by the Father, so he that eateth me, fulfil the sacrifice which the sacrifice which the surrender imfulence and fulfil the sacrifice which the sacrifice which the surrender imfulence and fulfil the sacrifice which the sacrification in the sacrification in the sacrification in the sacrifica

> who values a cup of cold water given in H1s Evidently taken aback by so unexpected fast perseverance in witnessing a "grand M will remain until the Great Day of account. swer was, "Yes, I have." "Ah," said he, away, denouncing instant and summary ven-This is a brief sketch of an evening with "but you could not have read it with a view geance. to be profited by it; you can only have But his cruel and despotic reign was

was at no great distance.

herce Mussulmans with drawn swords, Gopi and sufferings-strengthened them to make Nath says-"I raised my heart in praise a full and open confession of His blessed and adoration to the Lord Jesus Christ, for name and religion before the enemy-and, having given us grace to stand firm in the finally, so unexpectedly delivered them from asylum, under pretence that their father was trying hour when our lives were disposed the very jaws of Satan. of, and to overcome all the temptations | There he soon heard of the horrible which the Maulavi could hold forth. Re- death to which his old benefactor, Mr. Here is a father smitten in his dearest affecblessed Lord for counting us worthy to suf-

fer for His name's sake." going the most cruel death.

When engaged in this exercise, the grim | sketch.

ble interview, which I shall give as nearly and who in his torment, could neither sit, pean Protestant ministers by the arch-priest be questioned. The family of to her through life.

such); but you, Kaffirs, pervert the people. Some the people is the wonder, Gopi Nath had for years been light only true religion. Some the words affection—the religion of Mohammed, which we follow, afflicted with a cerebral affection—the religion. The words affect who was soon to die, and the people is the people is the people is the people. Some the people is the words was in this case. For, to add to the people is the house of God, and was thankful to be have nobly proved that they were ready to the people is the words affect with a cerebral affect on—the religion. sult of over-strained and unceasing mental Let us, then, in all this see wherein the ling to a sick niece who was soon to die, and M.—How many Mohammedans have you energy that knew no repose. And previous- true hope for India lies. See what Chris- who died happy in God. I was at once perverted to your religion? G.—I have ly, the least direct exposure to the sun, or tianity did for Gopi Nath and his family and struck with her venerable appearance, and over-exercise, was wont to heighten his fellow sufferers! See what the want of also with what I may call her timid piety. God, about a dozen Mohammedans have sore malady. But now, as he himself re- Christianity has done for the high-caste I went frequently to see her, her conversareserved dedication of yourself to God, then, or the temptation will continually return. Prompts a more significant proof of her turned from darkness unto the glorious light marked, singular to say, "notwithstanding Sepoys! When will our nominally Christian was always spiritual, she would never the marked, singular to say, "notwithstanding Sepoys! When will our nominally Christian was always spiritual, she would never the marked, singular to say, "notwithstanding Sepoys! When will our nominally Christian was always spiritual, she would never the marked, singular to say, "notwithstanding Sepoys! When will our nominally Christian was always spiritual, she would never the marked, singular to say, "notwithstanding Sepoys! When will our nominally Christian was always spiritual, she would never the marked, singular to say, "notwithstanding Sepoys! When will our nominally Christian was always spiritual, she would never the marked, singular to say, "notwithstanding Sepoys! When will our nominally Christian was always spiritual, she would never the marked, singular to say, "notwithstanding Sepoys! When will our nominally Christian was always spiritual, she would never the marked, singular to say, "notwithstanding Sepoys! When will our nominally Christian was always spiritual, she would never the marked, singular to say, "notwithstanding Sepoys! When will our nominally Christian was always spiritual, she would never the marked, singular to say, "notwithstanding Sepoys! When will our nominally Christian was always spiritual, she would never the marked, singular to say, "notwithstanding Sepoys! When will our nominally Christian was always spiritual, she would never the marked will be the is the whole of what he requires, and this he does require, and this you may, in the does require, and this you may, in the present moment, yield—yield through la
The devil gets used to your latth, and will grantage, and its uepth. She came bearing to say, nowinstanding spenys? When will our nominally chieve with the requires, and its uepth. She came bearing of the gospel.

The devil gets used to your latth, and will grantage, and its uepth. She came bearing of the gospel.

The devil gets used to your latth, and will grantage, and its uepth. She came bearing of the gospel.

The devil gets used to your latth, and will grantage, and its uepth. She came bearing of the gospel.

The devil gets used to your latth, and alabasion of the gospel.

Hearing this, the Maulavi's face became posure to the sun and hot winds—our heavier of the sun and hot winds—our

ed, immovable by sinking of the animal courage, and the alternations of the animal courage, and the alternations of the animal to feel the complete adaptation of the salva
The cathedral of Berlin, the construction lives, if they did not instantly become Mo
Strive, as a further encouragement to faith, stitutes the value of this tribute? She gave be taken into slavery."

The cathedral of Berlin, the construction lives, if they did not instantly become Mo
of which is to be shortly resumed, will cost, it construction of the salva
the Lord the best she had. Are we willing

to sacrifice her life in the Lord Jesus Christ and his family, than merely to put them to tives, although unknown to the world, will no inducement which he could hold out ever, now seemed exhausted, by the resolute refusal of the poor sufferers, and their stead-

> Reader! take "that same Jesus" as your tence was this :-" Well, out of pity, I will day the sixth of their confinement, in conseyou then believe and become Mohamme- After a severe conflict, the latter was totally dans, all right and good-it will go well defeated; and, on the following morning with you. But if otherwise, your noses, before daybreak, the enemy retreated, and ears, and hands, must be cut off, according abandoned Allahabad with so much precipito the original sentence." On which Gopi tation, that they left their prisoners behind Nath remarked, "It is all in vain; there is -unslaughtered. Soon were Gopi Nath, no occasion to wait so long; for, while God his family, and the other Europeans, deliveris pleased to continue His grace to us, we ed-escaping like birds out of the cage of will not renounce our faith. And as God's the fowler. And soon were they secure grace never fails those who trust in Him, it within the fort, and cherished in the very were better for you at once to order our lap of Christian kindness. Then did they heads to be cut off." To this the Maulavi joyously unite with their missionary bremade no reply; but made signs to his at- thren, and others, in praising and magnifytendants to take them off to prison, which ing the name of their faithful, covenantkeeping God, who had so wondrously sus-While on the way to prison, guarded by tained them amid such complicated trials

> > whom he himself had raised from obscurity, God in his house!" and placed in a position at once lucrative On reaching the place of imprisonment, and honourable-and who now repaid the they were surprised and saddened to find generous kindness by treacherously betrayalready there several other native Chris- ing his master, and reading passages of the tians who had been caught on the preced- Koran over him, as the warrant for putting ing day-a British officer, covered all over him to a cruel death. There, too, he heard with festering wounds, and another English of the total destruction of the mission programment with his wife and five children, perty—church and schools, with mission tion among the Methodists of St. John, N. two or three of the latter being grown-up house and furniture, and library of valuable B. Often have I heard some of them, espedaughters, all of whom had to submit to in- works-all completely destroyed; and, as cially the older branches of the Methodist sults and indignities from their unfeeling the time when it might be safe to return to family there, speak of his laying the foundkeepers. After mutual converse, Gopi the station seemed far distant, he availed ation stone of the good old Germain Street Nath proposed, that as they were doomed himself of the offer of a free passage in one Chapel, and of other interesting services to die, they had better unite in prayer, and of the government steamers, to Calcutta. held by that honored servant of Christ. cast themselves on the guardian care of Here he had been for the last three months; When he left the provinces he came to Ber-Him who could deliver them from the mouth and, from his own lips, I have again and muda, furnished with a letter of recommendof the lion; or if that was not His will, again heard the affecting narrative-of which ation from the venerable Col. Bayard to the could render them triumphant when under- I have endeavoured by the omission of many Governor of these Islands. It is stated that minute details, to furnish a compendious he found one Methodist at Hamilton, and

> > Our lips were thus truly closed, but our when the truth of God is concerned, his notice is Mrs. MARTHA HODGSON. She in the stocks-and seizing his wife by the Apart from the thousands in Tinnevelly, and The late Rev. Wm. Wilson also chose a forehead, the impression of which will cling martyrdoms at Delhi, Bareilly, and Futteh- with Methodism. ghur, ought for ever to silence the wicked For a long time the Methodist Preachers The bodily sufferings and mental agonies stander! And then, think of Gopi Nath's found a home under this hospitable roof. of all now became unspeakably aggravated. wife! She, too, was as brave of heart as Between 30 and 40 years ago Mrs. H. was The wonder is that Gopi Nath was enabled her husband for the testimony of Jesus! appointed a Class-leader—an office which to survive for a day. For, outside with his She too, was ready to be taken from her she continued to hold until her death. It feet fast in the stocks, he was exposed with- husband and children, and lay down her life pleased God, however, to deprive her some out any shelter at all, barcheaded to the rather than repudiate the faith of Jesus, her years ago of her hearing. This to her was a blessed Lord and Saviour. There is hope, great trial. It was with great difficulty that blazing sun and hot winds.
> >
> > If ever the promise, "The sun shall not then, for India's daughters. Some of them she could hear anything that the Minister smite thee by day," was literally verified, have already paid the penalty of their lives said in the pulpit, yet she always frequented

The cathedral of Berlin, the construction Jesus. I was then in another part of spirits, it rests immutably on its immutable rock. O, begin to believe immortally now.

Take any promise you like,—the one, for

Missions in India. As everything relating to the introduction and spread of the Christian religion in any form in India is of great interest to the to refer to the Roman Catholic Missions in the east. We find in the Madras Directory

ublicity to stir t	p the P	rotestrnt	Churche
greater activit			
VICABIATES.	Bishops.	Priests.	Cath. per
ladras,	1	18	44,48
vderabad,	1	6	4,00
isagapatam,	1	15	7,13
ondicherry,	1	53	100,00
lysore,	1	16	17,11
oimbatore,	1	11	17,20
ladura,	1	87	140,00
uilon,	1	16	49,20
erapoly,	1	439	228,20
langalore,	1	24	30,48
ombay,	2	33	17,100
gra,	1	25	20,00
atna,	1	10	3,400
estern Bengal,	1	12	15,000
astern Bengal,	. 1	6	9,000
va and Pegu,	1	11	5,30
alayan Peninsula	, 1	23	5,400
am,	1	12	4,900
iffna,	1	17	60,000
olombo,	2	18	90,000
	-		School Septiment
Total,	22	802	268,656

Romanism. Romanism is a terrible tyranny, and in this respect it never changes. It is to-day, in Austria, what it was in the dark ages. The Colleges and the Press are in chains. Freedom of religious controversy does not exist." A correspondent of the New York Observer, writing from Austria, says: "The intolerance of the clergy is extreme. A merchant of Tyrol, on returning from his travels had brought a Bible into his house. The curate learning this fact, went to the merchant, and demanded this copy of the Scriptures. On another journey, this same individual brought a second copy of the Bible. Then the priest not only seized the book, but he took the four children, and by the help of the police, put them in an orphan unworthy to direct their education! What will honest people think of such conduct?

Obituary Notices.

only one. He soon, however, was permitted jailor, highly offended, rushed forward, and And surely it is not possible for any one to see success attend his ministrations, and violently kicking Gopi Nath on the back, to peruse it without sensibly feeling that it ultimately many arose to call him blessed. sternly commanded him to desist—adding, furnishes a signal illustration of the triumphs A few of these remain unto this day: the that if he prayed properly in the name of of Divine grace. Naturally and constitu- greater part are fallen asleep. One of his Mohammed, he might pray as long as he tionally, he is just as weak, timid, and cow- spiritual children has recently been taken pleased. On which Gopi's own remarks is: ardly as any other native of Bengal. But home. The subject of the following brief hearts were still in communion with God, faith renders him bold and fearless as a lion. was brought to God under the Ministry of who regards the motions and desires of the His entire demeanor throughout, and espe- Joshua Marsden between 1808 and 1810heart more than the mere utterance of the cially the calmness and fortitude manifested the exact date cannot be ascertained, nor by this native Hindu minister, when under are the circumstances of her conversion Perceiving that Gopi Nath's words cheer-trial and condemnation by an arch-priest known. But the genuineness of a convered his fellow-captives, and that his attention and arch-tyrant of Antichristian Moham- sion which issued in strong attachment to served somewhat to relieve the poor officer medanism, may well bear comparison Methodism, and in entire devotedness to whose wounds had become putrifying sores, with any of the more notable trials of Euro. God during the space of fifty years cannot nor stand, nor lie down on the bare ground, and arch-tyrants of Antichristian Popery. was a member seems to have been brought the wicked jailor resolved to separate him And is not this matter for adoring thankful- to God almost in toto at the same time. It from his family and all the rest. To this ness? Away, then, with the foul calumny was one of those scenes that were frewe are christians. M-what place do gratuitously cruel change, some resistance of godless politicians and mere men of the quently witnessed in the early days of Mewas made; on which a body of rebels feil world—that there never has been a genuine thodism. In 1812 the Rev. Joseph Dunupon them with weapons-dragging Gopi native convert in India! or that all native bar married into this family-his wife was Nath himself outside, and fastening his feet converts are alike hypocritical and insincere! a step-daughter of the late Mrs. Hodgson. hair of her head-knocking it against a the hundreds or the scores elsewhere, the partner from the same family. I believe all brick-and inflicting a severe wound on the case of Gopi Nath Nundi, and of the actual the sisters died in the faith in connexion

the 22nd of Nov. last she fell asleep in