

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

VOL. 7.--NO. 43

SAINT JOHN NEW BRUNSWICK, FRIDAY, OCTOBER 26, 1860.

WHOLE NO 356

Religious Intelligencer.

Correspondence of the New York Observer.

Kirwan's Letter from Wales.

REV. THOMAS PHILLIPS, WELSH-THIRTY-THREE
PEOPLE—THEIR HISTORY—THEIR LANGUAGE
—THEIR HABITS—THEIR THIRTY—COMPARED
WITH THE IRISH—A RELIGIOUS PEOPLE.

BANGOR, JULY, 1860.

Hearing very much as to the work of the Lord in Wales, and especially among the Calvinistic Methodists, we early determined to make a visit to this interesting people. Making known our desire in London to the Rev. Thomas Phillips, the agent, for Wales, of the British and Foreign Bible Society, he kindly agreed to accompany us whenever it would suit us to go. And we could not select a better guide, as he is a Welshman, thoroughly knowing the people, and an eloquent preacher in their language. And here we are in Bangor, beautiful in situation, under his lead and direction. But before describing the works of grace which we have seen, and of which we have heard, we have a few things to say of Wales,—its people,—and of the Calvinistic Methodists, by way of introduction.

Wales is the well-known principality in the West of England, washed on the North by the Irish Sea, and on the South and Southeast by the British Channel. It is from 130 to 180 miles in length; and from 50 to 80 in breadth. It contains about 1,000,000 of people. The general aspect of the country is mountainous, affording numerous views of wild scenery, interspersed with beautiful valleys. The climate is humid, and colder than in England; but the air is salubrious, and the country healthy. Its shores are lined with villages, whither multitudes resort in the summer for sea-bathing and relaxation. Wales is the Switzerland of England.

The Welsh people are the descendants of the Ancient Britons, who, when driven out of England by the Anglo-Saxons, took refuge in these fastnesses, or fled to France, where they gave their name to Brittany. Here, the princes and Norman knights, long retained their authority; and though often constrained to pay tribute to England, they were with great difficulty retained in subordination, or even in peace with their neighbors. Long an independent and separate sovereignty, it was subdued in the thirteenth century by Edward I.—its last prince, Llewellyn, having fallen in battle in 1282. Since that time it has been annexed to the British crown, and gives its title to the eldest son of the king—Prince of Wales,—who is the heir apparent to the throne. And the many ruins of the old castles and fortresses which dot this interesting country, are the evidences of the expense, and valor, and determination with which the people contended for their rights against their Saxon and Norman oppressors.

The language of the people is the Celtic; but little changed from that spoken by their ancestors, and merely a dialect of that spoken by the native Scotch and Irish. The educated people speak the English; but there are multitudes of the common people who know no language but their own. We attended several meetings which were addressed in Welsh and English, and we were told that not more than half the people, if so many, understood "our English." We hope the fault was more with their circumstances and knowledge of language, than with our grammar or accent.

The people, to a most remarkable degree, retain their old habits, as well as their language. And it is very curious to see females in church wearing felt hats like those of men, only with "the stove pipe" part much higher. We would say that, at least, this custom was much better in the breach than in the observance. It is too peculiar to be picturesque, or pretty, or to render its continuance desirable. It indicates to a stranger the absence of refinement and civilization when it only proves attachment to a very unbecoming article of dress because of its antiquity. The principle would lead all the daughters of Eve back to fig leaves.

The Welsh are a thrifty people. We have not met with a beggar in the country; and we are informed by our excellent friend and guide that when the people sink so low as to beg, they always begin in English. It would be degrading the Welsh tongue, which some say was the language of Eden, to use it for any beggarly purpose. Nor do we see any of the mud-hovels, so frequent in Ireland and Scotland here. The farmers and peasantry reside in stone or brick cottages, plain but neatly constructed, usually with dooryards and wearing an aspect of cleanliness and comfort. And now, in July, here the month of roses, these cottages are covered with flowers. Oh what a transition from the mud villages of Connaught where the pig, the cow, and the donkey reside under the same roof with the family,—where a rankling pool of water, covered with a yellow scum, seeping up its pestiferous miasma, is just by every door—so these beautiful cottages of Wales, with roses trailed over their walls, and festooned over their doors and windows, and scenting all the air! Near to this town, and to the Penryn castle, is one of these villages, which we have never seen excelled in beauty. Shesone himself might reside in it, without anything to offend his taste.

The Welsh are also a religious people; by

which we mean that by education and constitution they are religiously inclined. The French are volatile,—the Germans skeptical,—the Welsh are thoughtful and serious; and most determined in their prejudices and attachments. If they were not Protestants, they would be the most bigoted and superstitious of papists; and if the Irish were not papists they would be the noblest phalanx of Protestants under the banner of the Captain of our Salvation. The Welsh claim that they never yielded obedience to the Pope,—that as a people, they always adhered to Christianity as a people. And, strange to say, there are but two popish chapels at this day in all North Wales; and but very few native Welsh attached to these. Here, as with us, the Romish chapels are mainly attended and supported by emigrants from Ireland.

The evidence of the religious character of the people meets you everywhere. Their places of worship are numerous, and crowded. They are plain, but commodious, and adapted to the habits and means of the people. And such interested, and apparently devout worshippers, we have never seen. They place themselves in an attitude to hear, when the Word is read or preached; the older ones putting their hand behind their mouth. In prayer there is often a suppressed, but deep, murmur through the audience, expressive of its sympathy with the supplications proffered; and often the church is filled with the louder "Amen." And in singing they all sing, and with a spirit such as we have never seen equalled. Although not understanding one note in music from another, we were deeply moved by their worship of God in the song of praise. There was no singing prayer by proxy. In these respects they remind us of our own Methodist brethren, when they are enjoying a season of revival from the presence of the Lord. And when the services are ended, the leading members of the congregation, men and women, collect around the preacher or preachers, to express their interest in the truths declared, and their respect and reverence for the servants of Christ.

And the Bible is to be found in every cottage, and upon the same shelf with it, a few religious books, among which is usually a commentary. In one cottage we found the Welsh Bible, and the Commentary of Dr. Barnes, and "The Power of Prayer," also in Welsh, by its side. This free access of the people to the Bible, and its constant perusal, account for everything else. Hence the industry, the frugality, the temperance and cleanliness, the honesty of the people. In large towns, to look a door at night is the exception to the rule. The very flowers in the dooryard, and the roses which adorn their houses are because of the religious character of the people. Would that all the world were as Wales!

KIRWAN.

WONDERFUL CONVERSIONS.

A few years ago, Lady C. was brought to the knowledge and possession of salvation, in a way that was as simple as it was unexpected. Her house was being painted and papered. The furniture of the drawing-room was placed in the middle of the floor, and covered over with a cloth. Going one day into that room, with a friend, whilst the workmen were there, and perceiving a good deal of damp about the said, "I am afraid my piano is suffering from this." Raising the covering, she opened the instrument; and her fingers upon the keys and then added, "Oh, how sadly it is out of tune, and at present I know no tuner with whom I am satisfied." One of the workmen overhearing these remarks turned round and said, that if her ladyship would allow him to mention a tuner, he thought he could recommend one who would give entire satisfaction. Lady C. was as pleased with the offer as she was surprised, and immediately accepted it. Thinking that the man himself must know something about instrumental music, she asked if this was the case. Finding that he both sang and played she requested him to be kind enough to give her his opinion with regard to the piano. Putting his fingers on the keys, and playing two bars of a hymn tune, he confirmed the impression she had expressed. Struck with the sweetness of the bars he had played, Lady C. begged him to play a piece through, and tell her what it was. He played the tune, gave its name, and added that it was one which was frequently sung in the Baptist chapel, in a neighboring street which he attended. For many days the music of the tune kept ringing in Lady C.'s ears; she longed to hear it sung. The desire continuing and increasing, she resolved to visit the chapel where it is in common use, in the hope of hearing it. She carried her purpose into effect, and quietly repaired to the Baptist meeting-house. But she heard, when there, what was better than the tune she wished to listen to. She heard words whereby she was saved. The Lord was in the place, and she knew it not. But the discovery that he was there was soon made. The voice of the preacher became to her the voice of Jesus Christ. The words that were uttered were made the words of God to the salvation of her soul. How wonderful God is in working! With what power He can invest the smallest and feeblest instrumentality! By means which men would account trifling and utterly insignificant. He can accomplish the loftiest purposes of wisdom and love, and transfer men from darkness to light, and from the dominion of Satan to the Kingdom of Jesus Christ His Son. Who would ever thought that the playing of a hymn tune would have been followed by such a result! But in the hands of Omnipotence, a few bars of music are quite sufficient to be the means and channel of highest good to human souls. It is by the words of the world that he confounds the mighty. No workers, then, in the Kingdom of Christ need ever be discouraged in the use of weak means. The feeblest things are mighty through God. The grandest eloquence, the profoundest reasoning, and the most persuasive entreaties are in themselves no more in the conversion of souls than the feeblest utterance, and the discourse that is without argument and pathos. "It is not by might nor by power, but by My Spirit, saith the Lord of Hosts."

With the conversion of Lady C. may be classed that of M. R.—produced also by the simplest means, and at a moment when unthought of. Up to the beginning of the present year, M. R. was a stranger to "the powers of the world to come." God had no place in her thoughts. The Bible was unread, the structure of public worship unvisited, and the soul unwarmed for. Any anxiety that was felt was about the things of the life that now is. Some two years and a half ago, she left her home and friends in the country, and proceeded to London in the hopes of bettering her condition. She entered the service of a gay, worldly, and irreligious Jewish family. She found no recognition of God or any character, in her new abode. But that was a matter of no concern or trouble to her. Yet in that godless habitation and condition, Jesus, who seeks and saves the lost found her out and made her one of his own.

At the beginning of the year, a young person left a tract at the door which she wished to peruse into the hands of the master and mistress, from some wonderful fact which it related of the spiritual awakenings of our times, and from its likelihood, as the consequence, to arrest attention, and engage the thought with the things of eternity. It fell into the hands of M. R. instead. Being different in its size and appearance from any tract she had before seen, she was led to glance over its pages to see what it was about. Its facts engaged her attention. She read them, and was filled with surprise. She knew not that God was doing such things in the earth, and also close at hand. But what most engrossed her attention was, the change which men, in many directions, and in all conditions of life, were undergoing. Her own true condition suddenly and vividly rose before her. Fear and anxiety followed to see how near her soul. A few words about Jesus, as the only, but all-sufficient and ever willing Saviour of sinners, from the lips of a Christian lady, directed her into the way which conducted her to the cross, the arms of infinite love, and salvation and peace. She is now a happy believer, testifying to the peace which she has received and the joy which it imparts to her soul. Things have passed away from her, and all things become new. And all has resulted,—all that she has become, and all that she experiences, from reading a copy of a small weekly publication, left at the door, and intended for other hands and other eyes. God can do mighty things by a small tract. He can speak through the words of a little tract into the dustiest ears and the dearest hearts. From the seed of a little tract many a glorious harvest has been reaped. Richard Baxter read a tract, was converted, and wrote "The Saint's Everlasting Rest." Philip Doddridge read "The Saint's Everlasting Rest," was converted, and wrote "The Rise and Progress of Religion in the Soul." William Wilberforce read "The Rise and Progress of Religion in the Soul," was converted, and wrote "The Practical View of Christianity." Leigh Richmond read "The Practical View of Christianity," was converted, and wrote "The Dairyman's Daughter." The "Dairyman's Daughter" has been published and widely circulated in many languages, and there is satisfactory testimony to the fact that thousands have been converted by its instrumentality.

From the seed of a little tract many a glorious harvest has been reaped. Richard Baxter read a tract, was converted, and wrote "The Saint's Everlasting Rest." Philip Doddridge read "The Saint's Everlasting Rest," was converted, and wrote "The Rise and Progress of Religion in the Soul." William Wilberforce read "The Rise and Progress of Religion in the Soul," was converted, and wrote "The Practical View of Christianity." Leigh Richmond read "The Practical View of Christianity," was converted, and wrote "The Dairyman's Daughter." The "Dairyman's Daughter" has been published and widely circulated in many languages, and there is satisfactory testimony to the fact that thousands have been converted by its instrumentality.

"LOOK, AND BE SAVED."

How are you to obtain an interest in the Saviour? It is simply by looking to him, for thus saith the Lord, "Look unto me, and be ye saved." Your looking to Christ is identical with believing in Christ. Paul, you know, when asked by the Philippian jailor, "What must I do to be saved?" replied, "Believe in the Lord Jesus Christ, and thou shalt be saved." It will help you to understand, all the more clearly, what is meant by looking to Christ. If you will call to mind the case of the Israelites when bitten by the serpent in the wilderness, they had sinned against God, and in consequence, sent fiery flying serpents among them, and multitudes of them, by reason of the deadly virus infused into their veins from their venomous fangs, were in a dangerous and dying condition. The strong men, the lovely women, the tender babe, and the blooming infant; all were dying from the effects of the deadly poison. The fever is raging in their veins; the blood is circulating at their hearts; the bloom is fading upon their cheeks; the film is spreading over their eyes; their tongues are livid and swollen; the gurgle of death is in their throats; a moment more and all will be over.

But now the brazen serpent is lifted up, and the cry goes forth, "Look, and be saved." In an instant every eye is fixed on the gleaming brass, and the plague is stayed, and the ebbling tide of life returns to the collapsing heart and labouring bosom, and flows in a healthful stream in its wonted channels.

The instant they looked they were healed. No sooner did the gleaming serpent fall upon the brazen serpent than it regained its wonted lustre and the deadly virus was stayed.

And so it is, dear reader, in respect to salvation; for saith our Lord, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up: THAT WHosoever BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE."

Under heaven. Be assured, O sinner, that you are not straitened in God, if you are not straitened in your own soul.

The invitations of the gospel are hearty, unlimited, universal! From the cross, Christ calls unto you this day, whosoever thou art, "Look, and live; believe, and be saved; look you, look all ends of the earth; for I am God, and there is none else." "To you, O men, I call; and my voice is to the sons of man." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Him that cometh unto me I will in no wise cast out."

Be assured, sinner, that God is in earnest in making these proposals to you. Only make the trial and you will find that He is so. No worthiness is wanted in you to recommend you to his favor. Salvation is as free to you as the air that you breathe, as the sunshine that falls on your fields.

THE CROSS AND THE CHRISTIAN.

The last of our day is that Christ crucified is preached. But is He, even in this one respect, fully preached or the doctrine of the cross fully apprehended? Let the walk of those who make the boast answer.

It is not insinuated that such are chargeable with licentiousness, or immorality. But are they therefore, not chargeable with "walking after the flesh," and "making provision to fulfill its desires?" In the multitude of particulars it is difficult to make a selection. But what, then, is the high regard in which blood, and ancestry, and family connections are held by some? What is the regard to personal appearance and dress in others? What the attention to ease and comfort, and oftentimes profuse expenditure, not to speak of actual luxuries, in the arrangement of the houses, tables, &c., of almost all? Is all this, and a thousand things too numerous to particularise, consistent with reckoning ourselves dead as to the old or natural man? Is this what the Scriptures intend by crucifixion of the flesh?

Alas! full well do many of the professing Christians of our day show that they are not. They have not learned that they are to be "crucified with him;" or they have found an explanation for this latter expression in the imputation of his death to our justification; a part of the truth, but not the whole; for in vain is this explanation of the words should seek an answer to the objection which the apostle anticipated.—Yes, rather that objection is confirmed by it, for it is nothing else than making the cross the reprieve of the flesh from death.

A DISTINGUISHING FEATURE OF CHRISTIANITY.

"For their rock is not as our Rock, even our enemies themselves being judges." (Deut. xxxii. 34.)

Christianity provides for a change of heart, and herein it is seen to be superior to every other religion. Other religions regard the exterior; but look within.

One grand reason why systems of morality have been so inefficient is, that they have no power to change the heart. They have discouraged eloquently on the beauty of virtue; but they have left the heart as hard, as unfeeling, and as corrupt as they found it. Christianity proposes the only remedy for the vices of men, and proposes to remove and heal it. It begins at the root, declares the heart is corrupt, and that it corrupts whatever proceeds from it; for out of the abundance of the heart the mouth speaketh. This depraved heart, it declares, must be changed; and it provides the grace for its change.

It reveals the Spirit, whose office it is to renew the heart. Being accompanied by his divine energy, it accomplishes this object, takes away the stony heart, and imparts a heart of flesh. Hence its power; hence its superiority to every other system of morals; its superiority to every other religion. It cures the disease of sin in the soul, and therefore, sends streams of health through all the conduct.

One may preach morality and moral reforms all his life, and his hearers be nothing better, but rather worse, because the seat of the disease is not reached; but let him preach Christ crucified and if the good spirit accompany his efforts, the foolishness of preaching will become the power of God to salvation.

The world then be from what it now is! What Christianity does for individuals, it can do and will do for the world. The time is to be when the kingdoms of this world shall become the kingdoms of our God and of Christ.

The time is coming when shall be seen the power of the gospel to dispel every false religion and delusion from the minds of men, and when all shall confess its incomparable superiority. When that time shall come, we know not, but that it will come, the Scriptures declare; and hence we should labour and pray for its coming. And we may begin our labours and our prayers at home; for here are those who need to feel the power of the gospel; who need to experience the washing of regeneration and the renewing of the Holy Ghost. They, as well as all others, need to be born again. It is in vain that they reform external y while unrenewed in the spirit of their minds. Let them seek this change, that they may experience the efficacy of the gospel, and exhibit it in their lives. Inference.—The best way to promote moral reformation of any kind is to preach the gospel in its purity; for, as this changes the heart, it is sure to reform the life. And yet let us not forget that the Spirit must bless, the Spirit must work, or all is vain. For his presence and blessing, let us not cease to pray.

W. J. M.

RELIGIOUS WANTS OF A BUSY LIFE.

Social action, and material enterprise, and aggressive discovery, which are the grand characteristics of modern society, bring along with them the hazard of an irreligious self reliance, a scepticism about all that is invisible and impalpable to sense, and a feverish propensity to judge everything by its show and its return.

WHAT ARE THE WANTS OF A BUSY LIFE?

So the bulk of our enterprise out grows its strength; and in the pride of all his pushing schemes and marvellous machinery, man comes to esteem himself little less than a critic of revelation and copartner with the Almighty, whom the Church of Christ ought to consider herself much beholden to, if he condescends to say kind things of her, and whom God himself cannot fail to count as an ally for so much business and motion; if indeed there is any other God than the science that perfects the engine, and the motive power that turns the factory wheel. As long as you preach to such a man about his stupendous capacity, and stimulate his arrogant activity, he hears. But tell him of the depths of God, of self-renunciation and repentance, of a cross of consecration, of silent worship and a solemn faith, of resting in the Lord and waiting patiently for him—and you see to clash against his glorious career of aggrandisement. All the more do we want not only to word, but to believe that God in Christ works, and with mightier force than we—works through and by us, or without us, as He will; and that we are at best but inquisitive and inconsequent instruments in his hands. "He still and know that I am God!" Let our loud march of an audacious civilisation hearken to that.

F. D. HUNTINGDON.

"WHY AM I NOT A CHRISTIAN?"

A FAMILY CONVERTED.

While making pastoral calls, a few days since I found a family who seldom attended meeting. The young husband was in the field, and as soon as I introduced the subject of religion, he lay down on his drag and conversed with freedom.

"Do you profess to be a Christian?"
"No; but I ought to be one."
"You are conscious of your guilt and danger while out of Christ?"

"Yes, I am a great sinner, too great I fear to be forgiven. I have been profane before my children. The blood of Christ cleanseth from all sin. You need not despair; but how long have you felt yourself to be such a sinner?"

"I was at your lecture at the schoolhouse last Tuesday evening, and you gave an account of the conversion of a young collegian, as published in the Tract Journal, and when you stated the question that arose in his mind, as he noticed the seriousness around him, 'Why am I not a Christian,' and appealed to us with the inquiry, 'What reason could any of you give, why you are not Christians?' it came home with power to my heart; I asked myself, 'Why am I not a Christian? I know the way. I know my duty and my obligations; why am I not a Christian? I could give no reason. It followed me home, to my bed, to my field, still ringing in my ears. Why am I not a Christian? I bore it till Sabbath night, when the burden became insupportable; I took my Bible and told my wife how I felt, and we read and bowed together before God, and then resolved henceforth to serve him."

We went to the house; the young wife and mother (daughter of a widowed sister of our church) who had presented her as a subject of special prayer at our meetings, was melted at the Saviour's feet. We knelt together and pleaded with God for renewing grace; and I felt assured that they would soon be found rejoicing in the Lord.

They are now calmly and sweetly walking with God.

FREE SALVATION.

"Jesus Christ, the Lord, is a complete, all-sufficient Saviour. His invitation to the weary and heavy-laden is general, without exception, condition, or limitation. He has said, 'Him that cometh unto me I will in no wise cast out.' God not only permits, but commands us to believe in the Son of his love. When Moses raised the brazen serpent in the wilderness, the direction to wounded Israelites was very short and simple. 'It was only look and live.' Thus the Gospel addresses the sinner, 'Only believe, and thou shalt be saved.' Why, then, does not every sinner, who is awakened to a sense of his guilt, danger and helplessness, and whose desires are drawn towards the Saviour, believe with full confidence even upon his first application for mercy? Is not the remedy fully adequate to the malady? Is not the blood of Christ able to cleanse from all sin? Is not the word of the God of truth worthy of entire credit?"

Y-t, with such a Saviour exhibited before the eyes of his mind, and with such promises sounding in his ears, he continues to hesitate, to hope, and to fear. Could he rely as firmly on the Word of God as he can on the word of man, who he

thinks means what he says, and is able to make good his promises, he would immediately be filled with joy and peace in believing."—Newton.

"EVERY ONE OF YOU."

John Bunyan was a dramatic preacher as well as allegorist, and some of his sermons had a wonderful power over the conscience, from the predominance of this element. Here is a good illustration from his most pungent and racy sermon, "The Jerusalem Sinner Saved."

When the murderers of Christ cried out on the day of Pentecost, "Men and brethren, what shall we do?" Peter replied, "Repent, and be baptized, every one of you." I shut out no one of you; for I am commanded by the Lord to deal with you as it were one by one, by the word of His salvation.

Objection.—But I was one of them that plotted to take away His life. May I be saved by Him?

Peter.—Every one of you.

O.—But I was one of them that bore false witness against Him. Is there grace for me?

P.—For every one of you.

O.—But I was one of them that cried out, "Crucify Him, crucify Him!" and desired that Barabbas, the murderer, might live rather than He. What will become of me, think you?

P.—I am to preach repentance and remission of sins to every one of you.

O.—But I was one of them that did spit in His face when He stood before His assaunt. I was also one that mocked Him when in anguish. He hanged bleeding on the tree. Is there room for me?

P.—For every one of you.

O.—But I was one of them that in His extremity said, "Give Him gall and vinegar to drink." Why may not I expect the same when anguish and grief is upon me?

P.—Repent of these, your wickednesses, and there is remission of sins for every one of you.

O.—But I hated on Him, I reviled Him, I rejoiced to see Him mocked by others. Can there be hopes for me?

P.—There is for every one of you. "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

O, what a blessed "every one of you" is here!

How willing was Peter, and the Lord Jesus by his ministry, to catch these murderers with the word of the Gospel, that they might be made monuments of the grace of God. How unwilling was He that any should escape the hand of mercy. Yes, what an amazing wonder, that He, that above all the world, and above every body in it, these should have the first offer of me!

A MORE EXCELLENT WAY.

Whatever savours of the things which be of men, that is to say, whatever rule of conduct has for its foundation the desire of propitiating the favour, or averting the opposition, of men; whatever is founded upon the ungodly, though, alas! too fashionable doctrine of expediency or worldly policy, with no reference to the will, or the honour, or the glory of God, is unchristian, unholly, and unsafe.

"It may, for a time, have fewer crosses, and less anxieties; you may congratulate yourself upon your wisdom and your prudence; but be assured that the end will be bitterness and vexation of spirit."

"Better, infinitely better, to take up at once the cross, to bear the opprobrium, to become, if needful, a by-word and a reproach, than by a constant succession of timid, temporising efforts always shrinking from the confession of your real feelings, always attributing your refusal of sinful enjoyments to any motive but the true one to suffer the men of this world (as David says) 'foolishly to think that you are men, such as the Christian athletes' or worse than this, to remain so long halting between two opinions, and when at last the book of life shall, when too late discover that your name is not enrolled therein.'—Blunt.

EARNEST CHRISTIANITY.

"Could ye not watch with me one hour said our Divine Master to his slumbering companions. Can ye not give me one hour out of seven? May He now say to his thoughtless disciples. Let none of us subject ourselves to this bitter reproach. Let us resolve from this moment to make the Christian Sabbath a day of holy joy and consolation; a day of heavenly rest and refreshment."

"It is to be hoped, indeed, that we shall not confine our religion and our devotion to that day only; but even that day properly employed, will in some degree sanctify all the rest."

It will disengage us, as it was meant to do, gradually and gently from that world which we love; and it will raise our thoughts above the low and trivial pursuits of the present scene, and fix them on noble and worthy objects; it will refine and purify, exalt and spiritualize our affections; it will bring us nearer to God and to the world of spirits; and thus lead us on to that celestial Sabbath, that everlasting rest, for which the Christian Sabbath was meant to prepare and harmonize our souls.—Bishop Porteus.

A RELIGION OF PIOUS EXPRESSIONS.

"There is a sort of people in the world that have such a lazy, unthoughtful, listless, yawning way of talking of religion, that one would almost think they talked in their sleep. They have a road of pious expressions, and are got into a certain set of good words, such as 'What please God,' and the like; which upon all occasions they go over by rote, just as a seaman does his compass, or rather as a bellman does his golly rhyme, without thinking of what they say, or being at all affected with it. Methinks when I hear such people talk of religion, I fancy the chiming going to the tune of a psalm. The truth is, there is but too much resemblance between them; they both go as far as they are set, and one almost as mechanically as the other. Only there is this unhappy difference in the case, that the bells oftentimes call people to their devotion, whereas these sleepy, dreaming talkers of religion do but make them sick of it. Whenever, therefore, you talk of religion, in the first place be sure to be awake, and to think and consider of what you say."—Norris.