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WHOLE No. 589

Poetry.

Sabbath Invitation.

BY BERTHA CARROLL.
Sweet Sabbath bells! I love that chime—
"Come, worship here!"
With winged feet I upward climb
On holy prayer,
I mount; I soar; I meet you there,
Above the world, in purer air.
Sweet Sabbath bells! I chime with you—
"Come, worship here!"
Not now the rich, nor favored few
Invite to pray,
"But you, ye wronged and erring, come;
There's room within—for you there's room."
Sweet Sabbath bells! Call now the poor—
"Come, worship here!"
Oh! house of God, with open door
Invite to pray—
"Come in ye heavy laden, come;
There's room for you—for all there's room."
Go in, ye injured and oppressed—
Go, worship here!
Go in, ye lonely and distressed—
Kneel ye in prayer;
Kneel with the rich, thy brothers near—
God loveth all his children here.
Together round the altar bow,
In voices sweet and low,
Your simple prayer,
Christ standeth there with open palms,
Waiting to fold you in his arms.
Enter, my willing soul to-day,
And worship there;
Here, where the poor and erring pray,
Offer thy prayer,
God surely fills thy holy place,
For all his children see his face!
Sweet Sabbath bells! Chime thro' the week—
"Come, worship here!"
Through every holy effort speak,
"This, this is prayer."
Chime, voices sweet, through every day—
"Pray with thy hands—through labor pray."
Sweet Sabbath bells! In heaven's dome,
Call to us here:
"Ye earth-worn, tossed and weary, come—
Thy Father's house hath room for thee—
On Mount of Faith its portal see."
—Christina Inquirer.

A Line from Experience.

I sought for peace 'mid earthly joys,
Roaming the world-field o'er;
Eager I grasped life's glittering toys,
And panted still for more.
My thirst unquenched, insatiate still,
I drank at pleasure's fount;
Each varied want with desperate will,
I bent my soul to meet.
But in my mad career, a voice
Pierced inward from above—
"No peace: for the wicked never rejoice
Till saved by pardoning love."
I bent my ear, the voice was sweet;
It won my soul to God;
Now all immortal raptures meet
In Christ my risen Lord.
—Ezra Herald.

Religious Miscellany.

Dr. Coke.
[Concluded.]
Dr. Coke was a true friend of mankind, a citizen of the world, in the best and highest sense. Wherever he saw a people that needed the Gospel, he was ready to impart the boon, whatever might be the danger or the cost. When the French people had freed themselves from the grinding oppression under which they had long groaned, and declared themselves the friends of liberty, civil and religious, he hastened to Paris, where he purchased a church, and, with the aid of a French Minister from one of the Channel Islands, commenced an evangelical society, proclaiming the glorious Gospel of the blessed God as the instrument of true freedom. A few individuals attended two or three times, and then left the Doctor and his associate to preach to each other. At the same time they were given significantly to understand that, if they did not speedily depart, they would pay the forfeit of their lives; for the friends of atheism and free-republican liberty would certainly hang them from one of the ropes stretched across the streets, from which the lamps were suspended. When the late Rev. Walter Griffith preached a sermon in Wakefield on the occasion of Dr. Coke's death, we remember to have heard him say, in reference to the ungodliness and levity of the Parisians at this time, "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?"
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Ireland also had a large share in the benevolent sympathies of Dr. Coke, and proved a more fruitful field than the metropolis of France. He travelled extensively in the island, presided for several years in the Irish Missions, took a lively interest in the Irish Missions which were carried on in the more neglected districts of the country by Ousley, Graham, and others, who were accustomed to preach to the Romish peasantry, many of whom received the truth with eagerness and joy. For several years he was regarded as a sort of guiding star to the Irish Methodists, who were greatly benefited by his counsel and ministry. One of his acts, however, intended for their advantage, did not display his usual judgment. He compiled a hymn-book, to be used in their congregations instead of Mr. Wesley's Collection. But "no man, having drunk old wine, is able to say, 'The old is better.' After a while, the substitute for the Wesleyan Hymn-Book was abandoned, and the better volume restored, to the joy of every one who was duly qualified to judge between the two.
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of Methodist preaching, while irreligion and wickedness openly prevailed; and he persuaded the Conference to establish several Home-Missions, for whose support, to a considerable amount, he made himself responsible. For a time they were sustained out of the general Missionary Fund, which was mostly replenished by his exertions and liberality, and was available in behalf of all the Methodist Missions at home and abroad.
In the discussions which took place after the death of Mr. Wesley, with respect to religious service in Methodist chapels during church-hours, and the administration of the sacraments by the Methodist Preachers, he took his full share, and appears to have generally leaned to the liberal side, thinking that the Societies ought not to be coerced, but allowed full liberty of conscience in all matters relating to the worship of God. He had a great dread of strife and division; yet he would preserve the pastoral office in all its integrity, believing that Christ holds His Ministers responsible not only for the maintenance of the truth, but also for the purity of the church.
From the facts which have been already adduced, it will appear that the life of Dr. Coke was one of incessant activity; yet he was a diligent economist of time, and was therefore able, amidst his other engagements, to cultivate literary habits. At the request of the Conference he compiled a voluminous Commentary on the Holy Scriptures, which has been of great use, especially to junior Ministers. To some extent it has been superseded by the more recent Commentaries of Clarke and Benson; but it is still worthy of a place in the student's library, as a book of reference, for it contains things which are not elsewhere accessible to an English reader. He wrote a "History of the West Indies," in three octavo volumes; "Letters to the Methodist Connexion," in defence of the doctrine of the Holy Spirit's witness of a believer's adoption, in answer to an attack from the pen of the Rev. Melville Hoey, who professed to understand Mr. Wesley's views on that subject better than the men who had entered into Mr. Wesley's labours. He wrote many minor publications, and was an extensive publisher of religious tracts. He published also a "Cottage Bible," in the quarto size, intended for domestic use, containing brief reflections at the end of each chapter. It appears that by his authorship, instead of realizing considerable profits, which he doubtless intended to apply to Missionary purposes, he sustained a heavy loss. This was to be expected, as he was his own publisher. While he was travelling "o'er land and ocean without rest," printers, correctors, binders, and booksellers were carrying on their operations, and making their respective charges, all of which the Doctor had to meet; while no efficient agency was at work to secure an adequate return by the sale of his volumes. Happily for him, such was his private fortune, that he was able to meet the demands that were made upon him; but, like some hopeful men of the quill, he paid for the gratification of instructing his readers. For some time the celebrated Samuel Drew was his literary assistant and associate; but to what extent we believe no one knew but themselves, and the secret died with them.
The doctor possessed in a high degree the confidence and respect of the Methodist body. He was twice elected to the honourable office of President of the Conference, and seventeen times to the office of Secretary; and they freely conceded to him the general management of their Missions, having a full conviction of his faithfulness, liberality, and zeal.
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Correspondence.

Letter from England.

From our own Correspondent.

September 4th, 1860.

The affairs of Italy of course usurp the popular attention just now, and so remarkable have been the recent phenomena of Italian nationality, that we are ready for almost any kind of news. The announcement of the fall of the Pope and his temporal power is eagerly looked for by some of the more ardent adherents of Italian emancipation, and though all are not so hopeful of a speedy termination of Papal authority, such intelligence would be scarcely astonishing to any. The extraordinary successes of Garibaldi in Sicily, the strange and unprecedented flight of the Neapolitan king to Gaeta without striking one blow for the throne of his ancestors, the cool and unimpassioned entry of Garibaldi, with only his staff into Naples, the sudden collapse of all authority and despotism before his march, are parts of a drama which has no parallel in the history of nations, and which seems to belong rather to the region of romance than reality, of fiction than historic fact.
The latest intelligence from the east of war is more astonishing, perhaps, than anything that has previously occurred. Garibaldi some time since demanded of the Pope the entire disbanding of the mercenary troops which have hitherto been the stay of his tottering power. To this demand Cardinal Antonelli returned an indignant refusal. Immediately a large Sardinian army marched across the boundary line of the Papal territory, and proceeded to take cities and towns in the name of Victor Emmanuel. Lamentably, the general of the Pope's mercenaries, himself a distinguished warrior and commander, gave battle to the Sardinian troops, and was utterly routed, with a loss of many soldiers and much ammunition. The strongest part yet remains to be told. The Pope's celebrated Irish brigade seems to have fallen into the hands of the enemy without striking one blow. It has been the proverbial distinction of the Irishman to be ready to fight on a moment's notice anybody and for any cause. With singular impartiality the Irishman proper is supposed to carry on his battles, striking vigorously right and left without troubling himself as to his victims whether friends or foes. A few of the best of the gallant sons of Erin swore to defend the Pope, and voluntarily enrolled themselves under his banner, ought to have annihilated any quantity of his opponents. This was expected of them, and even more. They were to settle the Italian question, and leave his Holiness untroubled and serene as ever. But alas! alas! how uncertain is human power! The Irish brigade has been one of the Pope's greatest difficulties. Boastful and blustering, defiant of all order and law, quarrelsome and complaining, he has hardly known what to do with them since they came to his realms. Many times he has wished them far enough, and only comforted himself by the hope that when they came to fight they might give him some help. But no sooner was the powder of Cialdini's army smelt than with a cowardice as un-Italian as it was unmanly, the whole brigade laid down their arms and surrendered. One could have forgiven them, if, after receiving the Pope's money, and pledging themselves to his cause, they had sought for him, and succumbed at last to overpowering numbers. But to have yielded without a blow! So much for the Pope and his friends.
The movements of Garibaldi seem to complicate the question of Italian freedom. He is a genius, a patriot, a consummate general, but erratic. Until his successes at Naples, the King of Sardinia fought shy of him, and even now he seems almost fearful of recognizing him. Garibaldi declares that he will not rest satisfied until he proclaims the unity of Italy from the Quirinal. He cannot do this without destroying the sovereignty of the Pope. If Sardinia should proceed to this extreme she would probably bring down the forces of Austria and France. And then comes a European war. The only man in Italy who can so controul affairs as to avoid a collision between Sardinia and France is Count Cavour, the chief minister of Victor Emmanuel, and Garibaldi has demanded his dismissal. In such a crisis the news of his death is anxiously expected.
The Bourbon dynasty in Naples is forever at an end. The king is reported to have gone to Spain, where if he does not meet with a kindred despot, he will meet with a kindred superstition and folly. His opportunity to have made a comfortable provision for his future, though the report of his carrying away his palace furniture and pictures is probably false. No one can pity him, everybody must despise him. He had a grand opportunity. The successor of him of the most profigate and hateful monarchs he might with a few concessions have won the affections of his long-time-trodden people. He threw away his chance, and has now added one more to the list of fallen greatness,—of "monarchs retired from business." Henceforth he perishes from the world's notice.
The state of Europe, notwithstanding the pacific speeches of the Emperor of the French and his ministers, is not assuring. He must indeed be sanguine who can look ahead with perfect confidence. Louis Napoleon goes quietly away to Algeria, several continental sovereigns have arranged to meet for purposes of courtesy,—but a storm is brewing, the period of which,—but the result of which no one can readily predict. The world's great Sovereign alone presides over the crisis, and His people can trust Him with the conduct of affairs. The hidden lever of His kingdom is secretly working, and the end will be the world's regeneration.
In the East matters are far from encouraging. The massacre of thousands of Christians in Syria is a fact which indicates a frightful weakness in the ruler of the country and his machinery. The hanging and shooting of a few of the Englishers of the carnage will neither satisfy the just expectations of Europe nor strike any permanent blow at the root of the evil. The Sultan is indeed a

of a directly representative element, so as to preclude the demand for lay co-ordination in the conference itself. I believe the representatives of this class to be not numerous, nor very closely leagued to each other. But I imagine they have a general understanding with each other, and occasionally a specific agreement, and seem to have considerable influence in conference. Intermediate between the two sections I have now indicated is a large class of "practical men," who have not studied Church principle or polity very closely, but decide upon each question as it arises. More of these will generally be found in the opposition than the first in debated questions. But yet many of them have a very decided jealousy of anything which smells new. Perhaps the most bold, outspoken, and thoroughly independent men in the conference are Messrs. Vasey and S. R. Hall. Next to these many would be disposed to rank Mr. Rigg. Of these three the most conservative in principle, and yet the most pugnacious on minor points of administration, is Mr. Hall; the most speculative in theory, perhaps, Mr. Rigg; while I think Mr. Vasey is a writer-witted, reader, and more dashingly, perhaps, a more imprudent speaker than either of the others. Mr. Arthur is decidedly a constitutional liberal, and perhaps, on the whole, when in voice, the most influential speaker in the conference. These four are, I suppose, the principal debaters among the younger men. They form no clique or set. They often agree, but often also disagree. Messrs. Arthur and Rigg, commonly, I think, agree; the latter, however, being more often found in the opposition than the former. Messrs. Vasey and Rigg also seem to agree on most points at this conference, but the opinions of the latter are not so strongly held or expressed as those of the former. Mr. Hall moves in a sphere quite his own, yet has often been supported by his friend Rigg, who sat in the same pew with him at the last conference, and not seldom by the others I have named. In fact he is often right, and has great influence, which, however, his development at the present conference of strongly conservative views on certain points has probably weakened in some quarters, though, no doubt, it has gained him some increase of favor on the platform. Mr. Punshon, of the platform, (being a conference letter-writer,) does not as yet seem to have formed any definite views of polity and policy; but his power as a conference debater increases yearly, and has been greatly augmented this year by his spirited and eloquent speech on the Church-rate question, in opposition to the course taken by Mr. Osborn in giving his evidence before the Committee of the Lords. Mr. Frost, as Secretary of the Home Missions, is also a very true and able debater, and has, as the very title of a strongly-pronounced high Tory; but he is now changed. Apropos of the census question, he delivered a strong speech against the course taken by Mr. Osborn, in giving his evidence before the Committee of the Lords. Mr. Frost, as Secretary of the Home Missions, is also a very true and able debater, and has, as the very title of a strongly-pronounced high Tory; but he is now changed. Apropos of the census question, he delivered a strong speech against the course taken by Mr. Osborn, in giving his evidence before the Committee of the Lords. Mr. Frost, as Secretary of the Home Missions, is also a very true and able debater, and has, as the very title of a strongly-pronounced high Tory; but he is now changed. Apropos of the census question, he delivered a strong speech against the course taken by Mr. Osborn, in giving his evidence before the Committee of the Lords. Mr. Frost, as Secretary of the Home Missions, is also a very true and able debater, and has, as the very title of a strongly-pronounced high Tory; but he is now changed. Apropos of the census question, he

