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On Reading the Life of Captain use." Hon. Robert Boyle, "It is a match-Hedley Vicars.

LATE OF THE 97TH REGIMENT. Is this the soldier's life?—to pray,
To watch the sick and cheerless head, To crown with peace a dying bed, And help the soul to realms of day ?-

To meet the wounded on the plain, And talk of Jesus always near To faith that scatters guilty fear, And from the bosom takes each stain ?-

To hold church-meetings in the tent, Where high and low all lowly meet, The Saviour's blessing to entreat; How strange for those on carnage bent! But beauteous on the battle field

Are meetings led by men of prayer: Could all the world their spirit share Stern war must soon to goodness vield. The sounds of battle then would cease.

One spirit good be found in all: The rich and noble, great and small, When Vicars served our noble Queen.

No braver soldier breath'd her praise More ready for stern danger's ways Than courtly men for pleasure's scene

A soldier of the blood stain'd cross, He felt that all was earthly dross That he in days before had known.

Such springs of pleasure suon were found When Jesus brought his glories near, To speak of him he could not lear, Forever to his service bound.

How oft he searched through rank and file A soldier for his Lord to meet : The vilest ready to entreat

The basest loved to hear his voice,-So good, so gentle, and so kind; The souls that were to Jesus joined Did in his very look rejoice!

When bleeding on the battle plain ..-The Russians spread o'er all the ground His soldiers soon the hero found, And did with haste his body gain

No crowds of foes could keep them long From where their leader bleeding lay, One then could keep a score at bay, Their love of Vicars made them strong.

Dear to his friends those soldiers' tears,-But Christ had now their hearts subdued, And blest them with new joys and fears.

Warm friendship now shall mourn his loss ; The good, the gentle, and the brave, Intent the souls of men to save,

For him a mother's tears shall flow, A loving sister silent grieve; For ne'er did warmer bosom cleave

To mother, sister, here below. Where peace and glory aye abide,

And hope to stand their loved beside When they have made their calling sure. And she, betroth'd his heart to share,-

That heart so warm, so good and true,

The pastor that this convert won In faith to fall at Jesu's feet. Shall hope, ere long, his friend to meet And hear the Master say " well done."

New Brunswick, 27th Oct. 1847.

The Bible.

It has always been a mystery to us that the Bible is so little read, so poorly appreci ated. A few hurried snatches in the morning, the shortest psalm in the evening, to a very great extent, comprise the Bible readmany who profess and call themselves Christians. The prolific press is daily pouring forth issues of aids to Scripture reading, the most gifted intellects both of this and other lands are using all their power to make the Bible the text book of the age, but in vain. There seems to have arisen in the minds of the rising generation an insatiable desire for something newsomething stirring—something calculated to arouse their stupefied faculties. Persons will pour hour after hour over the soporific pages of some silly novel, whose author has mistaken bombast for brains, and vagueness for depth, while the Bible-God's code of laws to sinful rebellious men-lies unopened for weeks, yea months. The young man will nestle in his bosom the sin-stained pages of Byron, not knowing that his slime is polluting and his poison infecting every affection of his heart, while a stream of liv. ing water is gushing from this ever-full and ever-flowing fountain of truth. In the one he finds only waters of Marah; in the other sweet, soul-inspiring, soul-cheering streams

You cannot inflict greater punishment o some persons than to force upon them to read daily a portion of God's Word. To time among the horn again. them if is as "a root out of dry ground; having no form or comeliness." Why are these things so? We find in the Bible everything that is attractive and lovely; we find its pages glittering with golden truths, its chapters glowing with a Saviour's love. The statesman finds in the Pentateuch the ablest code of laws in the world; the scholar never grows weary in exploring this mine of hidden treasure and immeasurable wealth; the poet catches from the "sweet singer of Israel" inspiration which kindles anew his flickering flame; the most gifted minds the world has ever produced unite in

less volume; it is impossible we can study it too much, or esteem it too highly. We could extend this list to a much greater extent, but deem it unnecessary. Has the character of Israel's great law-giver lost any of its lovely meekness, or lofty nobility? Has the fire of Jeremiah been quenched: Has the wisdom of Solomon been surpassed by that of any other man? Has the poetry of David found its equal in ancient classics

or modern epic?

Has Galilean Peter lost his impetuous zeal or his tearful repentance? Has loving John ceased to enlist your affection? Have you grown weary in listening to the warbling of angelic chords as they hymn that majestic strain of "Peace on earth, and good will to men?" Has the lustre of the dimmed by the glare of earthly riches? clusion, has the voice of Jesus of Navareth lost its sweetness, is He less able, or less willing to forgive you now than when he forgave poor weeping Mary? Have you forgotten his sufferings on Calvary? Have you torgotten that he died for

why, Oh! why is it, then, that God's Word is so little thought of? Is it not to it. that we as a nation owe our prosperity,

There is a radical defect somewhere.-

the pastor and his people can find in its pages something to suit their situations.

this world to die that you might live. Will We may soothe you, but can we save you? gious houses have increased 450 per cent. You not read it then? Will you not ask What will our possport avail?

dren more in the future than you have done in the past? Perhaps no little of this diswe should be asking God to do more than ministers. And in the Presbyterian Assemtaste for God's Word lies at your door. it is proper for him to do. Perhaps, had your children been taught its would not now neglect them when grown preaching the Gospel and persuading men principles and practices of religion among those who were nurtured in them at home, didst check the profane look, and command those who were nurtured in them at home, think over it. We would not have you forget that "the Spirit of God maketh the duct of the Son of God, and condemns the as well for their own sake, as that in time that the world caressed thee; Thy injuries that the world caressed the worl

The Soul's Birth-Day. Birth-days! Who, but the most thought-

child, whose griefs are like a summer's

shower, and most solemn impressions like words written upon the sands to the seashore, its yearly arrival is hailed as a most important day-a day which often gives rise in his young mind to reflections upon life and death unsuited to his age. As we advance more rapidly, and the mile-stones seem placed nearer, their suggestiveness inreases; until, from being a gala day in childhood, a quiet reflection in youth, it becomes an era thronged with solemn memories; a moment which bids the most hardened worldling pause, and note his rapid progress to the shores of eternity. If so much that gard the birth-day of the soul? To some true Christians the manifestation of the change is gradual, like the morning dawn, so that they know not the day nor the week in which they were born again. But to others, it is like the barsting of sunlight nto a darkened room, and it is an era never be forgotten. As years pass, and the anniversary of that momentous of all days arrives, how careful and solemnly should its hours be spent by the child of God! What heart-searching, what thankfulness for a hope in Christ, what resolutions and aspiraions after higher attainments in the holy ife, should fill its hours. As the birth-day will sometimes startle the middle aged man, whose light spirit and kindly nature has preserved a boy's heart, unsullied by life's ude jostle, and make him exclaim with wonder: " Can I be so old?" so should the professor of religion, who has been in the Church a score of years, be startled at perceiving the selfish, worldly spirit, and want for his future welfare, as he reflects, "How

PENETRATION .- I do not remember that any writer on the associated principles has noticed the faculty with which some persons, by means of a few indirect words from anomind. This quality is, I believe, commonly called penetration; and is sometimes posses-sed in such an eminent degree that they who have it can discover from a look, or a few habits and manners have assumed its form, have it can discover from a look, or a few habits and manners have assumed its form, inadvertent words, the most studiously con-the fine arts breathe its perfume, and all the cealed thoughts of the speaker.—Dr. Kitto.

TOTAL ABSTINENCE NOT A MODERN INthing of man's production which has ever appeared in literature.

Savs Milton, "There are no songs comparable to the songs of Zion; no operations parable to the songs of Zion; no operations equal to those which the Scriptures seed." Sir Mathew Hale, "There is no book like the Bible for excellent, wisdom, learning and the public of the songs of God, as a child to see slaughter for worship, and I feel inclined to the worship of God, as a child to see slaughter for worship, and I feel inclined to the worship of God, as a child to see slaughter for worship, and I feel inclined to the that put by form money in the house but that put by form money in the house but that put by form money in the house but that put by form money in the house but that put by form money in the house but that put by form money in the house but that put by form money in the house but that put by form money in the house but that put by form money in the house but that put by form and a child to see slaughter for worship, and I feel inclined to the that for the sould have raised and being the this idea, namely—"These are no songs combined to the songs of Zion; no operations in me hath decayed thy natural heat; and blassed be His glorous name the sooner thou dost begin to help Mature with the Scriptures used." The let us not talk of centuring the this idea, namely—"These are the wind of the this idea, namely—"These are the worship of God, as a child to see slaughter for worship, and I feel inclined to the that for the sould have raised upon Christ, but in the spirit of implicit combined to the sould have raised upon Christ, but in the spirit of implicit on the propert well-alled peeds, your unctuous were gods." "Blassed be the Lord God, and the worship of God, as a child to see slaughter for worship, and I feel inclined? The let us not talk of centuring the worship of the body by wine or spice, until thou find that the this idea, namely—"These are the worship of the worship of the sou

The Ministry.

What holiness and gifts are required in

Sinners, to you it comes as a special blessing; to you it points out one who came into
such terms, provided God does not know?

truths better when they were young, they scriptural assertion made, than that in is peculiarly entrusted. To preserve the while Thou wast an altar at which the lowget that "the Spirit of God maketh the reading the Word an effectual means of convincing and converting sinners, and building them up in holiness and comfort through faith unto salvation."—Central Presbyterian.

The Soule Rivth Day

duct of the Son of God, and condemns the reading the Word an effectual means of convincing and converting sinners, and building them up in holiness and comfort through faith unto salvation."—Central Presbyterian.

as well for their own sake, as that in time they may be the luminaries of new lands. And what is the Roman Catholic Church doing? As she has a "Missionary College they may be the luminaries of new lands. And what is the Roman Catholic Church doing? As she has a "Missionary College of All-Hallows" at Drumcondra, in this through faith unto salvation."—Central Presbyterian.

The Soule Rivth Day

The Soule Rivth Day

The salvation the Son of God, and condemns the practice of his apostles who, because they may be the luminaries of new lands. And what is the Roman Catholic Church doing? As she has a "Missionary College of All-Hallows" at Drumcondra, in this the world caressed thee; Thy injuries might have taught patience itself to blas-rowing as a waiter in a hotel, and who was known as the 'Book-man Roberts.' He world onto speak a world of any language but they may be the luminaries of new lands. And what is the Roman Catholic Church doing? As she has a "Missionary College of All-Hallows" at Drumcondra, in this they may be the luminaries of new lands. And what is the Roman Catholic Church doing? As she has a "Missionary College of All-Hallows" at Drumcondra, in this they may be the luminaries of new lands. Now, as the 'Book-man Roberts.' He world caressed thee; Thy injuries they may be the luminaries of new lands. Now, as the 'Book-man Roberts.' He world caressed thee; Thy injuries they may be the luminaries of new lands. Now, as the 'Book-man Roberts.' He would not speak a world of any language but in the world caressed thee; Thy injuries they may be the luminaries of new land

less, can pass these mile-stones on life's journey with indifference? Even to a As a general fact, the relations of the present life cease, when life itself terminates. These silken threads part when the silver cord is loosed. But there is one tie connecting souls, that does not part even then.—

There is one relation that survives death, that will outlast the resurrection, that will outlast the resurrection, that will be recognized at the independent and be disc.

It will now Walso was precised enrich a world set in grace.

enrich a world set in grace.

enrich a world set in grace. be recognized at the judgment, and be dis-solved only when the busin so of that im-her neighbors, South and North, witnessed, souls must give account."-Dr. Nevins.

The Will of God. of true Christian experience, which makes in merely eating or drinking, I do it because his character. He should be aroused from it is the will of God that I should, I am in merely eating or drinking, I do it because his lukewarmness, as he remembers how-little his years of outward service in the I were to do what should even cost me my cause of Christ, have hallowed and subdued life, without any such Divine intention. his inner man. He should startle with fear would advise you often, during the day, befor his future welfare, as he reflects, "How seech God that he would inspire you with a little I am changed in thought, word or deed, since that day when I vowed in the presence of men and angels, to devote my verted, "Lord, what wilt thou have me to Francis de Sales.

SPIRIT OF CHRISTIANITY.-The spirit by means of a few indirect words from ano-her, can discover what is passing in his of Christianity circulates in the atmosphere of modern society, its seal is upon all legislation, its light is shed upon all circles of knowledge, its phraseology is found in all

Protestantism and Popery.

bly there is a Committee to which the busi- nor was it that Thy character was at all There was never a more absurd and un- ness of providing clergymen for the colonies | yielding and undistinguishing softness; for As a general fact, the relations of the tion to the general course, there are specific enrich a world; Thy character was glory

portant day is finished; and that tie, which death, that sunders every other, shall respect, is the mortal tie that binds the pastor, in all especially wherever mines, quarries, or pubhis conscious imperfection and unworthiness, to his congregation, and which connects, though not so closely, every one that only I see in the new institution there is special preaches the Gospel to those who hear it reference to places in Wales as those for from him. We meet not each other for the last time, when one of us closes his eyes in death. We part not finally at the dying tered the language, or some Welsh pervert bed. Oh, no, we shall meet again, if not having joined them; for the Welsh language before, yet on the morning of the resurrec- has been heretofore, the great obstacle to the tion day; and by the light of the last sun-diffusion of Romanism in Wales. I need rising, we shall assemble at the great con- not mention India and China, now the seat course before the tribunal that shall be of war; which, afternits carnage and desolaerected in mid-heaven. But we shall not tions shall have passed away, seems likely merely meet. We shall meet as pastor and to be over-ruled for removing much of the people. The judge will have respect to this obstruction which our own and the native that come not to the proof till they come to people. Include will nave respect to this come not to the proof till they come to the his spiritual children are to be his "hope gether, the missionaries of the two religions the better for scouring; like glow-worms, and crown of rejoicing in the presence of our Lord Jesus Christ at his coming," and Catholics more numerous in China, the Prowhen he says that those "who watch for souls must give account."—Dr. Nevins. increasing, and their influence hourly more the better for preserving; like the chamofelt, in China, the co-operation of the French fleet with ours, will open the way for aug- upon it. Often think that the real value of what- menting the facilities of the Romish missionever we do is proportioned by the conformity with which we do it to the will of God. If from the war .- Irish Cor. N. Y. Observer.

The Sceptic Answered. At the Missionary Meeting in Leeds, the Rev. Gervase Smith in the course of his speech said :- A little while ago, four men stopped into the same compartment of a railway carriage, an athe ist, a Romish Priest, a Protestant Minister, and a plainly life to God!" Yet how light this calamity do? Wouldest thou that I should serve thee garbed farmer. The sceptic began, as soon But it is a bad one. Venturing! What is compared with the dwarfing of the soul, with want of progress in the Christian life, with the ignorance of God's word and feebleness of principle, which distinguishes too many whose names have been enrolled a life. you, say, "Would'st thou that I should do to the Minister, who began to speak of evisuch a thing? Alas! O Lord, though I dences of Christianity, external and intern- Christ such? am not worthy, willingly will I do it."—St. | al, and then requested the sceptic to propose the same question to the farmer, and ask him what he thought of the truth of Christianity. " I feels it," replied the farmer .-The sceptic confessed that he could not answer that augment. They needed a larger measure of this spiritual religion. Christianity was eminently a Missionary system. and the fruits of the opening day of Pentecost presented that truth with great beauty trust. His word is, "Come unto me, all ye and power. Well might they swell the ex-REVERENCE FOR SACRED PLACES.—He speech into a cold world! Had it never God by Him." Here are willingness and

Christ.

There certainly never was an age that Never was there a character at the same In the middle ages the public mysteries I want you thoroughly to understand that the ministry. Look at one duty. Every better deserved to be characterized as the time so magnificent and unlabored—so conadministration of the Lord's Supper, ought age of activity, than the present. Whether scious of greatness and so unostentationsly And in the directions for a grand cathedral religion were just the same as those of the as far as possible to be like its first celebra- you look at the fields of science, or com- simple; so full of inspiration to the good, service at the church of La Valliere, in oldest saint that ever lived. At such a time, it falls to the minismerce, or religion, active, practical exertion and so full of terror, so replete with encouter of Christ to take the head of the table, everywhere meets your eye. Nowhere is ragement to the outcast penitent, as that of service may be finished with or without a faith of this man. He called Jesus, "Lord." to sit (who does not tremble at the thought) speculation in the ascendant; vigorous, our Lord Jesus Christ. In His character dance; if the dance is preferred, it shall He declared his belief that he would have a in the seat which the Lord Jesus Christ occupied, to do his actions and say his words. Who is sufficient for these things? We ought to preach as if the whole success of the Gospel depended on our manner of presenting the truth; wet we ought, herebillie to the truth of the highest powers is a singulum. He bened that he was and to the whole success of the dark of the truth of the highest powers is the highest powers is while the hymn to t senting the truth; yet we ought humbly to pray, remembering that the whole efficacy of our preaching depends solely on God.—
There is a great deal of preaching which is conversely.—where the control is preaching depends solely on God.—
There is a great deal of preaching which is conversely.—where the control is preached by a fiddle when the whole efficacy of our preaching depends solely on God.—
There is a great deal of preaching which is conversely.—where the control is a dispersely on God.—
There is a great deal of preaching which is conversely to spread the loved religion and the control of the sermon by a fiddle when the whole pratical situations, from being at value of the sermon by a fiddle when the whole pratical situations are controlled and so opposite action—interpreting all his control of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fiddle when the whole pratical situations from being at value of the sermon by a fidd only didactic, coldly argumentative, merely indicative, simply inviting. It teaches, reasons, points, and invites; but does not apday more prominent.

It is so everywhere. It is so in London.

It is so everywhere. It is so in London.

Rees, "has been totally abolished by the the Chief Priest and Pharisees had conmetted the Pharisees had conmet ply, entreat, warn, expostulate, persuade.—
The preacher seems satisfied with having done, as he supposes, his duty, and does not appear to care much whether the hearers do

ment of life, diffusing health and joy wher-lever He appeared. Had the spiritual obdences are multiplied by hundreds; and of his abode on earth, He would have below the Chief Priest and Pharisees had condemned and found him guilty of death; between the continuance of his advent permitted the continuance of his abode on earth, He would have below the Chief Priest and Pharisees had condemned and found him guilty of death; of this sort is obvious. But dancing has of this sort is obvious. But dancing has of this advent permitted the continuance of his abode on earth, He would have below the Chief Priest and Pharisees had condemned and found him guilty of death; of this sort is obvious. But dancing has of this abode on earth, He would have below the Chief Priest and Pharisees had condemned and found him guilty of death; of this sort is obvious. But dancing has of this abode on earth, He would have below the Chief Priest and Pharisees had condemned and found him guilty of death; of this sort is obvious. But dancing has of this abode on earth, He would have below the Chief Priest and Pharisees had condemned and found him guilty of the chief Priest and Pharisees had condemned and found him guilty of the chief Priest and Pharisees had condemned and found him guilty of the chief Priest and Pharisees had condemned and found him guilty of the chief Priest and Pharisees had condemned and found him guilty of the chief Priest and Pharisees had condemned and found him guilty of the chief Priest and Pharisees had condemned and found him guilty of the chief Priest and Pharisees had condemned and found him guilty of the chief Priest and Pharisees had condemned and found him guilty of the chief Priest and Pharisees had condemned and found him guilty of the chief Priest and Pharisees had condemned and found him guilty of the chief Priest and Pharisees had conde theirs or not. Such preaching will not do. It does not succeed. It does not succeed. It does not fulfil the agents in thousands, both in the Church have knelt—the centre to which all suffer
among the Gnostics, who, we read, frewith transgressors, and counted accursed. commission. It does not please God.

We have sheep wandering without a shepherd and we have almost as many shepherd and we have almost as many shepherd and wendering without a shepherd and wendering berds wandering without sheep. Formerly it was not so. Then the lack was of laborers. Now many stand idle, because none employs them. They cannot find any part of the harrest where it mits the results of the results of the weak never seen since the world began.

He only saw our Lord in agony and in have been equally true, that 'He healed ject his soul into it, and this he did repeat the only saw our Lord in agony and in have been equally true, that 'He healed ject his soul into it, and this he did repeat the only saw our Lord in agony and in have been equally true, that 'He healed ject his soul into it, and this he did repeat the only saw our Lord in agony and in heal the only saw our Lord in agony and in heal the only saw our Lord in agony and in heal the only saw our Lord in agony and in heal the only saw our Lord in agony and in heal the only upon any tirght star, he was able to pro
He only saw our Lord in agony and in heal the only upon any tirght star, he was able to pro
He only saw our Lord in agony and in heal the only upon any tirght star, he was able to pro
He only saw our Lord in agony and in heal the only upon any tirght star, he was able to pro
He only saw our Lord in agony and in heal the only upon any tirght star, he was able "These things ought not so to be." We too well know that to the unregenerate heart the Bible, as a revelation of God's will, has but little beauty. Yet its literary attractions and they are great, very great, still remain. Its characters are the finest models in the world. Its style cannot be surpassed by any writer, ancient or modern.

It is suited for all classes and conditions of life. The rich and the poor, the young and the old, the learned and the old, the learned and the poor, the young and the old, the learned and the unlearned and the next where it suits themselves and many a "light" is planted to shed its and many a "light" is planted to shed its and many a "light" is planted to shed its and many a "light" is planted to shed its ompanionship with sorrow; yet didst Thou not frow upon the social amentities, but didst affably partake of them. Every action of Thine was inlaid with grace; every tion of Thine was inlaid with grace; every two of the Metropolity of the Metropolity of the Metropolity of the Gospel. Let it not be even somethed with your own philosophy. And any writer, ancient or modern.

It is suited for all classes and conditions of life. The rich and the poor, the young and the old, the learned and the unlearned of the social stimulation of the social and many a "light" is planted to shed its ompanionship with sorrow; yet didst Thou not frow upon the social amentities, but dist affably partake of them. Every action of them. Every action of them. Every action of the saw him rejected by all the geat, and on the social amentities, but dist affably partake of them. Every action of them. Every action of them. Every action of them. Every action of the social staffably partake of them. Every action of the social and stone, and whose creed and sain by the grace at Aix la Chapelle, whose creed the sited mainting with sorrow; yet didst affably partake of them. Every action of them. Every action of the social and stone, with a description of a hundred with your own philosophy. And the world with your ow Gospel to any creature, is founded upon his have been expended in their structure and into penitence, Thou didst proclaim a jubiconviction of his need of it and his disposition to receive it. What if some of us make you promises of salvation on such and such terms, provided God does not know?

In the thier had. He says to his composition to penitence, Thou didst proclaim a jubinism similar instances of manufacts. It is of sin the thier had. He says to his composition to receive it. What if some of us make you promises of salvation on such and such terms, provided God does not know?

In the thier had. He says to his composition to receive the due reward of opanion. "We receive the due reward of the scale of bumanity, the more enable in London than had been before in all Englishment."

It is of sin the thier had. He says to his composition to receive the due reward of opanion. "We receive the due reward of opanion. It is of sin the thier had. He says to his composition to receive it. What if some of us in the scale of bumanity, the more dancing. In all savage opanion. The says to his composition to receive it. What if some of us in the scale of bumanity, the more dancing. In all savage opanion. "We receive that the lower any race opanion. "We receive the due reward of opanion." We receive the due reward of opanion. The says to his composition to receive it. What if some of us in the scale of bumanity, the more dancing. In all savage opanion. The says to his composition to receive the due reward of opanion. The says to his composition to receive the due reward of opanion. The says to his composition to receive the due reward of opanion. The says to his composition to receive it. What if some of us in the scale of bumanity, the more enable in heaven, and invite the universe to be in heaven, and invite the universe to b couldst not draw back, for thou hadst looked companied with great cruelty and licentious- excuse his wickedness. It is so in the Colonies, and in preparing into the dark recesses of depravity in the ness. In Ashantee no less than 1,500 per- man humbled and self-abased by the rethe aid of God's Spisit to enable you to embrace those rich offers of salvation, and clasp that precious Saviour to your bosom?

Parent, will you not endeavor to point Parent, will you not endeavor to point Parent, will you not endeavor to point the side of God's Spisit to enable you to embrace those rich offers of salvation, and clasp that precious Saviour to your bosom?

Parent, will you not endeavor to point the side of God's Spisit to enable you to embrace those rich offers of salvation, and clasp that precious Saviour to your bosom?

Parent, will you not endeavor to point the side of God's Spisit to enable you to embrace those rich offers of salvation, and clasp that the tom tomath saving time on the tom toman, and the for their supply with the ministers and ordinates the saving time on the tom toman, and the fortheir supply with the ministers and ordinates the tom toman, and the fortheir supply with the ministers and ordinates the tom toman, and the fortheir supply with the ministers and ordinates the tom toman, and the fortheir supply with the ministers and ordinates the tom toman, and the fortheir supply with the ministers and ordinates the tom toman, and the fortheir supply with the ministers and ordinates the tom toman, and the fortheir supply with the ministers and ordinates the tom toman, and the fortheir supply with the ministers and ordinates the tom toman, and the fortheir supply with the ministers and ordinates the tom toman, and the fortheir supply with the ministers and ordinates the tom toman haunted and trained the lowest depths to the saving time on the tom toman, and the fortheir supply with the ministers and ordinates the class that it is so in the Colonies, and ordinate the lowest depths to the saving time on the tom toman haunted and trained the lowest depths to the saving time on the tom toman haunted and trained the lowest depths to the saving time on the tom toman haunted and trained the lowest depths to the saving time on the tom toman haunted and trained the lowest depths to the sa out the beauties of this Book to your chil- ed. At all events it would be improper for particular service. The Dissenters adopt mise with sin, or indulge compassion at bers to the sound of wooden drams. "An Apostle, not of Man."

gave the following remarkable account of an independent missionary in Jerusalem: may be the luminaries of new lands.
what is the Roman Catholic Church
what more efficient labourer anywhere."

Obedience a Source of Joy.

There is an inexpressible sweetness in the reflection that we are striving to do the will of God. This sentiment, when sincerely cherished, is nothing less than the gently supported upon his pillow, speaking spirit of Christ in the soul. our Lord, and we hear him proclaim the moving cause of his own mission of toil and utterance that reminded them of the palmisuffering in this world, "Lo, I come; in the est days of his public ministrations, while volume of the book it is written of me, I his countenance would glow with a scrupbic delight to do thy will, O my God!" Sustained by the happy consciousness that he it is Adolphe Monod of whom we speak; was faithful to do an appointed work, his and a friend writes concerning these sick courage did not give way even in those dark chamber discourses, that "those who heard courage did not give way even in those who chamber discourses, that those who chours when even his own received him not. He knew that his labors were accomplishing saw him in the days of suffering and weakthe Divine purpose, and he was satisfied.

Like him, we are sent into the world to to the will of our Father in Heaven. It is spoke more profitably to their souls than the

a holy mission which we are to execute, not to acquire a personal reputation for effective

The words which fell from the lips of this talent, but for the glory of him who sent us.

Whatever amount of success may now atand put on record by faithful hands; and thus tend our labors, we shall soon "give account it is permitted by those who never beard with joy," if, with the consciousness of honest the living preacher to listen to his voice purposes and faithful endurance, we can say though dead. There is not another such to God, as we ascend, "I have finished the book in the language as this "Adolphe work Thou gavest me to do.'

"And the disciples were called Christians

name; and with what intent was it given?

first at Antioch."

Who gave them this

Venturing upon Christ. Origin of the Name "Christian."

This is a phrase sometimes heard in reli gious conversation, sometimes from the pul pit, and often, doubtless, it passes in silent meditation through the mind of Christians. The word implies doubt. If we only

Trouble.

fier of pride, and an effectual restrainer of

of the hammer to break the rocks in pieces;

and so it sometimes requires repeated strokes

of anguish to break our hearts in pieces, and make us humbler and wiser men. And as

the longer you keep the canary bird in a darkened cage the sweeter it will sing, so

the more serene the discipline of the good

man's experience, the sweeter the songs o

his spiritual life. The gold that is refined

in the hottest furnace comes out the bright-

est, and the character moulded by intense

heat will exhibit the most wondrous excel-

brightest in the darkest night: like torches.

that are the better for beating; like grapes,

mile, which spreads the more as you tread

"There is a flower, when trampied of Doth still more richly bloom, And even to its bitterest-foe Gives forth its sweet perfume, The rose that's crushed and shattere Both on the breeze bestow A lairer-cent, that further goes, Even for the crusi blow."

cage the sweeter it will sing, so

"Trouble" becomes a marvellous morti-

as to distinguish them. They heard the disciples of Christ speaking often and in the venture to rely upon a promise of Christ, it most exalted terms of their divine Master. proves that there is some lurking distrust in While the name "Christ" might convey to our own hearts either of his power or his truth. Yet, in careful thought, we would truth. Yet, in careful thought, we would the fact that it was an exact translation from money for a chapel she wished to build at the word "Messiah," the Antiocheans, who lither. Then why do it thoughtlessly or in knew neither the Hebrew word Messiah, in her house the sum of £300, to defray not for the world express any distrust of any form of implication? He certainly deany form of implication? He certainly de-nor the Divine character of Christ, would the expenses of her funeral; and it was her serves a freer measurement of faith and see in the word Christ only its pagan and wish to be buried in solities satis. This and power. Well might they swell the exclamation of a writer on that subject who
had said, "Blessed be the hour when that
Tongue of fire descended from the Giver of
Tongue of fire descended from the Giver of
The same willingness and
The same will not be the surface with one, and some account was it to be touched.

Tongue of fire descended from the Giver of
save them to the uttermost that come unto
the word "Christians" with such an inflect
the word

The Dving Thief.

part of the believer's character may be traced in him. Short as his life was after conversion, he found time to leave abundant Rev. Dr. Tyng, at a missionary meeting, evidence that he was a child of God. His faith, his prayer, his humility, his brotherly love, are unmistakeable witnesses of the "The best missionary he ever knew was reality of his repentance. He was not a a poor farmer from New-Haven, who went penitent in name only, but in deed, and in

point, beyond which, to seek the assistance of a brother in an excited state of feeling, in a pastoral charge, is leaning on an arm of flesh.

As a general fact, the relations of the which he could not understand a word .- delight whenever he occupied the pulpit of He would ask a Turk to read, and get him the Oratoire, lay for six months in his own seated in some of the gardens, with an chamber the victim of painful and incurable audience of ten or twenty about him, find- disease, weak and helpless, daily expecting ing for him the latter part of St. John's death; and yet on every Sabbath of that Gospel, or the Sermon on the Mount. It prolonged mortal agony continued to preach was the Bible, and the Word of God, from his pillow to groups of thirty or forty self-will. The temper is mellowed and the feelings refined. It needs repeated strokes would leave that Bible with them, as good the death of Christ. "May my life tera preacher as himself or anybody else. In minate only with my ministry, and may my Robert's first year he met with no small ministry end only with my life," was the persecution, and at one time was almost frequent prayer of this faithful servant; and without food for five days together. But God granted his request,—for he breathed everybody knows him now, and he is un- his last on the morning of the Sabbath just molested in his work. There was not a as the "church in the house" were once more assembling to receive his counsels.---

From persons who had the privilege of attending these meetings, we have had a fervent description of the peculiar unction and force with which the dying man, conquering nature and disease would utter his brief ex hortation; at first almost inaudible, perhaps We look up to with measured and painful breath, but presently rising with his theme to the vigor of

Church," which the Messrs. Carter have just republished from the French. It is only a duodecimo of less than two hundred pages, yet it contains twenty-five addresses upon separate topics, delivered on successive Sabbaths in the manner described above. While neither elaborate nor profound, these discourses are pervaded with an unction seldom witnessed in the pulpit, and every one is full of nourishment to believer .- N. Y. Independent.

Lady Huntingdon.

Lady Huntingdon had sold all her jewels o build a chapel at Brighton. Some years a Hellenized Jew only a sacred idea, from later, she was in perplexity how to raise common meaning, which was anointing, money was considered so sacred that on no rubbing over the surface with oil, and some-