

The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America

Volume XII. No. 12.

HALIFAX, N. S., WEDNESDAY, MARCH 21, 1866.

Whole No. 558

Religious Miscellany.

"Forget not what Thy Ransom Cost."

Pilgrim to the better country,
 Traveller and narrow road,
 Lighted by the distant glory,
 Of the city of our God;
 When the cloud of care comes o'er you,
 And the glorious light before you,
 In temptation's night is lost;
 "Forget not what thy ransom cost."

When sweet voices of earth-born pleasure
 Seek to ravish all thy soul;
 When thy path seems dark and thorny,
 And afar off the shining goal;
 When soft airs and pleasant flowers
 Tempt to Folly's winking bowers,
 Till heaven for earth is lost;
 "Forget not what thy ransom cost."

When thy wandering steps returning,
 Find too steep the backward road,
 While the sin-taint on thy spirit
 Hangs like a weary load,
 Think—thy Saviour purchased pardon,
 Think—for you he purchased pardon,
 Take, in weakness, take the cross,
 "Forget not what thy ransom cost."

Think—for you he bore the hiding
 Of his Father's tender face,
 Think—he left the heavenly mansions
 To prepare for you a place.
 By the tears he wept in Jordan,
 By the anguish in the garden,
 By his wounds, and by his cross,
 "Forget not what thy ransom cost."

When thy life is dark and dreary,
 Think of Him foiled and sore;
 Comforting the sick and weary,
 Seeking out the erring poor,
 When from His compassion learning,
 When like Him o'er sinners learning,
 Can you measure earth's vain doings,
 With the price your ransom cost?

We are hid behind the portals
 Consecrated by his blood;
 Here can no destroying angel
 Pass with his avenging rod,
 Oh! if tempted o'er to leave Him,
 Oh! if left to tempt or give Him,
 Let his love, and let his cross,
 Remind thee what thy ransom cost.

L. A. C.
 —N. Y. Observer.

Pulpit Sketches.

NO. 3.
 JOHN HOWE.
 BY W. C. KINGSTON.
 "Understanding is no thing."—2 TIM. 2: 7.

There are four peculiarities relating to the Protestant ministry of the XVIIIth century—their *labours*, their *learnings*, their *lives*, and their *literature*. Not that these particulars were in all the ministers of that period; then, as now, many were "wolves in sheep's clothing,"—and such will be found even at the appearance of the great Shepherd. But in every age there are representatives, members of the class to which we allude.

Such a representative man is JOHN HOWE, not the least conspicuous for labours, learning, politics and piety, of an age which produced the Pearsons, Botwells, Baxter's, Bunyans, Ushers, and Fleetwoods, whose names are imperishably registered in the records of the Church below and are also recorded in the Lamb's book of life.

It does not always occur that proportion be discoverable between the internal and external man. Isaac Watts would be remembered were it only for the memorable impromptu—

"I feel as tall as the oak in the plain,
 And grasp the cross on the pole;
 I'm not measured by my small frame,
 But by the standard of the man."

Alexander Pope was a small man; and so was Cowper. Even Dr. Cumming is not a son of Anak. But in John Howe, mind and matter were alike Titanic. If the gem was a *koh-i-noor*, the casing corresponded. If John Howe's soul were a *golden orb*, his frame which contained it was magnificent.

A broad, white, high Shakspearian forehead,—a clear, piercing, intellectual eye,—an erect and noble bearing, all contributed to add to the dignity of a person tall and athletic beyond the ordinary standard of men. We can attend to his countenance, became John Howe's magnificent form and aspect produced an important change in his fortunes. Cromwell heard him preach. Cromwell, an acute observer and thorough judge of his species, intuitively felt that Howe was no ordinary man. He already had attached John Milton to his name as his amanuensis; with the same feeling which induced the selection of Milton as secretary, he decided on calling Howe to the chancery of the Protectorate. Howe at first refused an offer so tempting to ordinary ambition; but the great Puritan's ambition was not ordinary; the slightest proffer to the Heavenly Court, and regarded at a very low estimate the honors of an earthly abbot; that court surrounded such a monarch as even a Cromwell, but the Protector would brook no denial. Consequently John Howe, bidding farewell to his beloved home and former residence, removed to London as chaplain to Cromwell, about the year 1656.

It is no part of our purpose to sketch the life of such a man; that would require a volume. Those who desire more knowledge than already possessed on such a subject will be fully gratified by the *Lives* of Henry Rogers and Secretary, by the *Lives* of Dr. Calamy (almost his contemporary), or, failing these, the sketch prefixed to his collected works by Dr. Urwick. We mean to make a passing allusion to those features of ministerial life in the XVI. century, to which reference has already been made.

three quarters of an hour; then prayed for an hour, preached for another hour, and prayed for half an hour. After this he retired and took some refreshment for about a quarter of an hour—the people singing all the while—and then returned to the pulpit, prayed for another hour, and gave another sermon of about an hour's length, and so concluded the service of the day about four o'clock in the evening." Seen hours (with a trifling intermission of fifteen minutes) spent in praying, preaching, and exhorting, by the same man? Let it be remembered also in Howe's case, that no demand upon brain or muscle could exhaust the endless variety of the one, or the physical power of the other. His were not common-place discourses. They all rank as high, nay higher, than Chanoor's, Paley's, or South's.

Though Howe's learning was prodigious, yet it is more by the beauty of his style than by his contributions to the general fund of knowledge that he is to be remembered.

We have said that his knowledge was prodigious. To verify such an assertion it is sufficient to quote Mr. Hall's declaration that he "had learned more from Howe than from any other author he had ever read." (Hall's works, volume iii., p. 78.) Nor will it be wondered at, when we remember that the great literary advantages he enjoyed during his youth were sedulously improved to the uttermost. At the age of twenty-two he had taken a degree; he had then gone through a course of philosophy, read the Heathen moralists, and all we have remaining of pagan theology, the writings of the Schoolmen, several systems of thology drawn up by the Reformers—above all he had so thoroughly mastered the Scriptures that he drew up a system for himself, from which he never afterwards saw it necessary to materially deviate. Patient of toil, minute in his investigations, unbiased in his judgment, his learning became vast and multifarious, yet well digested and proper to his office.

Though many works from Howe's pen were contributed to the sacred literature of his day, it is more especially for his great work—"The Living Temple"—that John Howe will be remembered and admired by posterity. Quaint in phrasing, apparently loose in structure, altogether Miltonic in its design and plan, will might it be characterized by Professor Wilson of Edinburgh as containing the finest specimen of composition to be found in the English language. This passage the Professor once read before his class, and compared it with a piece from Kautz—*Christ's death*—preferring to the extract from "The Living Temple." We have not room to quote the passage—but the reader may turn to page 76 of Howe's work above quoted, and read for himself the passage beginning—

"The living temple, that the saints call home,
 Is not a house of stones, but of their souls;
 Not built by man's hands, but by the Spirit's
 Who dwells within, and there doth dwell;
 Not by the stroke of hammer or of axe,
 But by the Spirit's power, who doth reveal;
 Not by the labour of the carpenter,
 But by the Spirit's gift, who doth reveal;
 Not by the sweat of man's unhallowed brow,
 But by the Spirit's grace, who doth reveal;
 Not by the work of man's polluted hands,
 But by the Spirit's purity, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's truth, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power, who doth reveal;
 Not by the wisdom of man's vain heart,
 But by the Spirit's wisdom, who doth reveal;
 Not by the riches of man's empty purse,
 But by the Spirit's grace, who doth reveal;
 Not by the honour of man's empty throne,
 But by the Spirit's power, who doth reveal;
 Not by the name of man's vain boast,
 But by the Spirit's truth, who doth reveal;
 Not by the power of man's weak word,
 But by the Spirit's power, who doth reveal;
 Not by the strength of man's frail arm,
 But by the Spirit's power,

thing belonging to you shall be disturbed. He then went to the window, opened it and whistled softly. Restraining to the lady's side, who had just spoken, he moved and said, "Now I am going. Your prayer has been heard, and no disaster will befall you."

We have received an extract from a letter fully corroborating the remarkable anecdote of "The Lady and the Robber" in our October number, and adding some facts which enhance the wonder and mystery of the escape. We quote the words of the letter: "In the first place the robber told her if she had given the slightest alarm or token of resistance, he had fully determined to murder her; so that it really was God's good guidance that told her to follow the course she took."

Provincial Wesleyan WEDNESDAY, MARCH 21, 1860.

In consequence of the official relations which this paper maintains with the Wesleyan Convention in America, we require that Objections, Petitions, and other communications, should be sent through the Convention, and not to the printer.

The Emperor and the Pope.

The profound policy of the Emperor Napoleon and the probable position of Pope Pius the Ninth, attract to themselves at this moment the largest share of attention from the civilized world. The Roman question is the centre of interest, alike to Protestants and Papists.

Letter from the United States.

Our Congress after a two months hard struggle, has organized and is under way, though but little business is as yet done. The contest was in electing a Speaker for the House of Representatives.

THE CONFERENCE.

Our annual Conference for the year have commenced their sessions. The Baltimore and East Baltimore Conferences are now assembled. The former is holding its session at Winchester, Virginia, and the latter at Lewisburg, Pennsylvania.

Rev. J. R. Narraway.

The Morning Globe of St. John, N. B. has an article of a column in length, containing an estimate of this reverend gentleman's powers as an orator, and some account of lectures recently delivered by him in that city upon the invitation of the Temperance Society and of the Young Men's Christian Association.

RELIGIOUS INTEREST.—ALDER KNAPP.

We have already referred to a religious interest in Boston, under the labours of Elder Knapp. He is a Baptist minister, and is called a revivalist. He is deeply pious—possesses considerable natural talent—a good speaker—and quite shrewd and eccentric whimsical.

Canon Wodehouse.

The resignation of all his preferments in the English Church by a clergyman so highly benefited, and so amiable and estimable in his character, as Canon Wodehouse, says the English correspondent of the N. Y. Advocate and Journal, is a highly significant fact.

Presentations.

An agreeable surprise occurred at the Ladies' Academy, on Monday morning. When the Principal and Preceptors met the School for the usual morning exercises, a young lady arose and requested to be allowed to say a few words.

NEW TREASURES DISCOVERED IN CALIFORNIA.

Great interest is awakened in California, by a recent discovery of a large tract of land in California Gulf, in the waters of the Colorado River, and in the mountains of the same name.

CONGRSS OF THE UNITED STATES.

Our Congress after a two months hard struggle, has organized and is under way, though but little business is as yet done.

THE CONFERENCE.

Our annual Conference for the year have commenced their sessions. The Baltimore and East Baltimore Conferences are now assembled.

Rev. J. R. Narraway.

The Morning Globe of St. John, N. B. has an article of a column in length, containing an estimate of this reverend gentleman's powers as an orator, and some account of lectures recently delivered by him in that city upon the invitation of the Temperance Society and of the Young Men's Christian Association.

RELIGIOUS INTEREST.—ALDER KNAPP.

We have already referred to a religious interest in Boston, under the labours of Elder Knapp. He is a Baptist minister, and is called a revivalist. He is deeply pious—possesses considerable natural talent—a good speaker—and quite shrewd and eccentric whimsical.

Canon Wodehouse.

The resignation of all his preferments in the English Church by a clergyman so highly benefited, and so amiable and estimable in his character, as Canon Wodehouse, says the English correspondent of the N. Y. Advocate and Journal, is a highly significant fact.

Presentations.

An agreeable surprise occurred at the Ladies' Academy, on Monday morning. When the Principal and Preceptors met the School for the usual morning exercises, a young lady arose and requested to be allowed to say a few words.

NEW TREASURES DISCOVERED IN CALIFORNIA.

Great interest is awakened in California, by a recent discovery of a large tract of land in California Gulf, in the waters of the Colorado River, and in the mountains of the same name.

CONGRSS OF THE UNITED STATES.

Our Congress after a two months hard struggle, has organized and is under way, though but little business is as yet done.

THE CONFERENCE.

Our annual Conference for the year have commenced their sessions. The Baltimore and East Baltimore Conferences are now assembled.

Rev. J. R. Narraway.

The Morning Globe of St. John, N. B. has an article of a column in length, containing an estimate of this reverend gentleman's powers as an orator, and some account of lectures recently delivered by him in that city upon the invitation of the Temperance Society and of the Young Men's Christian Association.

RELIGIOUS INTEREST.—ALDER KNAPP.

We have already referred to a religious interest in Boston, under the labours of Elder Knapp. He is a Baptist minister, and is called a revivalist. He is deeply pious—possesses considerable natural talent—a good speaker—and quite shrewd and eccentric whimsical.

Canon Wodehouse.

The resignation of all his preferments in the English Church by a clergyman so highly benefited, and so amiable and estimable in his character, as Canon Wodehouse, says the English correspondent of the N. Y. Advocate and Journal, is a highly significant fact.

Presentations.

An agreeable surprise occurred at the Ladies' Academy, on Monday morning. When the Principal and Preceptors met the School for the usual morning exercises, a young lady arose and requested to be allowed to say a few words.

NEW TREASURES DISCOVERED IN CALIFORNIA.

Great interest is awakened in California, by a recent discovery of a large tract of land in California Gulf, in the waters of the Colorado River, and in the mountains of the same name.

CONGRSS OF THE UNITED STATES.

Our Congress after a two months hard struggle, has organized and is under way, though but little business is as yet done.

THE CONFERENCE.

Our annual Conference for the year have commenced their sessions. The Baltimore and East Baltimore Conferences are now assembled.

Rev. J. R. Narraway.

The Morning Globe of St. John, N. B. has an article of a column in length, containing an estimate of this reverend gentleman's powers as an orator, and some account of lectures recently delivered by him in that city upon the invitation of the Temperance Society and of the Young Men's Christian Association.

RELIGIOUS INTEREST.—ALDER KNAPP.

We have already referred to a religious interest in Boston, under the labours of Elder Knapp. He is a Baptist minister, and is called a revivalist. He is deeply pious—possesses considerable natural talent—a good speaker—and quite shrewd and eccentric whimsical.

Canon Wodehouse.

The resignation of all his preferments in the English Church by a clergyman so highly benefited, and so amiable and estimable in his character, as Canon Wodehouse, says the English correspondent of the N. Y. Advocate and Journal, is a highly significant fact.

Presentations.

An agreeable surprise occurred at the Ladies' Academy, on Monday morning. When the Principal and Preceptors met the School for the usual morning exercises, a young lady arose and requested to be allowed to say a few words.

NEW TREASURES DISCOVERED IN CALIFORNIA.

Great interest is awakened in California, by a recent discovery of a large tract of land in California Gulf, in the waters of the Colorado River, and in the mountains of the same name.

CONGRSS OF THE UNITED STATES.

Our Congress after a two months hard struggle, has organized and is under way, though but little business is as yet done.

THE CONFERENCE.

Our annual Conference for the year have commenced their sessions. The Baltimore and East Baltimore Conferences are now assembled.

Rev. J. R. Narraway.

The Morning Globe of St. John, N. B. has an article of a column in length, containing an estimate of this reverend gentleman's powers as an orator, and some account of lectures recently delivered by him in that city upon the invitation of the Temperance Society and of the Young Men's Christian Association.

RELIGIOUS INTEREST.—ALDER KNAPP.

We have already referred to a religious interest in Boston, under the labours of Elder Knapp. He is a Baptist minister, and is called a revivalist. He is deeply pious—possesses considerable natural talent—a good speaker—and quite shrewd and eccentric whimsical.

Canon Wodehouse.

The resignation of all his preferments in the English Church by a clergyman so highly benefited, and so amiable and estimable in his character, as Canon Wodehouse, says the English correspondent of the N. Y. Advocate and Journal, is a highly significant fact.

Presentations.

An agreeable surprise occurred at the Ladies' Academy, on Monday morning. When the Principal and Preceptors met the School for the usual morning exercises, a young lady arose and requested to be allowed to say a few words.

NEW TREASURES DISCOVERED IN CALIFORNIA.

Great interest is awakened in California, by a recent discovery of a large tract of land in California Gulf, in the waters of the Colorado River, and in the mountains of the same name.

CONGRSS OF THE UNITED STATES.

Our Congress after a two months hard struggle, has organized and is under way, though but little business is as yet done.

THE CONFERENCE.

Our annual Conference for the year have commenced their sessions. The Baltimore and East Baltimore Conferences are now assembled.

Rev. J. R. Narraway.

The Morning Globe of St. John, N. B. has an article of a column in length, containing an estimate of this reverend gentleman's powers as an orator, and some account of lectures recently delivered by him in that city upon the invitation of the Temperance Society and of the Young Men's Christian Association.

RELIGIOUS INTEREST.—ALDER KNAPP.

We have already referred to a religious interest in Boston, under the labours of Elder Knapp. He is a Baptist minister, and is called a revivalist. He is deeply pious—possesses considerable natural talent—a good speaker—and quite shrewd and eccentric whimsical.

Canon Wodehouse.

The resignation of all his preferments in the English Church by a clergyman so highly benefited, and so amiable and estimable in his character, as Canon Wodehouse, says the English correspondent of the N. Y. Advocate and Journal, is a highly significant fact.

Presentations.

An agreeable surprise occurred at the Ladies' Academy, on Monday morning. When the Principal and Preceptors met the School for the usual morning exercises, a young lady arose and requested to be allowed to say a few words.

NEW TREASURES DISCOVERED IN CALIFORNIA.

Great interest is awakened in California, by a recent discovery of a large tract of land in California Gulf, in the waters of the Colorado River, and in the mountains of the same name.

CONGRSS OF THE UNITED STATES.

Our Congress after a two months hard struggle, has organized and is under way, though but little business is as yet done.

THE CONFERENCE.

Our annual Conference for the year have commenced their sessions. The Baltimore and East Baltimore Conferences are now assembled.

Rev. J. R. Narraway.

The Morning Globe of St. John, N. B. has an article of a column in length, containing an estimate of this reverend gentleman's powers as an orator, and some account of lectures recently delivered by him in that city upon the invitation of the Temperance Society and of the Young Men's Christian Association.

A New Revolution in Scotland.

Scotland is all ablaze with a new religious excitement, which may lead to serious consequences. It springs from a new agitation of an old subject, in which Scotland has a deep and abiding interest, the relation of civil to ecclesiastical power.

Provincial Parliament.

Little has been done during the past week beyond receiving petitions and drawing committees.

STANDING COMMITTEES. The Committee appointed to prepare the list of Standing Committees, reported on Thursday as follows: Agriculture—Hon. Mr. Young; Messrs. MacFarlane, Chapman, McKinnon, L. Smith, Macleod, Chambers.

Anna Clayton; The Enquirer after Truth.

Once more: Our Pagan Fathers persecuted the Quakers and the Baptists, and condemned them to banishment and death...

This subject! I know a young man, now a Baptist, who was once a Quaker, and who was led to see the error of his ways...

Immerge, erntauchen, untertauchen, ver-senken. Immerge, erntauchen, untertauchen, ver-senken. In action, die Erntauchtung, das Untertan-

Dr. Hooftland's German Bitters, and Dr. Hooftland's Balsamic Cordial.

Holloway's Ointment. For the removal and cure of Scrofula, Erysipelas, Salt Rheum, etc.

Russian Salve. Vegetable Ointment. For all kinds of skin diseases.

Peruvian Syrup. Or Protected Solution of Protocatechuic acid.

Sisson's Folio Binder. For securing in a book-like form, Letters, Lawcases, Music, and all papers.

John A. Bell. British and American Dry Goods.

Matthew H. Richery. Redwood, Redwood.

Stoves, Stoves. Much has been said about STOVES—Cooking Stoves, Stove Stoves, etc.

Practical Experience. Better than Experimental Science.

Holloway's Ointment. For the removal and cure of Scrofula, Erysipelas, Salt Rheum, etc.

Russian Salve. Vegetable Ointment. For all kinds of skin diseases.

Peruvian Syrup. Or Protected Solution of Protocatechuic acid.

Sisson's Folio Binder. For securing in a book-like form, Letters, Lawcases, Music, and all papers.

John A. Bell. British and American Dry Goods.

Matthew H. Richery. Redwood, Redwood.

City Drug Store. 63 Hollis Street—Halifax. WOODILL'S IMPROVED GLYCERINE Lotion.

Practical Experience. Better than Experimental Science.

Holloway's Ointment. For the removal and cure of Scrofula, Erysipelas, Salt Rheum, etc.

Russian Salve. Vegetable Ointment. For all kinds of skin diseases.

Peruvian Syrup. Or Protected Solution of Protocatechuic acid.

Sisson's Folio Binder. For securing in a book-like form, Letters, Lawcases, Music, and all papers.

John A. Bell. British and American Dry Goods.

Matthew H. Richery. Redwood, Redwood.

Scrofula, or King's Evil. A constitutional disease, a corruption of the blood, by which this fluid becomes impure.

Practical Experience. Better than Experimental Science.

Holloway's Ointment. For the removal and cure of Scrofula, Erysipelas, Salt Rheum, etc.

Russian Salve. Vegetable Ointment. For all kinds of skin diseases.

Peruvian Syrup. Or Protected Solution of Protocatechuic acid.

Sisson's Folio Binder. For securing in a book-like form, Letters, Lawcases, Music, and all papers.

John A. Bell. British and American Dry Goods.

Matthew H. Richery. Redwood, Redwood.

Scrofula, or King's Evil. A constitutional disease, a corruption of the blood, by which this fluid becomes impure.

Practical Experience. Better than Experimental Science.

Holloway's Ointment. For the removal and cure of Scrofula, Erysipelas, Salt Rheum, etc.

Russian Salve. Vegetable Ointment. For all kinds of skin diseases.

Peruvian Syrup. Or Protected Solution of Protocatechuic acid.

Sisson's Folio Binder. For securing in a book-like form, Letters, Lawcases, Music, and all papers.

John A. Bell. British and American Dry Goods.

Matthew H. Richery. Redwood, Redwood.