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Whole No. 427.

Is it so?

Is it so—no it is not?
My soul, thou may'st not linger here;
The day is passing, night is near;
Arise if thou hast ought to do,
And keep the solemn end in view.
What hast thou done for God to-day?
It naught, begin without delay.

Is it so—no it is not?

Though earth looks bright, earth cannot last;
Its joys, its hopes are fading fast;
Though friends smile round thee in their bloom,
Hast thou no treasure in the tomb?
Though health expands thine every breath,
Hast thou obtained a lease from death?

Is it so—no it is not?

Is there a coming judgment-day?
When all the saints in bright array,
To their immortal bright abode,
To meet their Saviour in the sky,
To hear from God's eternal Son,
These heaven-inspiring words, Well done?

Is it so—no it is not?

That those who've lived for self while here,
In that great day of wrath, appear
Not with Christ's friends, but with His foes?
Ah, lest thou share the doom of those,
Who, God forgetting, share their woe,
Awake, arise, ere it be so.

—American Messenger.

M. A. W. C.

Jerusalem.

Jerusalem! how the world starts the
mind with a thousand associations of
the past! Yet here have I spent a week,
re-creating, examining, trying to be satisfied
and informed. The subject is immense—
Every variety of scene and event is cluster-
ed here. Prophets and kings have connect-
ed themselves here with imperishable memo-
ries. Here the Lord of Glory appeared to
struggle beneath the burden of human flesh
and human condemnation. His miracles
and teaching, his sufferings and his triumph,
have crowned the spot with everlasting im-
portance. Centuries have gone, but the
fest of innumerable pilgrims still stand with-
in the gates of Jerusalem. Some of the
locations of the Lord's relations here may
be doubted, but the grand general impres-
sion never be. The Mosque stands where
he walked in and out among the courts of
Temple, but it stands as a guard over the
very holy place, and perpetuates the identi-
ty of it in all its aspects and relations.—
The Mount of Olives still towers up in
beauty opposite the side of Moriah. There
is but one road which descends to the
Temple, and that road is just where
Jesus was when he beheld the city and
wept over it. No one can look upon those
immense stones which remain in the walls
of Solomon's Temple without exclaiming,
like the disciples, "What manner of stones
are these?" Their size excites wonder to
this day, and their purity marks them
as an aspect of heavenly edifice when
they stood in the first glory of such a
construction. I have wandered over all
these scenes from day to day. I have climb-
ed the height of Olivet in the early dawn,
to watch the rising of the sun upon Jerusa-
lem. I have sat upon its summit for hours,
contemplating the city as it lies like a
model before the eyes of heaven. I have
reclined on the bosom of Gethsemane,
beneath the shade of its ancient
olives. I have roamed over the height of
Zion, "ploughed as a field," and down to
the calm Sion, sleeping in its cradle in
the valley. I have passed hours in the
Church of the Holy Sepulchre, now mean
and empty, but which once stood in
the height of Olivet in the early dawn,
to watch the rising of the sun upon Jerusa-
lem. I have sat upon its summit for hours,
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and empty, but which once stood in
the height of Olivet in the early dawn,
to watch the rising of the sun upon Jerusa-
lem.

A Beautiful Sentiment.

Shortly before the departure of the
lamented Heber for India, he preached a
sermon which contained this beautiful
illustration: "Life bears us on like the stream
of a mighty river. Our boat at first glides
down the narrow channel—through the
playful murmuring of the little brook
trees and their blossoms over our young
heads; the flowers on the brink seem to
offer themselves to our youthful brows; we
are happy in hope, and we grasp eagerly at
the beauties around us—but the stream carries
us on, and still our hands are empty. Our
course in youth and manhood is along a
wider and deeper flood, and objects more
common, and break his neck; another
at the moving pictures and enjoyment and
industry passing us; we are excited at some
short lived disappointment. The stream
bears us on, and our joys and griefs are
alike left behind us. We may be ship-
wrecked, we cannot be delayed; whether
rough or smooth the river hastens to its
home, till the roar of the ocean is in our
ears, and the tossing of the waves beneath
our feet, and the land lessens from our eyes,
and the floods are lifted up around us, and
we take our leave of earth and its inhabi-
tants, until of our further voyage there is
no witness save the infinite and eternal!"

Faggots for Heretics.

The Abbot church in London has a fund
bequeathed to it in the dark days of per-
secution. Its specific purpose, was to purchase
faggots, not to warm the cold or prepare
food for the hungry poor; but to burn heretics.
Some centuries have passed and the
supply has so far exceeded the demand,
that there is no more room for storing a way
for the abundant faggots. The Trustees of
the fund it is said, now give away the proceeds,
to keep alive the poor, and comfort and save
the very class that a different age had con-
signed to the stake. Such a change of sen-
timent and practice is certainly indicative
of progress in the right direction. If the
time has been when Protestantism has per-
secuted, let us thank God that better days
have come. It is not true that the Romish
Church has ceased to persecute, and judging
from present appearances she never will.—
In all places where she has power, she is
armed to annoy those she cannot convert,
and every year brings us the facts in proof
that the old-time with worn-out teeth is
gnawing his gums as spitefully as ever.—
But we trust the day of faggots for heretics
is gone forever.—N. Y. Observer.

A Good Reply.

A lady had written on a card, and placed
on the top of an hour-glass in her garden-
house, the following simple verse from the
poems of J. Clare. It was when the flowers
were in their highest glory.
"To think of summer yet to come,
That I am not, shall be to bloom
From dust that I shall be!"
The next morning she found the follow-
ing lines in pencil, on the back of the same
card. Well would it be if all would ponder
upon the question—act in view of, and make
preparation for, an unknown state of exist-
ence.
"To think when heaven and earth are fled,
And times and seasons o'er me dead,
That I must die no more;
O, where shall I spend eternity?"

Affiliated Methodist Bodies.

The affiliated Methodist bodies, through-
out the world, present at this moment a spec-
tacle of evangelical catholicity and moral
power. Methodism, thus related, has
become a sort of universal Church. It is
present in, at least, all the great outlines
of the world; it has, in all its range, the same
theology, and substantially the same reg-
imen. The late Wesleyan Conference, at
Liverpool, presented a striking illustration
of its unity, in the assemblage of representa-
tives from its great points. On the same
platform sat Drs. Simpson and McClintock,
from the United States; the venerable
Waugh, from the Irish Conference; Dr.
Cook, from France; Dr. Stinson, from
Canada; Rev. Messrs. Churchill and Pick-
ard, from the "Eastern Provinces of Amer-
ica;" Rev. J. L. Waugh, from Australia.
And never in their history were these
widely spread bodies more intimately and
affectionately bound together in the unity
of the spirit, than when, after the final dis-
cussion of the late Conference their repre-
sentatives clasped each other's hands and part-
ed with mutual benedictions. What is
God wrought through this marvellous evan-
gelical movement called Methodism! Who
can estimate its moral capacity and respon-
sibility! How should its responsible minds
guard its purity and its destiny! Looking
at both its domestic and missionary terri-
tories and results, we do soberly consider it
the most responsible body of Protestants
now on the earth—no national Protestant
Church, even, backed by the power of
thrones, bear a heavier responsibility for
the fate of the Gospel in all the earth. Let
her, then, put on "the whole armor of God,"
and lead on her hosts to the spiritual con-
quests which the outstretched land of
God beckons her.—Advocate's Journal.

The Church Bell.

Mr. Beecher, in a letter from the country,
pays this exquisite paragraph: The bell
from yonder steep sounds out suddenly
through the storm-washed air. What does
that sound mean? To the bell, rattling.
To the mechanical philosopher it means the
vibration produced upon the air. To the
watchmaker it means twelve o'clock—noon.
To the laborer it means rest and food. To
the school-boy it means release from a living
tomb. To the nurse it is the hour for ap-
pointed medicine. To the impatient bride-
groom it is the hour of wedding. It is the
whisper, however, and the sexton cracks his
whip. It means separation and heart-
pangs to those aboard the cars. That bell-
stroke means that it can make a man feel
and think. It bears back the thought on its
waves, and strands us upon the shores of
childhood. It opens the door of tears or
of smiles, of joyful remembrances or of sad
ones. It reaches toward the feelings. Those
who hear it, and the sexton cracks his
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Divine and Human Co-Operation.

Man, says Hugh Miller, "is a fellow-
worker with the Creator. He is a mighty
improver of creation. We recognize that
improvement which adapts nature more
thoroughly to man's own necessities and
wants, and renders it more pleasing both
to his sense of the aesthetic and to his
material senses also. He adds to the beauty
of the world, which he inherits from his
charge, to the delicacy and fertility of the
fruits; the seed of the wild grass becomes
corn beneath his care; the green herbs grow
great of root or bulb, or bulky and succulent
of top and leaf; the wild produce of nature
is domesticated; which to these ornaments
break their disks and multiply their
petals; the harsh crab swells out into a
delicious, golden-ripened apple, streaked
with crimson; the productions of his kitchen-
garden, strangely metamorphosed to serve
the uses of his table, bear forms unknown
to nature; and occult law of development
detaching in him with the change of
instinct and ability, and they are regenerated
under his surveillance.

Bearing Crosses.

The Crusaders of old, we are told, used
to bear a painted cross upon their shoulders;
it is to be feared that many among us take
up crosses which sit just so lightly; things
of ornament, passports to respectability,
a cheap exchange for a struggle we never
had. But let us not deceive ourselves. None
ever yet entered into the kingdom of heaven
without tribulation; not, perhaps the tribula-
tion of fire cross, of rebuke or blasphemy;
but the tribulation of a bowed spirit and a
humble heart; of the flesh crucified to the
spirit; and the conflicts with the lower
nature; and, therefore, if our religion be
of such a pliable and elastic form, as to have
cost us neither pains to acquire, nor self-
denial to preserve, nor effort to advance, nor
struggle to maintain holy and undefiled, we
may be assured our place among the ranks of
the risen dead will be with that prodigious
multitude who were perished in their own eyes,
yet were never washed from their eyelids.
—Rev. Dr. Moore.

Let Prejudice Yield to Reason.

When we require you to let prejudice
yield to reason, we mean that demonstrative
evidence should always prevail over appear-
ance. The equity of this precept is self-
evident; yet perhaps it may not be im-
proper to show the necessity of obeying it,
in order to engage our conduct more closely to
it. Men are contented to that labor which
finds out the truth requires. Yet men love
knowledge. From the combination
of these two dispositions ariseth their
propensity to prejudice. A man who yields
to prejudice, frees himself from that labor
which a search after truth would require;
and thus gratifies his indolence. He flatters
himself he has obtained truth, and so he
satisfies his desire of knowledge. We must
guard against this temptation. This is the
first sense of the precept. Let prejudice
yield to reason.—Saurin.

The Final Judgment.

"We must all appear," or, as now it is generally admitted
the words with slight variation should be
rendered, "we must all be manifested before
the judgment-seat of Christ," a far more
searching thought. If we were to employ
a homely expression and say, "I turned in
the intention of St. Paul; all that is inward
now, and thus hidden, becoming outwardly
seen; every mask stripped off; every dis-
guise torn away; what every and any man's
work has been, that day declaring it; and
not according to its outward varnish, but its
inward substance.—Trench.

The Christian's Hope.

"In this life only we have hope in Christ, we are
of all men most miserable."—PAUL.
If materialism should prove true, if man-
kind should finally become annihilated, and
all the future present only one scene of dark-
ness and oblivion; if nothing better than a
bleak, eternal darkness should ensue; and
if, in the end, the dead rise not—"if there be
no resurrection, then we might well exclaim,
"We are of all men most miserable."
"If all our hopes and all our fears,
Were promised in life's narrow bound,
If travelers through this vale of tears,
Oh, what would check the rising sigh,
What earthly thing could pleasure give,
Oh, who would venture then to die,
Oh, who would venture then to live?"

This earth would be a dreary desert.—
Woes, pangs, and bitter regrets would bur-
den our hearts.
But God (blessed be his name!) has re-
vealed better things. "Behold I show unto
you a mystery. We shall not all sleep, but
we shall be changed." "Which hope we
have as an anchor to the soul, and which
enteth into that within the veil." Oh,
glorious hope! how it animates the soul of
the believer when life is shrouded with dis-
appointment. When trials and afflictions
brow the spirit down; when the lowering
clouds of sorrow gather above, and seem
ready to burst in torrents upon his head;
when his last earthly comfort has flown and
he is about to sink beneath his load, Jesus
speaks: "Be of good comfort, I have over-
come the world." The primitive Christians,
though persecuted, tempted, and slain with
the sword; though they wandered about in
sheep-skins and goat-skins, being destitute,
afflicted, and tormented, were comforted in
accepting death as their deliverer. The
apostle, in speaking of them says, "Others
were tortured, not accepting deliverance,
that they might obtain a better resurrection.
And these all died in faith, not having re-
ceived the promises, but having seen them
 afar off, and were persuaded of them and
embraced them, and confessed that they
were strangers and pilgrims on the earth."
—and he said to his comrades who were
carrying him, "Put me down; do not
trouble to carry me any further; I am
dying."
"They put him down and returned to the
field a few minutes after, an officer saw
the man, weltering in his blood, and asked
him if he could do any thing for him.
"Nothing, thank you."
"Shall I get you a little water?" asked
the kind-hearted officer.
"No, thank you, I am dying."
"Is there nothing I can do for you?" shall
I write to your friends?"
"I have no friends you can write to. But
there is one thing for which I would be
most obliged; in my knapsack you will find
a Testament—will you open it at the 14th
of John, and near the end of that chapter
you will find a piece of paper with the words,
"Peace, will you read it?"
The officer did so, and read the words,
"Peace I leave with you, my peace I give
unto you; not as the world giveth, give I
unto you. Let not your heart be troubled,
neither let it be afraid."
"Thank you, sir," said the dying man;
"I have the peace of God in me going to
the Saviour; God is with me; I want no more,
and instantly expired.

A Story of the Battle-Field.

A soldier was wounded in one of the
battles of the Crimea, and was carried out
of the field; he felt that his wound was
mortal—that life was quickly ebbing away
—and he said to his comrades who were
carrying him, "Put me down; do not
trouble to carry me any further; I am
dying."
"They put him down and returned to the
field a few minutes after, an officer saw
the man, weltering in his blood, and asked
him if he could do any thing for him.
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"Shall I get you a little water?" asked
the kind-hearted officer.
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Providence.

One man sucks an orange, and is choked
by a seed; another swallows a penknife, and
lives; one runs a thorn into his hand and no
skill can save him; another has the shaft of
a gig driven completely through his body,
and recovers; one is overturned on a smooth
common, and breaks his neck; another is
driven out of a gig over Brighton Cliff, and
survives; one walks out on a windy day,
and meets death by a brickbat, another is
blown up in the air, like Lord Hatton in
Guernsey Castle, and comes down uninjured.
The escape of this nobleman was indeed a
miracle. An explosion of gunpowder, which
killed his mother and some of his children,
and many other persons, and blew up the
whole fabric of the castle, lodged his bed on
a wall overhanging a tremendous precipice.
"Perceiving a mighty disorder (as well he
might), he was going to step out of his bed
to know what the matter was, which if he
had done, he had been irretrievably lost;
but, in the instant of his moving, a flash of
lightning came and shewed him the precipice,
whereupon he lay still till people came
and took him down."

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guise torn away; what every and any man's
work has been, that day declaring it; and
not according to its outward varnish, but its
inward substance.—Trench.

Christ is the very foundation and sub-

ject-matter of preaching; and all preaching
without Christ is building castles in the
air.

The Liverpool Conference.

The Palp services of the Conference
have been unusually attractive. The great
Sunday is that immediately succeeding the
opening of the session, on the morning of
which day the pulpit of the Conference
chapel is invariably occupied by the new
President. It is a point of etiquette for the
ministers who have no appointment to attend
this service, and rally round their Ecclesi-
astical Head. This year, however, the min-
isterial attendance was not so large as usual,
—the attraction presented by Dr. McClintock
at Wesley Chapel, and Mr. Milburn, at
Birkenhead, with a number of other stars
in neighboring places, being almost too
much for the loyalty of the Brethren. But
those who had the privilege to hear the Pres-
ident will have reason to remember his ad-
mirable discourse for years to come—of
course no President ever makes his official
sermon before the Conference commences.
It is taken for granted that he is totally un-
conscious of his future honors. Hence he
has generally to fall back on some older
preparations, and the Brethren who are
intimate with the material of his ministry
can generally hazard a very fair guess as to
the probable text. Before the Sunday as-
sembled were about concerning a
"great gun" of the President's on the doc-
trine of the Trinity, and when he opened
his bible on the Sabbath morning, and gave
out his text Matt. xviii. 19, a quiet smile
of recognition rested upon his face. It
was a masterly sermon, though an old one,
and evidently a concentration of long and
matured thought upon the most mysterious
and magnificent doctrine of our Faith.
The public services of the Conference
of Bishop Simpson in the Conference chapel
in the evening of that day, were most remark-
able of the Sunday services, those held
in the afternoon at Pitt St. and at Wesley.
The venerable John Hickling occupied the
pulpit in the former place, and a densely
crowded congregation was charmed to hear
from a minister of John Wesley's days, in
the ninety-second year of his age, a fine man-
ly, evangelical discourse, delivered with all
the vigor and enthusiasm of the prime of life,
and all the mellowed paths of golden matu-
rity. William Morley Panshott, the orator
of Methodism, preached to an overwhelming
crowd at Wesley a sermon of matchless
ability and power. He is a most remark-
able man. His appearance is altogether
unprepossessing, and a casual observer
would never dream of the gorgeous wealth
of fancy that is shrined within a brow that
is low and almost of sensual type. But if
his face be narrowly scanned, small and de-
viate lines indicative of the keenest sensi-
tivity of mind, are to be seen. His eyes
will gleam with kindling thought, until
when the speaker warms with his subject,
it will fairly flash with brilliancy, and he
stands revealed a poet with nature's own
mark upon him. "But even 'poets born'
are not always successful in their art; and
that Mr. Panshott has not been quite him-
self this Conference. We heard him at the
opening of Cranmer Chapel, and were dis-
appointed. His sermon, notwithstanding the
exuberant praises of some dazling folk
at the doors, was a failure. For clearness
and beauty and power few of the Confer-
ence have ever seen him compete with one
preached by the Rev. Samuel Coley, at
Wesley chapel on Tuesday evening. It was
like the limpid and sparkling play of a crys-
tal stream.

The Conference chapel was well filled on
the first Monday in August to hear the of-
ficial sermon of the ex-President. The beau-
tiful library of the Church of England was
read most impressively by the Rev. Thomas
Jackson, and never, perhaps, were his senti-
ments more fervently responded to than by
the five hundred ministers and the large
company of people assembled within those
walls—no solemn cathedral chants and in-
tonations can rival the hearty "Amen's" of
the Wesleyan Conference. The music is deep-
toned like the voice of distant thunder. The
idea of the preaching of an official sermon
by the retiring President is doubtless that
the ministers may receive a sort of charge.
Many ex-Presidents shrink from the duty,
and do not preach directly at clerics. This
year, however, the Rev. Robert Young fairly
discharged the full function of his office,
preaching from "He that hath an ear, let
him hear what the Spirit saith unto the
Churches." From this text he delivered a
most elaborate discourse, grasping with
great tact and originality the leading fea-
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Poetry.

Evening Walk by the Bay.

By SAMUEL LONGFELLOW. The evening hour had brought its peace, Brought end to toil and weary day...

I stood, with heart more quiet grown, And watched the pulses of the tide; The huge black rocks the sea-weeds brown...

A cool light brooded o'er the land, A changing luster lit the bay; The tide just plashed far from the sand...

Then came to me the dearest friend, Whose beautiful soul doth, like the sea, To all things fair new beauty lend...

Miscellaneous.

The Queen's Speech.

The Royal Speech at the opening of Parliament has lost none of its significance, for it is still regarded as a programme of the work which the Minister has set out...

The other features of the Indian news are hardly more cheering. Delhi, on the 14th, still held out. The enemy, the telegraph assures us, had made three sorties...

The first troopship for India sailed from England on the last day of June. Since that time troop ships have been taking their departure...

The speech enumerates the principal measures which have passed during the session with more than ordinary minuteness...

This is a gloomy but rather an over-cherished picture. It must be remembered that the British Empire is not confined to India...

At the same time, we are free to admit that at the news of the Indian outbreak had reached London two or three months earlier...

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pressure of famine, and in violation of his solemn promise that their lives would be spared...

The Atlantic Telegraph Cable.

The laying down of the Atlantic Cable is delayed until next year. The engineering and scientific world are offering in the meantime every imaginable suggestion to ensure success...

It is now determined, we believe, that the Cable which was intended to connect England with America shall bring us into immediate proximity with India, and if we are to credit all that we hear and read of the communication will be before the end of the year...

The despatch of troops to India knows no intermission, and the last intelligence from the scene of operations proves that this is a wise precaution.

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188 square miles, and is peopled by 203,867 souls; while the Portuguese territory occupies an area 1,066 square miles, and is peopled by 313,262 souls.

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THE Disposal Of their large and varied Stock of SUMMER GOODS At very great reduction in Prices.

The Dress Department Will present very great inducements to purchasers, Dress Goods, Millinery, and Fashionable Trimmings...

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London, Sunday, July 18, 1857. THE Subscribers beg to inform their friends and the public generally that they will commence on MONDAY...

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Of their large and varied Stock of SUMMER GOODS At very great reduction in Prices.

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43, Moorgate Street, London. THIS Society is chiefly, but not exclusively, devoted to the Assurance of the lives of members of the Wesleyan Methodist Church...

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HOLLOWAY'S OINTMENT.

The Grand External Remedy. By the aid of a microscope, we see millions of little organisms on the skin...

Erysipelas, Rheumatism, and Scorbatic Humours. No remedy has ever done so much for the cure of these diseases...

Sore Legs, Sore Breasts, Wounds and Ulcers. Some of the most distressing complaints now rely solely on the use of this wonderful Ointment...

Piles and Fistulas. These and other similar distressing complaints can be effectually cured by the use of this Ointment...

J. RUSSELL SPALDING'S ROSARY. This great and popular preparation is decidedly one of the most beneficial...

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