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Religious Miscellany.

For the Provincial Wesleyan.

Psalm xc.

This Psalm is generally ascribed to Moses and is the oldest in the collection. Some commentators suppose it to refer to the sentence passed on Israel—(Numbers xix.) when the rebellious generation who had led Egypt under the Patriarch, were condemned to perish in the wilderness.

Lord, who hasten to our dwelling place
In every age the same;
And showed to Judah's thankless race
The honor of thy name!
Or ere the circling earth was formed
Out of the shapeless void;
Or ere the towering mountains rose
At thy creative word—
Thou in eternal majesty
Thy throne didst build on high,
And ruledst all the powers of heaven
From all eternity.

And since to earth thou gavest life
(Which Adam made to mourn),
Back to his earth, thy powerful word
Has said, man must return.
A thousand years are in thy sight
E'en but as yesterday;
Or like the fleeting hours of night
Which quickly glide away.
How like the swiftly rushing flood,
Or the unconscious sleep;
Or like the early withering grass,
Or the wild restlees deep,
Is man! Great God, thy anger—lo,
How great, how terrible!
Thy might of anger no man knows;
Nor even saints can tell.
Our sins are open to thy view;
Thy pure, all searching eye
Is in every place, and from its gaze
We cannot, dare not fly.
Alike some well to doth evening tale
Our days pass quickly here;
Nor think we in our pleasant hours,
The night of death is near.
Our life is threescore years and ten;
And if it longer be,
'Tis full of weakness, full of woe,
And grief and misery.

O wisdom, uncreated Source!
That wisdom to us show
To teach us all our days to improve;
We number here below.
And now O Lord, return, return,
Nor let thine anger stay.
Now look from heaven, thy dwelling place,
And see thy people pray.
With thy great mercy and thy love
Thy children satisfy,
And fill our every waiting soul
With pleasures of joy.
So shall we praise thee all our days;
And boast those days shall be,
As mournful and afflicted were.
The days we grieved thee.
O Lord, now let thy strange design,
To us, even us, appear;
And of the glory of thy work,
May children children hear.
And may the beauty of thy grace
On every tribe descend.
Our labour now, O Lord, confirm,
And keep us to the end.

ASAPH.

Prophecy.

1. A prophet, in the scriptural sense of the term, was simply the recipient and bearer of a message from God. Such a message of course was prophecy, whether it was a disclosure of important truths, the inculcation of imperative duty or the delineation of coming events.

Unless, however, such a message bespoke a supernatural insight into the will and purposes of Heaven, it could not, except in peculiar circumstances, require a divinely-commissioned person to deliver it.

A prophet, then, may be the announcement, by a divinely-commissioned person, of some truth, command, or coming event. Among prominent commissioned instances, are Abraham, Moses, Isaiah, in their free and open communications with Heaven in respect to the secrets of God.

2. The world boasts of its prophets—Shakespeare, Bacon, and all who have the "vision and faculty divine." The Bible prophets had this also, no less than the world's greatest geniuses, as necessary to their reciprocity of astounding truths revealed from God. But the essential qualification beyond this was to enter into God's mind with loving, loyal sympathy therewith—that is, to have a heart and soul imbued with the truth and righteousness of God. Occasions did occur when God made the enemy speak for him. Balaam and Caiaphas are personal instances.

3. The necessary condition of the prophet's existence, and the appropriate evidence of his mission, require a message such as became God in a supernatural manner to impart, and such as became his people, through an extraordinary mode, to receive.

By this distinction all false prophets are thrown out of account; and such persons as occasionally held commission to prophecy on special, extraordinary occasions, are embraced in this distinction only during the time of their commission.

4. Another condition of prophecy is, that the sphere within which and for which it was given, was the church. It was the revelation of the Lord's secret in regard to the future movements of his providence, which belonged peculiarly to those who feared him. One thing is to be observed of this revelation; it was only when occasions occurred, just such as the truly candid of all ages had admitted and approved as extraordinary. It was never given to gratify curiosity, but to sustain hope in times of darkness, and at the approach of danger to the life of faith in the church. Warnings, encouragements, reproofs, and pre-eminences were, within the true sphere of prophecy, given to the church.

Outside of the church, apparent exceptions did exist. Balaam and Daniel prophesied to the enemies of the church. But in these cases, Israel had come into collision with the world, and the camp of the enemy became the most appropriate watch-tower for the utterance of con- sideration to the foe, and a way of deliverance to the friends of God.

5. Rightly to interpret prophecy, it is necessary to observe its ethical element. In its relation to the church, and its furtherance of truth

in the world, this is paramount. Prediction, being the form of denunciation, in respect to people rather than to territories they inhabit "It is not," says Dr. Arnold, on this head, "as if the places were secured forever, or as if the language of utter vengeance which we find in prophecy, was applicable to the soil of Mesopotamia or Edom; but the people, the race, the language, the institutions, the religion—all that constitutes national personality, are passed away from the earth. And if Mesopotamia were to be civilized and fertilized to-morrow, and a city built with the name of Babylon, it could not be the Babylon of the Scriptures, for that has become extinct forever."

Viewed thus, in its predominantly moral bearing, prophecy may find its fullest verification as it relates to people and nations, not territories. Viewed thus, Egypt and Babylon may yet be reclaimed, and a new civilization built upon them.

6. Lastly, it is a question of importance, but attended with perplexity as to the mode of prophetic revelations. With Moses and with Christ, the intercourse with Heaven was maintained while the mind was in its habitual state, and the divine message was by face to face communication. But with other prophets, it was generally otherwise. It was by vision and by dream. The old Jewish doctors held the vision to be superior to the dream. They supposed, rightly, too, we think, that in vision the prophet, when borne away by the impulse of God's spirit, was transported out of his natural condition into a higher, a spiritually ecstatic condition, in which, losing the sense and consciousness of external objects, he was rendered capable of holding direct intercourse with Heaven; and surrendering himself wholly to the divine impressions conveyed to the soul, for the moment he ceased from his ordinary agency, and as one released from the common conditions of flesh and blood, entered into the purely spiritual sphere to see the visions and hear the words of the Almighty.

What was then, as was seen in the spirit only—a real transaction, but a transaction in vision.

Certain physical impossibilities are utterly against the external literalness of transcripts as described in the 20th chapter of Isaiah, and in many chapters in Ezekiel, Hosea, &c.

The rule of interpretation hence deduced, is as follows: Actions are to be held as having taken place in the spiritual sphere alone, if they occurred in the account of God's communications to the prophet; but in actual life, if they are found in the narration of the prophet's dealings with the people.—N. W. Christian Advocate.

Distinction between Moral and Religious Training.

The moral and religious training of children, though producing similar results, yet spring from very diverse root principles. The one is founded upon the love of self, the other upon the love of God. The one is regarded as considerations pertaining to this life alone, the other from motives drawn mainly from the life to come. The one aims at the appreciation of crime, imperfect fellow mortals, wins it, and travels on in security, admired and applauded, to the gates of the grave—but no further. The other "seeks the honor which cometh from God only," secures it, and walks on, hand in hand with the Divine, through the barriers of death to surpassing joys, honors, and rewards beyond.

There are parents who are rearing their families in the greatest care in all the proprieties of the moralities, the external nobilities of life, who inculcate every pure and virtuous principle, encourage each lovely affection and generous impulse, repress all growth of deforming wickedness. Their families are "pure, honest, lovely, and of good report;" but after all are without a God! Such education takes no hold upon that other life, in comparison with which this is but a hand's breadth. All the sweet amenities of our social and domestic state may cluster richly about these praiseworthy households, and gild their passage to the inevitable tomb, but with a radiance which will not illumine, but greatly enhance, the darkness of despair and soul-anguish which must succeed.

No moral training, how careful soever it may be, is sufficient. There must be deep, thorough religious principle for its chief corner-stone and its crowning grace and beauty. God, the great Supreme, must be the glorious center, around which every thought, sentiment and action should be taught to revolve. His Holy Word, that revelation of his will and complete transcript of himself, should be the sure and solid basis upon which to build the superstructure of a symmetrical and perfect character. Our children, initiated by simple and easy lessons into the great mysteries of divine truth, must be led on carefully and steadily to the apprehension of the grand and all-embracing idea—that the "chief end of man is to glorify God, and to enjoy him for ever." Ah, stupendous, complicated teaching! How shall the infant minds of our little ones grasp that which so few mature in years and in long possession of a Christian faith, understand! The religious training takes hold of far-reaching truths—climbs God-ward upon principles sublime and vast. How shall we, so untaught, so feeble, erring, blind, educe in our little ones that of which we know so little? May He who knows our weakness, and has promised to "lead the blind by the way they know not," who can bring order out of confusion, and over- rule our very mistakes for good, help us in our laborious charge of leading the souls which he has given us upward to himself.—The Mother and her Work.

The Resurrection of Christ.

It is one thing to make frank and full allowance for the human element in the Scriptures, and quite another to forget or explain away the presence of the divine. Does a man accept the supernatural? Yes or no? Does he believe, or not believe, in the resurrection of our Lord from the dead? These are the plain questions to which, from any censor of the Scriptures, we are entitled, in *limine*, to exact plain and straight forward answers. If I do reply, "I do not accept the supernatural; I do not believe that Christ is risen,"—we know what and whom we have to contend with. But if the response be the other way—"I do accept the supernatural; I do believe in the Savior's rising from the dead,"—it is surely, in such a case, pertinent to remind him that he must in all con-

sistency accept and believe much more. A divine reality in the religion bespeaks and implies divine elements in its records. They stand all together. He who professes to hold that the revelation is supernatural, yet argues as if the Bible were merely human, confutes himself. Every mind disciplined in the valuation of evidence must see that the choice is Neither or Both.

"If Christ be not risen, your faith is vain: This is one point of apostolic teaching out of which no trick of words can ever juggle us. We cannot pillow our hopes on cloudland; and yet all is cloudland if we cannot discern in the Bible the divine Personality of Him who, when he had overcome the sharpness of death, opened the kingdom of heaven to all believers. Weary human nature lays its head on *Christ* Bosom, or it has nowhere to lay its head. Tremblers on the verge of the dark and terrible valley which parts the land of the living from the untrodden hereafter take this Hand of human tenderness yet godlike strength, or they totter into gloom without prop or stay. They look their last on the beloved dead, listen to the Voice of soothing and peace, also death is not uplifting of everlasting doors, and no enfolding of Everlasting Arms, but an enemy as appalling to the reason as to the senses, the usher to a charnel-house where highest faculties and noblest feelings lie crushed with the animal wreck; an infinite tragedy, maddening, soul-sickening; a 'blackness of darkness forever.' Christ not risen means that there is absolutely nothing, less than nothing, worse than nothing, in the Bible and in Christianity. Christ risen, means that His religion is no human device, but a revelation from above; and, therefore, that those Scriptures to which He set His seal are 'given by inspiration of God.' The revelation referred to is not a revelation of the future, but a revelation of the present; accepting in full, if we be clear-sighted and consistent, the logical consequences of our decision."—*Replies to "Envoys and Reviews."*

Ministering Spirits.

Why come not spirits from the realms of glory
To visit earth, as in the days of old—
The times of sacred writ and ancient story
Is heaven more distant? or has earth grown cold?

To Bethlehem's air was their last anthem given,
When other stars before the One grew dim;
Was their last presence known in Peter's prison?
Or where exulting martyrs raised their hymn?

And are they all within the veil departed?
These gleams no wing along the empyrean now?
And many a tear from human eyes has started,
Since angelic touch has calmed a mortal brow.

No; earth has angels, though their forms are moulded
But of such clay as fashions all below;
Though harps are wanting, and bright pinions folded,
We know them by the love-light on their brow.

I have seen angels by the sick one's pillow;
Their's was the soft tone and the soundless tread;
Where smitten hearts were drooping like the willow,
They stood "at beauty of the weeping and the dead."

And if my sight, by earthly dimness hindered,
Beheld no hovering cherubim in air,
I doubt not, for spirits know their kindred,
They smile upon the wingless watchers there.

There have been angels by the gloomy prison,
In crowded halls, by the lone widow's hearth;
And where they passed the fallen have uprisen,
The giddy passed, the mourner's hope had birth.

O! may a spirit walk the earth unheeded,
That, when its veil of sadness is laid down,
Shall soar aloft with pinions unimpeded,
And wear its glory like a starry crown.
—Lyra Domestica.

Religious Intelligence.

Progress of the Gospel in Italy.
While thousands of priests, animated by feelings of patriotism, are pressing against the temporal power of the Pope, the Vaudoise of Piedmont and other servants of the Gospel are laboring to teach the people the fundamental doctrines of salvation. They are aided in this excellent work by English, Scotch and American brethren, and already begin to reap good fruits.

We must not, indeed, lose sight of the fact that the priests educated in Polish Seminaries, even those who have liberal tendencies, are not sufficiently enlightened to guide the nation aright. They may be able to prepare the way for Reformation, but they are incapable of accomplishing it by themselves. It is, then, necessary for the true children of God to distribute the Bible and good Protestant books, to preach, to establish congregations, to visit families from house to house—in short to do the work of apostles and missionaries.

The position of the Italian Government, in view of these evangelical efforts, is embarrassing. Certainly, Victor Emmanuel and his Ministers are not personally opposed to Protestantism. They know that the progress of the Truth would tend to weaken their most violent enemies, and hasten the establishment of the Italian kingdom. But they fear on the other hand, to favour openly, Protestant preaching; for they would thus furnish weapons to the bigoted party of the clergy and laymen, and would be liable to increase the power of the Jesuits. In this unsettled state of affairs, some judicial proceedings have been instituted against the pastors and colporteurs in Florence, Leghorn, Lucca, in the Island of Elba, etc. These trials are generally settled satisfactorily, because the magistrates wish above all to maintain the principles of religious liberty. The evangelists then continue their work gladly and confidently.

CIRCULATION OF THE SCRIPTURES IN ITALY.
Every one knows that, until late years, the Bible was a contraband article in the Peninsula

and strictly prohibited by the Popish clergy. The office of the *Mastri* furnished sufficient proof of this fact. Now, thanks to God, the Holy Word is freely circulated throughout all the provinces which are under the sceptre of Victor Emmanuel. It is probably sold by book-sellers in Naples and Palermo, as well as in Turin and Genoa.

The middle classes have shown great eagerness to own the Scriptures. To mention a single example—ten colporteurs, employed by the National Bible Society of Scotland, have distributed, in a short time, 3,500 Bibles and New Testaments, not counting 50,000 religious books and tracts. The agents of the Bible Societies go through all the villages and country, offering the Sacred Volume at a very low price.

Unfortunately, the mass of the Italians are extremely ignorant. According to the statistics of the census of 1861, the proportion of those who can read is from 30 to 40 out of 100 in Lombardy from 20 to 30 in Piedmont; from 10 to 20 in Tuscany. The ignorance is still greater in the provinces of the Pontifical States, such as Umbria, Marche, Romagna, etc.; there one child out of 100 is taught to read. As to the Kingdom of Naples, the common people are almost entirely uneducated. An official document published by M. Luigi Settembrini, Inspector-General of Schools in this country, states that 846 children in the province of Naples are deprived of every means of instruction, and that hardly a single child out of a thousand inhabitants is sent to school.

MEANS USED TO EDUCATE THE PEOPLE.
The above account shows how necessary it is to make any sacrifice in order to give the people a solid education. The Italian Government and pious men rival each other in their zeal to accomplish this work. King Victor Emmanuel presided at the opening of several schools. The old convents of monks and nuns are now used as houses of public instruction. At Milan, Florence, throughout Tuscany, the workmen are furnished with the means of a common education. In Northern Italy there is a Philanthropic Association of Italian women to establish infant schools. The liberal aristocracy patronize this institution. The motto of this Association is as follows: "Morality, patriotism, respect for law, love of work, temperance."

Religion is not mentioned in the programme because the priests are so opposed to it, and in these efforts to educate the people. But the Vaudoise and the members of the Evangelical Free Church are labouring to establish schools in which Christianity shall fill its proper place. They have formed Bible classes at Turin, Milan, Genoa, Florence, even at Naples, and the attendance is large. Most of the children under my charge, wrote Madame de Senlis lately, "belong to Pop's parents, and various little incidents convince me that these children are not indifferently instructed. At Milan, Florence, throughout Tuscany, the workmen are furnished with the means of a common education. In Northern Italy there is a Philanthropic Association of Italian women to establish infant schools. The liberal aristocracy patronize this institution. The motto of this Association is as follows: "Morality, patriotism, respect for law, love of work, temperance."

FATHER GAVAZZI IN FLORENCE.

You know that this monk who has become famous by his preaching, and who seems to be sincerely pious, preached at first in Naples against the errors and vices of the Popish clergy. But the Italian government thought best for the sake of public order to remove Gavazzi from a city where popular fanaticism is so easily excited. This monk then went to Florence; there he preached every Sunday, and often also in the evenings during the week, to a very large audience. Father Gavazzi has a clear knowledge of the Gospel than Kasagili, Liverani, and others. He is not only boldy disputing the temporal power of the Roman Pontiff, but he unfolds some of the fundamental doctrines of Christianity. This bold preaching is detested by the bigoted clergy; the Jesuits try in every way to insult and persecute him; but he pursues his work boldly and steadily.

PROTESTANT PLACES OF WORSHIP.
It would take too long to mention all the small cities and villages throughout Italy where the Reformation is preached. I will merely point out a few. M. Appia, member of the Waldensian church, is stationed at Palermo; he fulfills his duties as missionary in spite of the abuse and threats lavished upon him. At Naples, the evangelists Cressi, Albarella, Corvini, have charge of the meetings. The little Island of Elba, rendered famous by the residence of Napoleon I, has been visited by a young Waldensian student, named Gregori, and the Gospel has met with a favoured reception at Florence; besides the large Waldensian congregation, there are about 400 communicants among the brethren of the Free Church. The congregation of the Rev. M. Melle, at Turin, is very active and devout. There are small Protestant chapels at Modena, Bologna, Ancona, etc.

Let us then trust to the future. Italy is destined to accomplish great things. Let the friends of the Gospel throughout the world pray for and show a generous interest in this nation which has been the queen of nations in ages past, and which may exert such a great influence over the destinies of mankind.—N. Y. Observer.

The French Bishops and Papal Policy.

It appears that those who were most extreme in their counsils as to what attitude the Papacy should continue to assume towards the Emperor of the French and King Victor Emmanuel were the leading French bishops assembled in Rome. They are reported to have advised the open communication of all sovereigns and subjects who had offended the temporal possessions and rights of the Church and who sought further to diminish the influence of the Roman Church throughout the world. Cardinal Antonelli replied to these suggestions by declaring that they had already been discussed, and after mature consideration it was not considered politic, in the present state of public opinion, to resort to those arms which the Church had applied with success in former times, but which, if used now, might produce contrary results. It was universally agreed by the high ecclesiastics who, whilst in Rome, were consulted by Antonelli and his friends, that the Papacy should not under any circumstances enter into any transactions whatever for reconciliation with the King and the new kingdom of Italy. If France pushed for "negotiations," and at the same time threatened to withdraw her troops from the States of the Church, the eternal non-

possessum was to be ever employed. M. de Lavallette, the French Minister, may under such circumstances come home as soon as he pleases. If the Papacy were obstinate before, the Papacy is doubly obstinate since the meeting of the high churches of all Roman Catholic nations. It appears to have been finally decided that Pius IX. should treat with indifference all foreign representations, and if the French forces leave Rome the Pope is to go away too, when the Emperor appears to give way in favour of a restoration. Put there is to be no immediate violent and open preaching against Victor Emmanuel and Napoleon III. On that subject moderate counsils appear to have prevailed. Great regret was expressed about the influence which certain Austrian statesmen had gained over the Emperor Francis Joseph, who was declared to be instinctively a faithful child of the Church. Rome is not to appear to give way to Austria's demand for the revision of the Concordat. The language of many of the Prelates during their stay at Rome was most violent and unchristian. The Pope's pence brought by the clergy amounts, it is supposed, to some 3,000,000fr; but it is not, however, exactly known what amount may have reached Rome from America and elsewhere. It will be seen on the whole that there is no hope of a solution of the Roman difficulty until the Emperor makes up his mind to withdraw all the French forces from Rome, and leave the Italian Pope to the Roman Catholic and Italian soldiers of Italy.

Religious Progress in India.

The Rev. R. G. Wilder, writing to the *Economist*, from Kolapore, under date of March, 1862, gives some incidents showing how matters there vacillate between Christianity and idolatry. Not long since a Christian officer vindicated the rights of some of our native Christians to the use of the public wells and tanks. It was a noteworthy instance of administering the law to the interest of Christianity, and is likely to prove a valuable precedent in coming years. These native Christians are of the same faith as Queen Victoria herself, and should be protected in such obvious natural rights. But who does not see that a different minded officer would base upon the same proclamation, an argument for the cause of the Hindus? Men of all creeds are to be protected in their civil and religious rights. The tenets of the Hindu's faith make the touch of these hated statues' pollution. If then, you allow a severe blow upon the feelings and rights of the Hindus—rights guaranteed to them by immemorial usage, and by this very proclamation, you thus interpret.

A few days since, a missionary in my presence, was conversing with a Government Officer, who seemed to be not only friendly but quite highly inclined, suggested to him, in a very friendly way, that he might do good by keeping by him a few Christian tracts and books in the vernacular, and occasionally giving one to the native people about him. The idea seemed to please him at first, but in a moment he seemed to bethink himself, and remarked, "Oh, but it would be contrary to the Queen's proclamation, and the strict orders of the government not to interfere with native prejudices—I should not dare to do it."

Another incident is a recent trial of two persons in the Calcutta Criminal court, for uttering certain words against an idol-god. The words are not given, but were doubtless disrespectful to the idol. The Judge, Sir Mordaunt Wells, condemned both the prisoners accused of this offence—one to two weeks and the other to six weeks imprisonment. So it comes to pass, under present administration, that a man may blaspheme and profane by speaking against a stone idol is a subject to fines and imprisonment.

A third incident. The hold of Hindumism upon the minds of its votaries has been relaxing for many years. For twenty years past it has been found impossible to get the poor natives to draw the heavy idol-carts from the great festivals without resorting to force. A recent case occurred in which a native officer brought a manifest violation of this principle of neutrality. The case has been presented to Government, and in noticing the complaint, the Government "consider that the notice taken of the matter will doubtless have a good effect, and that no special orders from them are called for."

Thus though the power and prestige of the British Government are subsidised to support and perpetuate idolatry, it will not interdict this practice. Will does the *Friend of India* remark on this case.

Let us then trust to the future. Italy is destined to accomplish great things. Let the friends of the Gospel throughout the world pray for and show a generous interest in this nation which has been the queen of nations in ages past, and which may exert such a great influence over the destinies of mankind.—N. Y. Observer.

It is nothing new for English statesmen to be accurate and profound scholars. Curran, the Irish orator, carried his Virgil always in his pocket; and his biographer found him crying out over the fate of the unhappy Dido, in a storm at sea, when every other person on board would have seen Dido hung up at the yard arm with indifference. Fox, the English orator, statesman and historian, complains, in his letters, of the interruptions of parties, while he speaks with delight of whole days devoted to the classics. Sheridan poured over Euripides day and night, and drew from the Greek poet the inspiration of his eloquence. Pitt was the best Greek scholar in the Kingdom—so says Lord Grenville, who was his constant companion in such studies. His apartments were strewn with Latin and Greek classics; and they were, at all suitable times, his favorite theme of conversation. Sir Robert Peel won the first honors of the University, at Oxford, both in the classics and the mathematics. In his inaugural address when entering on the lord-rectorship of Glasgow University, he declares that "by far the greater portion of the chief names that have floated down are likely to remain buoyant on the stream of time, are those of men eminent for classical tastes." "Take the Cambridge Calendar, or take the Oxford Calendar, for two hundred years," says Lord Macaulay, "look at the church, parliament, or the bar, and it has always been the case that the men who were first in the competition of the schools, were first in the competition of life." And so thoroughly are the leading minds of Great Britain convinced of this truth, and the practical inference which it involves, that by a recent law of parliament, civil and military appointments at home and in India are based on competitive tests in classical and mathematical studies. We are not surprised, therefore, when we see statesmanship and scholarship go hand in hand in Great Britain.—*Bibliotheca Sacra.*

A Remarkable Fountain.

A writer in *Ballo's Pictorial* gives the following description of a remarkable fountain in Florida:

"Taking a narrow path, I crossed through some dense underwood, and all at once I stood on the bank of the Wakulla Spring. There was a basin of water one hundred yards in diameter, almost circular. The thick bushes were growing to the water's edge, and bowing their heads to the unrippled surface. I stepped into a skiff and pulled off. Some very large fish attracted my attention, and I seized a spear to strike them. The boatman laughed, and asked me how far below the surface I supposed they were. I answered, 'About four feet.' He assured me that they were at least twenty feet from me; and it was so. The water is of the most wonderful purity. I dropped an ordinary pin in the water forty feet deep, and saw its head with perfect distinctness as it lay on the bottom. As we approached the centre I noticed a jagged gray limestone rock beneath us, pierced with holes—some seemed to look into unfathomable depths. The boat moved slowly on, and now we hung trembling over the edge of the sunken cliff, and far below it lay a dark, yawning, unfathomable abyss. From its gurg came forth, with immense velocity, a living river. Pushing on just beyond its mouth, I dropped a ten cent piece into the water, which is three one hundred and ninety feet deep, and I clearly saw it shining on the bottom. This seems incredible, but I think the water possesses a magnifying power. I am confident that the piece could not be seen so distinctly from a tower one hundred and ninety feet high. We rowed on toward the north side, and noticed in the water the fish, which were darting hither and thither, the long, flexible roots, and the wild, luxuriant grass on the bottom, all arrayed in the most beautiful prismatic hues. The gentle swell occasioned by the boat gave to the whole an undulating motion. Dearthlike stillness reigned around, and a more fairy scene I never beheld."

Care in Composition.

One of the most fatal mistakes in relation to style is to suppose that a writer who wishes to be natural must dispense with all toil and pains in composition. This mistake has been sanctioned by very different writers. "Never think," says Cobbett, "of mending what you write; let it go; no patching." "Endeavour," says Neibuhr, "never to strike out anything of what you have once written down. Punish yourself by allowing one or twice something to pass, though you might give it better." But it is none the less to be condemned. Composition that costs little is generally worth little. Easy writing is very hard reading; and for young or unpractised children of our rugged climate. The eye is unaccustomed to it for all the magnificence of sunrise, the full brightness of mid-day, the chastened radiance of the morning, and the clouds that cradle near the setting sun. But for it the rainbow would want its "triumphal arch," and the winds would not send the icy messengers on errands around the heavens; the cold ether would not send snow-floes to destruction before it; the livid light before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous that rain showers before it like glass; yet a soap ball sails through it with impunity, and the tiniest insect waves it aside with its wing. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south wind brings back color to the pale face of the invalid; its cool west wind refreshes the fevered brow and makes the blood mantle on our cheeks; even the north blasts bear into our view the hardened children of our rugged climate. 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Provincial Wesleyan

WEDNESDAY, JULY 23, 1862.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that all communications addressed to us from any of the Churches within the bounds of the Conference, shall pass through the hands of the Superintendent.

At the request of our late Editor we have performed for a few weeks the duties of the Editorial chair. We have not had more than sufficient time to become sensible of the high responsibility which attends such an office.

Methodism.

The most important event in the history of the Christian Church, next to the remarkable revival of the 16th century, was the remarkable revival of religion denominated Methodism.

Mr. Jackson in his interesting work written on the occasion of the celebration of the Centenary of Methodism observes: "Few periods of British history are of deeper interest than the early part of the 18th century."

A visit to the Moravian settlement at Herrnhut, where he witnessed their order and discipline, and heard their experience in the things of God, confirmed Mr. Wesley in the views which he had now embraced.

The state of religion and society at that period was most deplorable. The Church had lapsed into apathy and formalism, and the doctrines of infidelity were boldly and industriously propagated by the writings of Hobbes, Toland, and Shaftesbury, and by the speculations of Locke, Hutcheson, and the philosophers of the day.

Like every mighty change in the political or in the moral world, Methodism had no concerted plan. God, as it is said, maintained his sovereignty and glory, in causing it to arise from obscurity, and to be developed without the concert of the refined and cultivated of the age.

John and Charles Wesley, were born at Epworth, in Lincolnshire, where their father the Rev. Samuel Wesley was the Rector. The father was a man of superior talents, and of great integrity. He was first a Dissenter, but in early life was attracted by the Establishment, and became united to its clergy.

John Wesley was born June 14th, 1703; Charles, December 18th, 1708. When John was eleven years old he was sent to the Charter-house school in London, where (Mr. Jackson relates) "he was distinguished by diligence and progress in learning."

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Public opinion in regard to the issue of the war continues to be hopeful, though perhaps more so than it was some months since. The news from the seat of war, so far as it would appear reliable, is not of such interest. Nevertheless, they ply their vocations to glory.

of their lives soon procured for them the approval of Methodism. They employed themselves in instructing the children of the poor, and in visiting the sick, and the prisoners in the common jail, and were strict in their attendance upon public worship.

Mr. Samuel Wesley dying in 1735, John succeeded him in the rectory of Epworth. He had not been long at Epworth, when he was prevailed upon, very reluctantly, to go out as a missionary to the new colony of Georgia.

It is now two years and almost four months since I left my native country in order to teach the Indians of Georgia the nature of Christianity; but there seems to be little reason to suppose that I have learned in the meantime "Why, that I who went to America to convert others, was never myself converted to God."

Mr. Wesley's Journal of his spiritual progress from this period—his intercourse with Peter Bohler, (who upon being asked by Mr. Wesley if he should not leave off preaching, because he had not experienced saving faith, replied, "Preach till you have it; and then because you have it, you will preach faith.")

Great excitement prevails just now in every part of the Northern and Eastern States in the recruiting service. The cry is "McClellan must be reinforced." The several towns and States seem vying with each other in enthusiasm, and offering liberal bounties to induce enlistment.

Our space forbids us to enlarge on it; but we should like to refer to the noble spirit which adorned early Methodism, to its expansion to other lands, its doctrines, its polity, and its institutions.

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a close and searching communion with their own hearts: "Know thyself," was by a heathen considered to be the most important maxim ever delivered to man; but how this knowledge is to be obtained, without the searching and impartial analysis, I do not see.

Of course in Boston there is but one opinion admissible in relation to the merits of the war, and an idea that the heroism involved therein belongs anywhere, or in any degree, except to the Northern cause, is not for a moment to be tolerated.

It is not possible that a Christian should thoroughly search his own heart without discovering much weakness there. The higher our religious attainments, the more we are sensible of our own unworthiness.

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home to preach the Gospel of Christ, the last parting words of my beloved father were—"My son ask God to give you the love of your people."

With regard to your response to my "Forts in all the various religious and benevolent institutions of the city," I can only say, with profound humility before God, that it is his hand of Providence alone which opens my way to these various expressions of usefulness; and that those lively expressions of esteem from the sister churches from God.

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place of worship whose uncarpeted and oft-unwept floors are at variance with the cleanliness and comfort of their own homes, and make one feel that the reprover of the prophet Malachi were quite in place in the nineteenth century of Christianity.

If it were not disagreeable, I would say that religious communities on this side of the water are inferior in faith in relation to matters of this kind than in America. It would, perhaps, be an agreeable surprise to one from these regions, on some bright Sabbath morning, to enter one of our ordinary New York churches and observe the cleanliness and the neatly carpeted aisles and pews, and all the seats with backs and nicely cushioned, without one single cushionless pew called "poor seat."

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OUTLINE OF PLAN.

The following outline of plan for the Convention was discussed by the United Kingdom Alliance and unanimously adopted:

1. Preliminary Arrangements.—Preliminary arrangements as to dates, places, and other details of proposed Convention shall be undertaken by the Executive of the United Kingdom Alliance, aided by the following gentlemen (with power to add to their number):—The Presidents, Chairmen of Committees, Treasurers, the Hon. Secretaries of the leading Temperance organizations giving their assent to the Convention, and the following gentlemen resident in London:—Thomas Begg, John Broadbent, Harper Twitvelves, Dr. Burns, Henry Jeffrey, Frank Wright, W. R. Hope, J. A. Horner, Thomas Hatterly, Richard Parry, J. E. Corner, John Noble, Walter Ludbrook.

2. Terms of Membership.—Each General organization represented shall subscribe not less than five guineas; each individual member not less than five shillings, towards the Convention Expenses Fund, to defray the incidental charges, publish an ample record of proceedings, &c. A copy of the report of transactions to be sent to each corporate and individual member. Associate members admitted to the meeting of the Convention on payment of half a crown, but not entitled to a copy of the report. Representatives from general local Temperance societies, out of the United Kingdom, will be presented with admission cards on application to the secretaries. The general organizations to be allowed to send six representatives for the £25 ss. of their contributions, and each local society two representatives for each £1 ls. subscription.

3. Finance.—The United Kingdom Alliance undertake the sole responsibility of the finances of the Convention, aided by special donations from societies and friends desirous of taking part in the effort. In the event of any surplus remaining after all the expenses are covered, the same to be equally divided amongst the various general organizations represented at the Convention.

4. Convention and Public Meetings.—In addition to the more public demonstration in the shape of a meeting with the International Convention, three days to be set apart for the purpose of reading and discussing important papers specially prepared, bringing out prominently the various distinctive features and operations of the Temperance reformation, in all parts of the world. The following phases of the Temperance question to be included in the programme:—

First Day.—Department A.—Sec. 1. Historical and Biographical. 2. Educational and Religious (including Band of Hope operations). Second Day.—Department B.—Sec. 1. Social and Sanitary. 2. Scientific and Medical. 3. Economical and Statistical. Third Day.—Department C.—Political and Legislative.

In order, therefore, that all phases of the movement may be duly recognized and represented, the Council of the United Kingdom Alliance cordially invite the co-operation of every society, league, association and union, that is willing to work harmoniously with them, whether founded on the personal abstinence pledge, the principle of abstinence and restriction of the liquor traffic, or the prohibition of the traffic, by either an absolute or permissive law.

Lord Monk on Colonial Defence. At the banquet given to Lord Monk, on the occasion of his recent visit to Montreal, His Excellency is reported to have said in his *procurator speech*:—"Gentlemen, you have the joy of practical independence; you have the external affairs and taxation. Your commerce, as the mayor has told you, has been protected; your external relations assured without your being called upon, either in purse or person, to contribute toward the expense. Gentlemen! I am bound, as a friend to tell you that I DO NOT THINK THIS STATE OF THINGS CAN LONGER EXIST."

International Temperance and Prohibition Convention. Committee Rooms, Temperance Hall, Halifax, N. S., June 23rd 1862. A meeting of Temperance friends took place this evening, for the purpose of considering the desirableness of having Nova Scotia represented at the "International Temperance and Prohibition Convention," to be held in London, G. B., in September next.

The meeting was organized by the appointment of officers as follows: President—Joseph Bell, Esq.; Secretary—Mr. P. Monaghan; Corresponding Secretary—Mr. J. Farquhar; Treasurer—Robert Noble, Esq. The following resolutions were adopted:—"Whereas, The announcement has been made by letters from Saml. Pope, Esq., the Honorary Secretary, and T. H. Barker, Esq., Secretary, of the United Kingdom Alliance, and also through the medium of the "Alliance Weekly News," and "Abstainer," newspapers, that an International Temperance and Prohibition Convention is to be held in London the first week in September next; and it is the opinion of the Convention, that it is expedient that a Committee be appointed with power to add to their numbers, for the purpose of collecting the necessary funds and carrying out the foregoing resolution; and that: Geo. Mathison, G. G. Gray, Edward Jost, J. Lanigan, Alexander James, William C. Silver, James Thompson, Joseph Bell, R. Noble, J. P. Mair, Robert Boak, and J. Longard jr. Resolved, That it be recommended to our Ecclesiastical, Literary and Scientific friends, to furnish short Essays or Papers, to be forwarded to the Committee in London, for the purpose of having the same read before the International Convention, or published in its Report. It was agreed that the City and Provincial Papers be requested to give publicity to the foregoing, and other particulars that may be furnished. P. MONAGHAN, Secretary.

Our Children's Corner.

The Little Coffin.

Two a tiny rowed thing,
Ebon bound and glittering,
With its stars of silver white,

Playing Marbles.

Men. Well, my boy, you are playing marbles; do you think it right to keep the marbles that you win?

Whitewashing Shingles.

Fresh or caustic lime, applied during the heat of summer, and after the wood has become thoroughly dried, enters the pores, and tends strongly to prevent decay.

Hussa for the Babies.

What's a house without a woman? says the old saying. Let us add: "What's a house without a baby?"

Cleaning Milk Vessels.

A correspondent of the Cincinnati Gazette, truly says, there is no product of the farm that presents so much difference as butter.

How Mr. Beecher joined the Church.

If somebody will look in the old records of Hanover-street Church, in 1829, they will find a name there of a boy about fifteen years old,

Vulgar Language.

A correspondent of the American Agriculturist says that if cultivators have followed the advice of that journal, their barn-yards, stables, poultry-houses, wood-sheds, and every other spot

Agriculture.

Manning with the Hoe.

A correspondent of the American Agriculturist says that if cultivators have followed the advice of that journal, their barn-yards, stables, poultry-houses, wood-sheds, and every other spot

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Cleaning Milk Vessels.

A correspondent of the Cincinnati Gazette, truly says, there is no product of the farm that presents so much difference as butter.

Grindstones.

Perhaps there is no farm implement which is more useful and so little esteemed as the grindstone. It is a little under-estimated and often

Grating the Tomato.

A correspondent of the Horticultural states that he succeeded, in grating a section of tomato upon the potato vine.

Dates & News.

INTERESTING DISCOVERY AT JERUSALEM.—According to the Jewish Chronicle, the foundation of the inner wall of Jerusalem (referred to in

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Ayer's Sarsaparilla.

It is a compound remedy, prepared with scientific accuracy, and is the best and most reliable of the purgatives.

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Purifying the Blood.

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Friends and Relatives.

Brave Soldiers and Sailors.

Holloway's Pills and Ointment.

All who have Friends and Relatives in the Army or Navy, should take special care, that they be supplied with these Pills and Ointment;

Coughs and Colds affecting Troops.

Will be speedily relieved and effectually cured by using these admirable medicines, and by paying proper attention to the Directions which are attached to each Pot or Box.

Sick Headaches and Want of Appetite.

These feelings which soadden us, usually arise from trouble or anxiety, obstructed perspiration, or eating and drinking whatever is unwholesome, thus disturbing the healthy action of the liver and stomach.

Weakness or Debility induced by over Fatigue.

Will soon disappear by the use of these invaluable Pills, and the Soldier will quickly acquire additional strength. Never let the Bowels be either confined or unduly acted upon.

For Wounds either occasioned by the Bayonet, Sabre or Bullet.

To which every Soldier and Sailor are liable there are no medicines so safe, sure and convenient as Holloway's Pills and Ointment.

W. Whytal & Co.

Leather and Finding Store, 202-HOLLIS STREET-202

Jayne's Sanative Pills.

A Mild, Prompt, and Effective Remedy. There is scarcely any disease in which purgative medicines are not more or less required.

Wesleyan Bazaar.

HANTSPOURT. THE Ladies of the Wesleyan Church at Hantspourt, respectfully inform the public, that they intend holding a Bazaar, at that place, on the 4th September 1862.

Important to Parents.

GIVE TO YOUR SICKLY CHILDREN WOODILL'S Improved Worm Lozenges. THE MOST WONDERFUL CURES have been made by them.

Watch the Health of Your Children.

Is their sleep disturbed? Do you observe a morbid restlessness; a variable appetite; a feverish feeling; a grinding of the teeth; or itching of the nose? Then be sure your children are troubled with worms.

Jayne's Tonic Vermifuge.

It effectually destroys worms, is perfectly safe and pleasant to children, and not only cures the disease, but also acts as a general tonic, and no better remedy can be taken for all derangement of the stomach and digestive organs.

E. W. Sutcliffe's Stock of Groceries.

Wholesale and Retail. 135 Chesnut and half chest Superior TEAS, 20 bags Java and Jamaica COFFEES, 50 lbs. very superior SUGAR (the best in the market).

Holloway's Pills and Ointment.

All who have Friends and Relatives in the Army or Navy, should take special care, that they be supplied with these Pills and Ointment;

Coffee, Coffee.

Those who are looking for really GOOD AND CHEAP COFFEE. Will find that which is Roasted and Ground in WETHERBY & CO'S NEW AND IMPROVED APARTS.

Beats, Teas.

Strong family Coffee, is BEST OLD JAVA COFFEE, is 6d Just received, a fresh supply of SWEET ORANGES, APPLES, NUTS, Lemons, Dates, Table Raisins, BISCUIITS, in great variety.

Family Groceries.

London Tea Warehouse, North End Northampton Street, Near North's Market, HALIFAX, N. S.

Penmanship.

All may learn to Write. MR. B. F. STAPLES. HAS the pleasure to announce that his Writing Academy, No. 48 GRANVILLE STREET (Christian Messenger's office building) is open every day and evening for instruction in writing.

Card Writing.

Visiting, Wedding, and Address Cards, by Ransell, executed equal to the best. Prices very moderate. Free writing of every description executed on request. Lessons given to private Classes and to persons at their residences. Terms made known on application at the rooms.

Hunnewell's Great Remedies.

This combination of Remedies, now perfected every department, and brings within reach of each for special attention.

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