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WHOLE No. 680.

Religious Miscellany.

Sabbath Evening.

How mildly, calmly beam
The Sabbath sun rays how softly bright
Is the fair landscape, steeped in mellow light
Peace broodeth o'er the scene.

Lord, at this solemn hour,
When nature seems with folded hands to pray,
Ere twilight close the golden gates of day,
And shut the flower.

I would commune with Thee!
In Thy disciples' eyes what gladness shone,
When Thy pierced hands Thy risen form made known:

Disclose Thyself to me,
Enter my longing heart,
Dear promised guest, Thyself the living bread,
The evening meal is waiting for Thee spread:
Thence nevermore depart.

In Thy fair courts to-day,
The preached word, adoring hymn and prayer,
Gave sweet refreshment to Thy people there:
My soul rejoiced to stay.

If we would attain to excellence in any of our
pursuits and engagements, we must learn to say
"No." Human life, in some of its departments
and phases, is very like mounting a ladder, with
a crowd below calling to us "Come down! come
down!" and progress is largely dependent upon
our saying with Nehemiah, "I am doing a great
work, and cannot come down." The pendulum
describes continually an arc, but it never de-
scribes a circle; and a man who cannot say
"No" may do fragments of good work, but a
whole performance will be impossible to him,
and progress will be entirely out of the question.

We may add, if we would follow Christ, and
work out our own salvation, we must learn to say
"No." How emphatic and distinct are the
words of Jesus Christ upon this topic! "He
that taketh not his cross, and followeth after me,
is not worthy of me." "If any man will come
after me, let him deny himself, and take up his
cross daily, and follow me. For whosoever
will save his life shall lose it; but whosoever
will lose his life for my sake, the same shall
save it."—*Rev. Samuel Martin.*

Love.
There is a narrow path to heaven. Every one
may walk in it if he will. One single word com-
prehends all the requirements of this Christian
life. It is *Love*. The briefest exposition illus-
trates its significance. God is your father.
Love him! Man is your brother. Love him.
An acre is not an oak. But an acre planted
and nourished will produce an oak, with all its
majesty of trunk, traieced wilderness of branch
—the organ through which the tempest breathes
her diapason, where birds of richest song and
plumage weave their nests and rear their young;
and where noble flocks browse and slumber in
the shade. So *Love*, an impalpable element
planted in the soul, surely develops all the grace
and glories of the most expansive piety. Do
you love God? you will pray to him, try to please
him, will grievously implore forgiveness when
you have done wrong. You will seek all the
guidance to duty you can find. You will read
the Bible. There you will learn of the Saviour
dying for sinners. The consciousness of your
need will lead you to lean upon him, to lay the
burden of your sins at his feet—to imitate his
life. Thus from this little germ of *Love* the
majestic tree of all Christian graces will grow.
Thus from this simplest element of the divine
life, you will advance, until you attain the full-
ness of the stature of a perfect one in Christ Je-
sus.

Brotherly Charity.
By some rigid judges, no doubt Peter, when
he denied his Lord, would have been condemned
as a coward and a hypocrite. Yet he was
neither; and his Lord knew it, and he knew it,
too, by bitter-sweet experience, when he went
out and wept bitterly. To say by and hear some
Church members, and some ministers, too, go
over the sins of their fellow-Christians, one
would be led to conclude that no such being
as a true believer of Christ is to be found.

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you have done wrong. You will seek all the
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sus.

**Smooth Stones taken from Ancient
Brooks.**
Christian, shall the counterfeit gold that is in
the world make men active and diligent to get
that which is current, and which will abide the
touchstone of the fire; and shall not that
counterfeit assurance which is in the world pro-
voke your heart to be so much the more careful
and active to get such a well-grounded assurance
as God accepts current, as will abide his touch-
stone in the day of discovery, and as will keep
a man from shame and blushing, when he
throned shall be set, and the books shall be
opened?

The bee stores her live out of all sorts of
flowers for the common benefit, so a heavenly
Christian sucks sweetness out of every mercy
and every duty, out of every providence and
every ordinance, out of every promise and every
privilege, that he might give out the more sweet-
ness to others.

No man can paint the sweetness of the honey-
comb, the sweetness of a cluster of Canaan, the
sweetness of paradise, the fragrance of the rose
of Sharon. As the being of things cannot be
painted, no more can that assurance and joy,
that flow from believing, be painted or expressed;
they are too great and too glorious for weak man
to picture or set forth.

Pray without Ceasing.
It is an evidence of God's favor to his Church,
as well as of praying, that the spirit of grace and supplication seems to
so largely poured out in these "latter days."
Weeks of prayer do not seem to be sufficient to
satisfy the awakened desire of God's people,
and the constant remembrance of the wants of
a dying world, in connection with those valued
Christian agencies instituted to meet those wants
is proposed in the following "appeal."
We may state that they originated with an ear-
nest laborer in the cause of Sabbath Schools in
the city of Belfast—the superintendent of the
largest and most successful school in the north
of Ireland. One of these slips having been sent
to the missionary brother of the Louisiana mis-
sion, India, who first proposed the "Week of
Prayer," now so generally observed by Christen-
dom,—he was so pleased with the idea of a con-
tinuous prayer meeting, that he caused 3,000
copies to be printed, and has been sending them
to prominent Christian ministers and laymen all
over the world, with the hope that the sugges-
tion may be carried out. We trust that the
idea may meet with favor, and that in the closets
of believers everywhere, on every day of every
year, there may be unceasing special prayer for
the subjects of prayer mentioned below. We

Saying "No."
If we would to use a Scripture phrase possess
our souls—retain, that is, our self-possession,
instead of allowing our fellow-men to possess
us—we must often say "No." He who yields
to every enticement may justly be called a pi-
table atom, the sport of divers and casual im-
pulses. Instead of being like a bird, guiding
itself through the air, he is like a feather,
driven hither and thither by every chang-
ing wind. Instead of being like a gallant ship,
steered in a fixed and definite course, he is
like a straw, floating up and down with the rising
and falling tide.

If we would be fit to live in such a world as
this we must learn to say "No." In the man
who sets up as an accountant, you expect a
knowledge of figures; and in the man who calls
himself an artisan, you look for skill in some
handicraft; and a man taking his place in such
a scene of trial and temptation as "this present
evil world," is expected to say "No."

If we would have peace of mind, we must
learn to say "No." The relation of the power
of refusal and rejection to quietness of heart, is
like that of an anchor to a ship. And if any
man seek peace by following every voice that
addresses him, or by yielding to every impulse
that arises in his heart, instead of driving rest,
he will be like a wave of the sea, dividing with
the wind and tossed.

If it would be happy, we must learn to say
"No." When a man is hungry, giving him a
stone is giving him something, but it is not giv-
ing him food. If a man be thirsty, poison would

Religious Intelligence.

France.

Paris, June 18, 1862.
Japan and Toulouse—Public favour towards
Protestants—Bishops at Rome—Morals—Re-
viving grace the true remedy—The Conven-
tion de la rue—Ecumenical Alliance Meetings.

While the clerical side of Paris exhibits in all
its print shops the twenty-seven Papal martyrs
crucified in 1807 by the Japanese at Nangasaki,
and underlined side fills its bookshelves with
ancient and modern pamphlets on the Protestants
martyrs massacred by the Papists in 1682 at
Toulouse. So that in passing from the left bank
of the Seine to the right, one seems to cross over
from a Catholic city to a Protestant one. But it
is not so; the two extremes bear the same
name of Catholic, and meet in many points;
while the one reverence Protestantism as much
as the other does, they are both equally aver-
sive to embracing it; the one from personal in-
tolerance to religion, and the other from bigotry.
Still the unclerical, while yet adverse to the
change both in theory and practice, take delight
in unravelling priestly turpitude, and in rehabi-
tating the reformed faith and its heroes. The
cry of reprobation went forth long and shrill
when the Toulouse Jubilee was proposed,—so
shrill that the Government forbade all out-door
assemblies of the kind, and the affair passed off
very quietly, the interests of the churches alone
witnessing the unshowered re-
joicings; while the nation generally had another
ray of light thrown upon the obscure parts of
its history. This throwing light upon the past
is going on, and book after book filled with
hitherto unknown facts, rescued from oblivion
by some patient investigator of our wondrous
church history, receives the most flattering wel-
come, and the most favorable reception in the
daily press. Such history is gradually being re-
vitalized by the disclosure of the many cele-
brated events which have hitherto been insoluble
problems to the historian. See the bright flash,
among a hundred others, thrown by the popular
Michelet upon the policy of the Grand Monarque
(a term now become a bitter sarcasm). "The
folly of the revocation (of the Nantes Edict) was
dressed up in the false pretext of bringing re-
ligion back to the French people. At present
it is the Roman party that we see. An effort
of two more, and its doom is sealed! The
nation was not to be deceived by the pretext of
the Canonization of the Japanese; every one
knew that the canonization of bishops by the
Pope was to be a protest of the clerical in favor
of legitimization, and of the temporal power,—
consequently a death-blow, says a journal, to
the Republic, which is the only hope of the
future." At Montanari, a little illumina-
tion was got up by priests and convents, but
a newspaper observes that a sudden breeze sprang
up from the Italian horizon which put out all
the lights.

Angry and passionate words and condolences
exchanged between Pope and clergy will have
little effect upon an intelligent population, ex-
cept that of widening the distance between
the priests and the people. As the Ultramontans
will return a little hotter than they went,
commit a few more blunders, run a few more
extraneous gauntlets, and show still more clearly
to the world that in their hands Christianity has
degenerated indeed!

While they complain bitterly that railways
and public works of various kinds, by displacing
the population, carry whole communities beyond
the wing of the priest, leaving them a prey to
heresy or to practical benightedness, and loudly
call for an increase of the clerical staff, we find
that the increase of this staff has been immense
of late years, and with it an awful increase
of offences against morals, and infanticides, while
open violence and murder have decreased.

It is wonderful to see the various but abortive
efforts made to stem the torrent, for all acknow-
ledge its violent and absorbing force. Most
men, with Victor Hugo in his marvellous nar-
rative of life, *Les Miserables*, taking for
granted that men are born good, fancy that the
cure of evil lies in sentimental philanthropy.
We are astonished at the way in which even
Christian men have been carried off their guard
by his dramatic appeals to feeling, and led to
commend this work, which says an *Ironical*
paper, "while pretending to be a work of high
standing morality, is nothing but a series of
dramatic incidents, destined to impress the
public, and not to enlighten it."

The evil lies deeper than the Jew, Jesuit, phi-
lanthropist, or philosopher, can however reach,
presented by the living sons and daughters of
the living God to their brethren steeped in
loathfulness and sin, can alone reach the deadly
wound and cure it. We were revisiting grace to
do this; we are not a body quivering with this

work; here and there are bright, living Chris-
tians, but only here and there; we want tongues
and hearts of fire; we want prayer, and what
prayer obtains, a general awakening of the
Church of Christ in France; we want love to
Joseph. Pray for us!

The outcry of the Bishop of Valence respect-
ing the increase of "heresy" in the Province
not, blessed be God, without good reason. The
Holy Spirit has not left the sons of the noble
Cevennes martyrs, but goes on striving with
them; there is constant revival going on in
those Churches. Among many interesting de-
tails we could give, take the following from one
of our Wesleyan preachers as the result of his
missionary efforts during fifteen months—Con-
gregation of 200 hearers, society of 23 members,
Sunday-school of 130 scholars, increasing access
to the church, daily increasing of the
Gospel. Thus, from revived centres, life must
radiate.

The Church of Bar Le Due is one of these; it
is composed of 400 members, come out of Ro-
manism; and has lately inaugurated a handsome
place of worship in the presence of the authori-
ties of the town, and in the midst of a concourse
of Roman Catholics, whom the public treat-
ment of excommunication could not deter from the at-
tendance of witnessing the purer service of God,
so yearned after by those who know the burden
of priestly-imposed ceremonial.

The Evangelical Church of Saint-Etienne held
its fraternal meeting of evangelical alliance late-
ly; here again the missionary spirit is bearing
fruit; the dew of the heavenly blessing rests
upon the spots where brotherly love is abundant.

The Paris Christians are organizing an open-
air meeting in one of the forest glades near
the city than Fontainebleau, where long project-
ed by the experiment which Sunday was
prevented by rain and storms.

Should the experiment succeed without opposi-
tion, it will be a delightful precedent for simi-
lar meetings, from which a rich blessing may be
expected.

At a late meeting of the Alliance in Paris,
where with overflowing brotherly communion,
Christians of different denominations were com-
memorating the dying love of their Lord, a wo-
man was seen leaning against a column, gazing
intently on the scene. On being offered a seat,
she exclaimed, in a reverential and yet entranced
voice: "No, I must see all to the end; I came
from curiosity; I never saw anything like this;
you have made a proselyte of me!"

South of France.
LYONS, 6th Jan., 1862.—The reports of our
evangelist furnish us with some facts which
interest your readers. Madame J. is an un-
derstandable. Having received some good from
the gospel, she desired to communicate it to her
relatives, who inhabit Savoy. She therefore paid
them a visit, having provided herself with a
packet of Bibles and tracts. Savoy did not
belong to France, and there were some difficul-
ties at the Custom House about bringing reli-
gious books into the Savoyard States. How
should she manage to introduce her precious
treasure? She fastened her package round her
neck, and, thanks to her crinoline, her clothes
concealed it from the vigilant eyes of the custom-
house officers. But all difficulties were not yet
overcome. Having reached her native village,
the priest's curiosity was aroused to find out
what was in the package. Perceiving the Bibles
and tracts, he said to the young woman,—"Un-
happy girl! you are bringing dangerous books
into our village; and then addressing her
brother, for whom the books were destined, he
offered to pay him for them, telling him that, as
he could not understand them, he would do better
to burn them; but the Savoyard preferred his
books to the money offered by the priest, and
read them in spite of his opposition. A journal
of the most probable and imminent events of the
near future.

Only one thing can avert it. The call for three
hundred thousand additional men must be re-
sponded to on the instant, and the troops hurried
forward to the seat of war, or instead of fighting
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General Miscellany.

Return of the French Princes.

The Prince de Joinville, the Comte de Paris,
and the Duc de Chartres, who made so brilliant
an addition to the staff of Gen. McClellan, have
separated themselves from the army, and yester-
day sailed for Europe. Under ordinary circum-
stances their retirement would be more or less
social interest than public importance, but in this
critical conjuncture it is an index which we can-
not safely disregard.

"Coming events cast their shadows before."
and the withdrawal of the Orleans princes is a
premonition that if we do not make strenuous ex-
ertions there will soon be more than two parties
in the great struggle. Their pedigree, pretensions,
and hopes, forbid that they should ever be found
fighting against France; and the unexpected fact
which our military prospects have suddenly as-
sumed renders the early recognition of the south-
ern confederacy by France and England next to
important. It has long been agreed that the
point of this campaign was the success or
failure of our army before Richmond. It is evi-
dent that the French princes have satisfied them-
selves that the capture of the rebel capital is
more than doubtful. They would not retire from
an army in the full life of success, and deprive
themselves of the prestige of marching into a
conquered capital by the side of a victorious gen-
eral. But having sought appointments on his
staff from motives of glory, they do not desire to
continue in the service when it has become prob-
able that besides gaining no laurels they incur
the hazard of fighting against a cause which their
own country is likely to support.

We must no longer flatter ourselves with plea-
sant delusions; we must have the courage to look
the truth fully in the face. It is certain that
France and England will put none of the glosses
on the events of the last week which have been
trying to deceive ourselves into the belief
that the weakening of our army by a full sixth
of its effective force, and a compulsory change of
position to save it from annihilation, is not a dis-
aster. The success with which that change was
effected, was a costly success. But we were no
less victorious and are further from Richmond,
which cannot be deemed anything else than
disaster. Our men, to be sure, have fought like
heroes; they have fought better than the rebel;
it is what was to have been expected of the Nor-
thern character. But this blood has, on our side,
been poured out in vain. At the end of a week's
carnage our army is three times as far from Rich-
mond as it was at the beginning. All was done
by our army that great generosity and splendid
fighting could do, but nothing save the passage
of Fort Darling by the gunboats can enable it to
attend the purpose of all its protracted prepara-
tion, toilsom marches, and bloody fighting. It
must be heavily reinforced before the capture of
Fort Darling is possible, and meanwhile it is ex-
posed to the onsets of a foe who counts the com-
pleted recovery of the ground he has recently oc-
cupied as a victory. These are the painful facts
against which it is not patriotism but moral in-
fidelity to close our eyes. Certain it is that for-
eign governments will not look at them through
the wrong end of a telescope. They will see in
our failure to take Richmond an indefinite pro-
longation of the war. With their sympathies
and the sympathies of their people almost uni-
formly enlisted on the side of the rebels with
their manufacturing populations in distress and
on the verge of starvation; with their uniform
predictions of the ultimate success of the insur-
gent, corroborated by the failure of our most
splendid army through lack of reinforcement to
accomplish the object of a whole year's costly
preparation, we must be prepared to expect their
recognition of southern independence as one of
the most probable and imminent events of the
near future.

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heavily stepped in it. Out of the solid silver...

whom the Princess Alice was a great favorite...

Provincial Wesleyan.

On entering upon the responsibilities of our new position...

Personal.

On Saturday afternoon while the premises were closed...

General McClellan.

The idea appears already to be strongly turning against the Young Napoleon...

Letter from England.

The marriage of Her Royal Highness the Princess Alice was celebrated on the first of this month...

Miramichi Circuit.

MR. EDITOR.—As I am just finishing my three years' labors on this Station...

Address to Rev. Thomas Angwin.

TO THE REV. THOMAS ANGIN, Wesleyan Minister, Superintendent of the Horton Circuit, and Chairman of the Annapolis District.

1. The size of the House, and the Lot of Land also the estimated present cash value.

A Youthful Conference.

I doubt not but some of our aged Brethren, whose strong conservative feelings we respect...

A Parting Scene.

THE SABBATH SCHOOL AND THE MINISTER. Do you see that youth standing on the deck of that merchant vessel which has just spread all sail to hasten him on from the last view...

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Colonial.

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