

The Dominion Weekly

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The Border Land.

These lines were sent by a lady to a friend who writes frequently to know where she had been taken months, that she had not written to her. She had been to the gates of heaven, in a long and severe illness.

I have been to a land, a Border Land,
Where shadows and dreams, in a spectral band,
Seem'd rest to the aching sight,
I scarce thought me how there I came,
Or if it were I should pass again;
Its morning and night were mark'd by the light,
Of coming, of woe and pain.

But I saw from this land, this Border Land,
With a mountain ridge above,
That they look'd across to a wondrous strand—
A bright and unearthly shore.
Then I turn'd me to Him, "the Crucified,"
In most humble faith and prayer,
Who had ransom'd with blood my sinful soul,
For I thought He would call me there.

Yet say, for awhile in the Border Land,
He bade me in patience stay,
And gather rich fruits, with a trembling hand,
Whilst He chased its glooms away;
He had led me amid those shadows dim,
And shown that bright world so near,
To teach me that earnest trust in Him
Is "the one thing needful" here.

And so from the land, the Border Land,
I have turn'd me to earth once more;
But earth and its works were such trifles, scant'd
By the light of that radiant shore.
And oh! should they ever possess me again
To deeply, in heart and hand,
I must think how empty they seem'd, and vain,
From the heights of the Border Land.

The Border Land had depths and vales,
Where sorrow for sin was known;
Where small seem'd great, as weighed in scales,
Held by God's hand alone.
'Twas a land where earthly pride was taught,
Where the poor was brought to mind,
With their scanty bed, their fireless cot,
And their bread, so hard to find.

But little I heard in the Border Land,
Of all that pass'd below;
The one loud voice of human life,
To the deafen'd ear was low.
I was deaf to the clang of its trumpet call,
And alike to its joys and its woe,
Its riches were dust, and the loss of all
Would then scarce have cost a tear.

I met with a friend in this Border Land,
Whose teachings came with power
To the blinded eye and the deafen'd ear,
In affliction's loneliest hour.
'Twas "times of refreshing" to the soul,
In languor, or in woe,
Prepares it to meditate,
On high and glorious things.

Oh! Holy Ghost! too often griev'd
In health and earthly ease,
I bless those slow and silent hours,
Which seem'd to an to waste.
I would not but have pass'd those "depths,"
And such communion known,
As can be held in the Border Land,
With Thee, and Thee alone.

I have been to a land, a Border Land!
May oblivion never roll
O'er the mighty lessons which there and then
Have been given on my soul!
Have trodden a path I did not know,
Safe in my Saviour's love,
I can trust Him for all the future, now
I have been to the Border Land,
—From a Tract. L. N. R.

Religious Miscellany.

From the North Carolina Presbyterian.

Crucifixion of Christ.

TESTIMONY OF THE FOUR EVANGELISTS.
We propose to give at the proper place an explanation of the omission by three of the Evangelists, to notice John's following the mob that arrested his Lord and Master. In the mean time, we will pursue the order of events as recorded by Luke. "With his usual particularity, this writer relates in the 35th verse and three following verses, a conversation not recorded by Matthew, Mark and John. We read: 'And He said unto them, when I sent you without purse and scrip and shoes, lacked ye anything? And they said, nothing.' Then said He unto them, But now he that hath a purse let him take it and likewise his scrip; and he that hath no sword let him sell his garment and buy one." As we understand these verses, the Saviour did not refer to any present exigency, but meant nothing more than to tell his disciples that they had hitherto been under his special care, and had been preserved by him from temporal want and personal danger; hereafter however, they must expect to be thrown in a measure upon their own resources, and must learn to provide for their own subsistence and their own security by their individual prudence and courage. Perhaps, his caution was not meant so much for them as for Ministers of the Gospel after the Apostolic age, when miraculous interposition should cease altogether. These "children of the light" are here taught to be "wise in their generation," like the "children of this world" and are exhorted to practice that economy, that prudence, and that indifference to danger, which secure success in all avocations in life. But from the reply of the disciples, it is plain that they totally misunderstood their glorious Teacher, and supposed that He was directing them to prepare for an impending attack. "And they said, Lord, here are two swords; and He said, 'It is enough.' The answer of Christ, 'it is enough' ought to have convinced them, when they saw the immense host that came out from the chief priests and elders, that He did not mean for them to resist His arrest. What could two poor swords affect against an armed band, which included in it some of the trained warriors of Rome? But it seems that the delusion was kept to the last, and that Peter actually drew his sword and cut off the right ear of one of his assistants. The point to which we wish to call the reader's special attention is this: all the Evangelists record Peter's mad assault upon the guard sent to seize Christ, while there is but one of them, Luke, who throws any light upon an act, apparently so singular and so absurd. The

conversation related by Luke explains Peter's conduct most satisfactorily, and shows that he believed that he was acting under his Master's order, and doubtless expected aid from the Almighty arm of Him, whom he had declared a little while before to be "the Christ of God." Now suppose that Luke's Gospel had never been written, would not Peter's abortive defence seem a most unlikely and incredible thing? Would it not seem a merely foolish and self-contradictory act, inconsistent with the character of a disciple of Him, who constantly taught, "I say to you, resist not evil?" But blessed be God, the transaction which seems so strange in the records of three Evangelists, appears in the annals of the fourth as nothing more than the obedience of a good soldier, of the cross, to an order from the Captain of his salvation.

We can scarcely conceive of a stronger form of argument than is presented here by a comparison of the four narratives. Three of the witnesses depose to a fact, which seems highly improbable; but a fourth tells us that the fact did occur, and changes its entire aspect and makes it seem reasonable, right and proper. Now, it is to be observed that the explanation of Luke is just of the character here described. He does not relate the conversation above quoted, as a solution of the mystery of Peter's foolish attack; he even mentions it in the same connection. Surely we hazard nothing in saying that such a nice adaptation, fitting in, dovetailing as it were, of testimony would satisfy any court in Christendom of the perfect credibility of the witnesses.—Ought not infidelity to hide its head, and at least affect a blush of shame?

The next verses in order read thus: And He came out, and went as he was wont to the Mount of Olives; and His disciples also followed him. And when He was at the place, He said unto them, "pray that ye enter not into temptation." We have a topical argument between the Evangelists, in regard to the place of Christ's suffering, which is both serious and interesting, as showing that they made no mistakes, even in unimportant matters of locality.—The Mount of Olives, it is well known, was a hill of considerable height on the east of Jerusalem, and separated from it by the valley of Jehoshaphat, through which flowed the brook of Kedron. This elevation derived its name from the luxuriant growth of Olive trees, which covered it to its very summit. Now we notice in the verses above, that Luke speaks of Christ and his disciples coming to some place, whose name is not given, but which must have been on or near the Mount of Olives. Matthew and Mark both tell us that Christ on the memorable night of his betrayal, went with his disciples to the Mount of Olives, and that they came to a place called Gethsemane. We have now the name of the place, but still we do not know what sort of a place it was. John, however, supplies the needed information: "He went forth with his disciples over the brook Kedron, where was a garden." We thus learn that a garden was the spot chosen by our blessed Redeemer, for his conflict with the powers of darkness. At the first Adam sinned and fell in a garden, and the agony of the second Adam in this other garden has been specially intended to atone for original sin, the natural depravity of our nature; while the suffering on the cross was to atone for our natural transgressions; His mysterious struggle in Gethsemane with the invisible spirits of hell, would then seem to purchase for the child of God, strength for every wrestling with those dark and malignant passions and appetites, which he has inherited from his great progenitor.—And his agonizing anguish on the Cross, in the broad field of day, in the presence of a multitude of beholders, may have gained for the Christian the ability to overcome temptation in his intercourse with a sinful world. However, the object of our attention just now is the substantial agreement of the Evangelists in regard to the place of his betrayal, without their employing the same words to designate it. The three first mention the way towards the Mount of Olives; John on the other hand, says nothing about this mountain; but tells us of their crossing the brook of Kedron; which perfectly harmonizes with the other narratives, because the mountain could not be reached from Jerusalem without crossing the brook.

And it is to be noticed that Luke mentioned a particular place visited, Matthew and Mark tell us that they went to a place which he tells us was called Gethsemane.—The omitting by some of the witnesses and supplying by others, in such a manner as to make the whole intelligible, ought to impress us more forcibly with the honesty and truthfulness of them all.

But the verses above present another point worthy of consideration. We learn from Matthew and Mark that Judas left out Saviour and the disciples eating the Passover, and went straight to the chief priests and elders. It was then night; how did he know where to find his victim when he returned? Matthew and Mark gave us no hint whatever upon the subject. Luke tells us that Christ "went as he was wont to the Mount of Olives." That is better but still not quite satisfactory. It designates no particular place, where Judas might expect his much injured Master. John, however, is very explicit: "And Judas also which had betrayed Him, knew the place, for Jesus often resorted thither with his disciples." And thus we find one witness supplementing a deficiency in the testimony of the rest, and giving a satisfactory answer to a very natural question, which might have arisen after hearing their evidence. And yet John has given us in such an off-hand manner, that it is impossible to suspect him of being conscious of the vacuum, which he was filling up.

Before closing this part of the subject, it may be well to remove a difficulty in the minds of some. Why was it necessary to have a traitor at all? Since Christ so often taught in the temple and openly everywhere, why not arrest Him in public?—Why employ a villain to track him in the darkness of the night, to some secluded spot away from the haunts of men? By going a little back in the narrative, all difficulty will be removed. Matthew and Mark tell us that the chief priests and elders sought to kill Jesus, "but they said not on the spot; they lay in wait for an uproar among the people." And Luke tells us in like manner, that these malicious wretches "sought the people." Hence they sought opportunity to slay Him in private. To accomplish

His arrest, "they had given a commandment that if any man knew where He was, he should show it that they might take Him." (John xi: 57.) Failing of procuring any one, such information as would enable them to make a secret arrest, they gladly accepted of Judas' proffered services as a traitor. But they exacted from him the promise to betray Christ "in the absence of the multitude." It would seem too that they were afraid to attempt to take Christ in the city, even at night, thinking probably that His disciples would stir up tumult, and have Him rescued. The great thing with them then was to lay hands upon Him at night beyond the walls of Jerusalem. Their hope of accomplishing this object, was strengthened by their knowledge of Christ's habit of retiring into the country to pray.

"Gold mountains and the midnight air,
Witnessed the fervor of His prayer."
And it would seem from John that He often visited Gethsemane at night for purposes of devotion. We now see how admirably fitted Judas was, to carry out the hellish designs of the Jews. Being a disciple he would excite no suspicion; and by his presence, and he could watch every movement of his Master and steal off to tell the chief priests and elders, when he was going out of Jerusalem by night, attended only by His eleven disciples.

The living of Jesus, it will thus be seen, constitutes an argument for the credibility of the Gospel. It is a fact referred to by all, and explained by none; and which can only be understood by a careful cognition of their joint testimony.

The Bible a Study for Life.

Unbelievers, generally speaking, know nothing of the Bible. Nominal Christians too often know but little more of it. It demands all our attention; it is the study of a life. The simplest Christian, indeed, with the use of marginal references and chronological tables, may trace out the vast theme. His heart assists his understanding. The truth of God, shining in the face of Jesus Christ, guides his footsteps.—But in the full development of the Divine system, there is employment for the noblest powers, and the longest and most diligent research. It is reasonable that even the prophets themselves understood not adequately their own sacred oracles. "The prophecy came not by the will of man." They spoke as they were moved by the Holy Ghost. "They inquired and searched diligently what, of what manner of time, the Spirit of Christ that was in them did signify. Let this teach us humility, and stimulate us to diligence in the heavenly science.—Bishop Wright.

Our Hymns.

A recent English writer thus eloquently refers to the influence of the Methodist Hymn Book: "Those hymns are now sung in collieries and copper mines. How many has their heavenly music strengthened to meet death in the dark coast? On how many dying hearts have they come back, as from a mother's lips, on the battle field! Beside how many death-beds have they been chanted by trembling voices, and listened to with joy unspeakable! How many have they supplied with prayer and praise, in their third thrill of spiritual fear to the last rapture of heavenly hope! They echo along the Cornish moors as the Christian miner is borne to his last resting-place; they cheer with heavenly messages the bondage of slavery; they have been the great comfort and strength to the sick and dying; they have borne the name of Jesus far and wide, and have helped to write it deep on countless hearts."

Undoubting Faith.

The Christian must trust in a withdrawing God. The boldness of faith ventures into God's presence, as Esther into Ahasuerus's when so many had seen only the face to golden sceptre of prompt destruction by the soul. Yes, faith trusts, not only in a withdrawing, but in a killing God.—Now, for a soul to make its approaches unto God, by a recumbency of faith, even while God seems to fire upon it, and about it, is a feat like evensong in the waters, or by cannibals; Coke was buried in the deep; and should this enterprise prove an apparent failure, we should have no less confidence that entering upon it we are pursuing the path of duty and following the indications of Divine providence.

Religious Intelligence.

From the Toronto Christian Guardian.

British Columbian Mission—Valadictory Services.

Toronto has been during the past week the scene of two of the most interesting and profitable services which it has ever been our privilege to attend. These meetings were designed to afford the members of the Wesleyan Methodist, and other evangelical churches, an opportunity of expressing their respect for the Rev. Dr. Evans, and the members of the missionary delegation to British Columbia, and their deep interest in the work in which they are about to engage. The cordiality with which this expression was given must have been highly gratifying and cheering to these esteemed ministers, and their certainly fruitful ground of hope, not only that such earnest prayer will be offered in behalf of this great undertaking, but that the pecuniary resources necessary for its vigorous prosecution may be abundantly provided.

The first of these meetings was held on Thursday evening, 11th inst., in the Richmond street church. The congregation was large, composed principally of the leading members of all the Wesleyan congregations in the city. The platform was occupied by the Wesleyan ministers of Toronto and other places, and by several laymen. The service was commenced by the President, James C. Jones, who read the following prayer: "Jesus shall reign where'er the sun
Doth his successive journeys run."

The Rev. G. Douglass read the 35th chapter of the prophecies of Isaiah, and the Rev. Richard Jones, Chairman of the Toronto District, led the congregation in prayer, and after another hymn of praise the speaking commenced. We regret that our limits will not allow us to give any more than a brief outline of the admirable addresses which followed.

The President of the Conference said he regarded this as an occasion of more than ordinary interest, inasmuch as the Rev. Dr. Evans, who was about to depart for his mission to British Columbia, was present, and that he was about to be engaged in a most important and noble work. He expressed his deep sympathy for the Rev. Dr. Evans, and his confidence in his success. He said that he was proud to be associated with him in this noble work, and that he was sure that his mission would be a success. He said that he was sure that his mission would be a success.

He remarked, that we meet to express our affection for these brethren; we feel a deep interest in them and their families; in the circumstances in which they were placed, and the work upon which they were about to enter; and we had hope in God that He had blessed them, and given them success at home, he would do so abroad. But we were not merely to express esteem and sympathy; he trusted it would be an occasion of special prayer to God on their behalf. It was not to be concealed that they were to be exposed to danger. It was impossible to perform such a journey as was before them, without encountering several thousand miles of wilderness. We were here to commend them to "Him who holds the winds in his fist, and the waters in the hollow of his hand."

The Rev. Enoch Wood, General Superintendent of Missions, being called upon, gave an interesting account of the circumstances which, in the providence of God, had led to the establishment of the new mission. He said it must have been obvious to men of the most ordinary minds, from the extraordinary movements which had taken place during the last few years, that the present field was a new one, and that it was necessary to send out men to reach the Pacific. In view of this, instructions had been given to Mr. Woolsey who is labouring at the foot of the Rocky Mountains, two years ago, to explore, as soon as practicable, the region lying between the present field and the great waters. He had known for some time that gold existed in these regions; and it would not be difficult for him to lay his hand upon a communication, written more than two years ago, in which Mr. Woolsey says that he had discovered gold in the mountains, which he had found there; but for prudential reasons it had been withheld from publication. He then read several communications which had passed between him and the Wesleyan Missionary Committee, and which showed the interest of the Committee in individuals interested in the establishment of the mission, which had induced them to place at the disposal of the Canadian Conference £500, st. towards its commencement. He also referred to the singular coincidence that the Rev. Dr. Evans, who was appointed to the mission by the Wesleyan Committee, to take the matter into consideration, a letter reached Toronto from a private gentleman in Victoria, addressed to Dr. Evans, praying him to exert his influence to have missionaries sent to the gold fields. The Rev. Dr. Evans, in his communications produced upon the minds of the brethren composing the Committee might be inferred from the unanimity and cordiality with which they had resolved to enter at once upon the work. He paid a well-merited tribute of respect to the men selected for the mission; he said they were all men in whom we had entire confidence, and whose labours we had expected the most satisfactory results. But there was a thought which pressed upon his mind, and that was, how could we be sure that they would be successful? He said that he was sure that they would be successful, but that he was sure that they would be successful.

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to say to all with whom he had been associated in pastoral relation, farewell. "Mountains rise and oceans roll,
To sever us in vain."
He went cheerfully and hopefully to work; it was a work that ought to be entered upon; he engaged in it at the bidding of his brethren in whom he had confidence; and above all, he had a strong conviction of the divine origin of missions. He was impressed with the importance of the country which he was about to visit. The countries south of it were under the civil control of a nation second only to Britain in regard to all that constituted true national greatness. These and the colony of British Columbia would in their turn extend the influence of Christianity to China and Japan. Its situation commended it to be a most desirable missionary field. It would be easy to say much in its behalf—it would be difficult to form too high an estimate of its importance whether we viewed it in its relations to the civilization and christianization of the aboriginal tribes, or the conversion of the boards of gold-hunters, who were pouring into it at present. He did not know that this was the place for giving pledges; he would rather give these in secret to him who searcheth the heart; this, however, he would say, it would be their aim to encourage the truth, to maintain the principles of Wesleyanism, particularly its catholic spirit, embodied in the motto, "The friend of all, the enemy of none."

The Rev. E. White next addressed the meeting. He gave a few facts connected with his early life, his conversion, call to the ministry, and the circumstances which led him to offer himself for the missionary work. He was born in Pennsylvania, brought to Canada by his parents when two years old; converted at the age of fourteen; appointed leader of a class at seventeen, since which he has been labouring in the ministry, and the circumstances which led him to offer himself for the missionary work. He was born in Pennsylvania, brought to Canada by his parents when two years old; converted at the age of fourteen; appointed leader of a class at seventeen, since which he has been labouring in the ministry, and the circumstances which led him to offer himself for the missionary work.

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had taken a position worthy of herself, and one that did her honour. He looked forward to the time when we should have missions reaching all the way from here to the Pacific, when we could stand upon the Rocky Mountains, and looking down upon the Atlantic on one side, and the Pacific on the other, claim the whole land for Emanuel.

He rejoiced in the manifestation of interest in this work evinced in the largeness of the congregation gathered together to show their respect and affection for the missionary, and their appreciation of the work in which they were about to engage. His brethren would be followed by the sympathy, prayers, and tears of thousands. He paid a handsome tribute to the talents and virtues of Dr. Evans, and his eminent qualifications for the post which has been assigned him. He knew the Doctor well; they had been associated in labours and had fought side by side in the cause of truth and righteousness during the last thirty years. His mind was deeply affected to see a man like Dr. Evans, at his advanced age, ready at the call of God and his Church, in the face of the difficulty with which such an undertaking was unquestionably connected, to go forth to plant the Church in a new country. He earnestly prayed that the blessing of God might go with the Doctor and his colleagues, and give them success.

A few appropriate remarks from the president, a hymn of praise, and prayer offered by the Rev. John Douse, Co-Delegate, brought this highly interesting and profitable meeting to a close.

Correspondence of the Boston Traveller.

The Christians in Turkey.

EXAGGERATED ACCOUNTS OF MUSULMAN HOSTILITY TO CHRISTIANS.—THE NEW STONE OF A PROTESTANT CHURCH LAIN IN TURKEY.

We hear the most exaggerated accounts from Europe and America, respecting an account of a Muslim mind in Turkey against Christians. A late number of the New York Observer contains extracts of the most alarming statements in regard to Constantinople itself, and the dangers of a Muslim invasion here. We who live upon the ground, happily are ignorant of any such state of things. We may be in the greatest danger, although we know it not; and this danger those at a distance may discern when those who are near are ignorant of it. However, I think it will be hard to make any one of us believe it, and I expect to sleep just as quietly as before. The letter of the Observer's correspondent as before.

In the same paper it is gravely announced that an uprising of Muslims had taken place in the city of Aleppo, and that the whole city was destroyed! We have heard of this for the first time by way of New York, and I rather think that every house in Aleppo is still standing just as it was a year ago. The fact is that the true Turkish spirit is a spirit of fanaticism, and hostility to men of every other creed; and in places remote from the capital an occasion only is required to call this spirit into lively exercise. Such an occasion was offered in Jeddah, and every now and then it is offered in other parts of the empire; but there is at present anything like a general uprising of the old Turkish hostilities to the Christian race, forbidding a general uprising and massacre, I do not at all believe. And as to the capital, why there is not a Turk here but knows that in a single day a few foreign ships could destroy this whole city with the greatest ease.

I saw a scene the other day which certainly would have given occasion to an uprising here, if anything could. The foundation stone of an English Church was publicly laid by Lord Stratford, in the very midst of a Turkish quarter in Pera. If the distinct object of the founders had been to do the greatest possible violence to the most sacred feelings of the Turks, it really seemed to me that they could not have chosen a more appropriate site for this church. It is completely and closely surrounded by Turkish dwellings; and on one side stands a mosque, whose minaret brushes against the temporary wooden fence that has been erected around the church lot. The other day, when prayers were offered, hymns sung and addresses delivered, in the midst of a large company of Englishmen, on that very spot, groups of Turkish women were passing, and watching with the most intense interest and anxiety every part of the ceremony.

In the midst of one of the groups was a dervish, who was as intently gazing upon the scene as the rest, and seemed to say, the glory of Islamism is departed. While the proceedings were going forward, it came to be one of the hours for prayer, and the Imam went upon to the top of the minaret to give notice to the neighborhood, according to the invariable custom. But his issuing from the hole in the minaret upon the gallery was observed by some of the ambassador's guards (guards of honour) below, who, putting their fingers to their mouths, beckoned him to be still; and he remained a silent, though sad, spectator of the scene, leaning over the balustrade of the minaret for a full hour!

The women below said to one another in a suppressed tone, "see how our poor Imam weeps!" A few years ago such a thing could not be seen in Turkey; but now things have changed; and I think you will agree with me in saying that the minds of the Turkish populace here cannot be in a very inflammable state, or they would not have allowed so veritable an occasion for rising to pass unimproved.

Cardinal Cullen.

The Evening Post—high Roman authority—confirms a statement to the effect that his Holiness the Pope means to confer the purple on Archbishop Cullen, who is at present a visitor in the Eternal City. As London, with its two millions, is a quarter of Protestants, has a cardinal of its own, why should not Dublin, the head-quarters of Romanism in Ireland, be enabled to support a scarlet hat upon special occasions? The enthusiastic reception given to Dr. Wiseman shows that the people can fully appreciate the contemplated honour in store for the Papal delegate in Ireland.—Times.

Extraordinary Services.

The great revival seems to be extending universally in the Protestant world. Of course it does not affect the papal world, but in France even it is showing its blessed influence among Protestants, and special prayer-meetings and other extraordinary services have been started. In England, Scotland, and Ireland, such unusual means are adopted. In this country they continue to be maintained, and are in fact continually increasing. In this city our large Academy and National theatre have been opened for special Sunday evening services, and are crowded. The old Boreary, it is said, will soon be thus consecrated also. Members of Churches should not usually attend these services; they should leave the accommodations for those for whom they are designed, and if our usual services are deserted for these extra ones, it is rather than good may be the result. "A word to the wise," etc. The Protestant Episcopalians of this country show but little interest for these extraordinary labours, but in the English Church similar measures are approved. The Sunday evening organ of considerable compass has been erected in the nave, and a pulpit has been taken in, but the precise spot on which it is to be placed appears to be a matter of doubt. Temporary stalls have been erected for the accommodation of the minor canon, choristers, and singing boys. The first service in connection with the new evening services will be preached by the bishop, in all probability, on Advent Sunday.

We seem, in fine, to be returning to the life and power of the great revival of the eighteenth century. And two facts are worthy of remark respecting this revival. First, like the "great" religious movement of the eighteenth century, it is characterized by much catholicity. There is now no theological controversy raging among us. Leading men of nearly all denominations meet and co-operate in the blessed work. It has already accomplished more for Christian unity ("the unity of the spirit") than all the Christian Alliances yet attempted. Second, it has made its appearance at a time of unusual efforts against Christianity by infidel and semi-infidel writers. During the last fifteen or twenty years several writers in both England and America have been unusually able, able and confident. Evangelical men have feared the result with little lack of faith in God. Our literature has been greatly infected with plausible and sacred infidelity, but they have already waited on the Lord have renewed their strength, and are now confounding the enemy on every side; not by polemics, or disputations of any kind, but by "doing the will of God, the surest way of demonstrating Christianity to ourselves and to the world."

While the "Holy City" were praying and fasting at Oxford, Voltaire predicted across the channel, that Christianity would be abolished throughout the civilized world in the next generation. In that next generation, however, Wesley and Whitefield were like flames of fire over England and America, and introduced the era of modern evangelization, with its Bible societies, tract societies, Sunday schools, and missions. "Have faith in God!"—Christian Advocate and Journal.

An English Correspondent writes to the Central Christian Advocate—An example of the grasping spirit of Tractarianism has recently been exposed in our highest Courts of law, by the shameless effrontery of the Tractarians themselves. Like their great exemplar the Church of Rome, they know how to combine the service of the Saints with the most unscrupulous professions of devoutness with the keenest appreciation of pecuniary advantage. According to the published statement of the Rev. James Hildyard, rector of Ingoldsby, a relative of his fell into the hands of the Puseyites, about fifteen years ago. The result was that he became insane. Whilst in the meshes of the Tractarians, he made a will, secretly leaving them £8,000, his whole fortune. The will was successfully opposed by the relatives, the Master of the Rolls deciding that the bequest was invalid by the statute of Mortmain. But £8,000 was so splendid a prize to be given up without a further struggle, and as all the law expenses would come out of the estate the Tractarians would lose nothing by appealing to a higher court. After a suspense of two years, therefore, the case was carried last spring by appeal before the Lords Justices, who confirmed the judgment of the inferior court; the property, therefore, reverts to the rightful heirs, after the painful deductions of a complicated double law suit of nearly three years duration.

A foreign correspondent of a Pittsburgh Presbyterian paper closes thus: "There has been, during the last twelve months, a remarkable work of grace in connection with Wesleyanism, near Huddersfield, in Yorkshire. About three thousand members have been added to the Churches. There are, too, 'Cottage Readings,' and other special means to bring the Gospel to the poor, which have been greatly blessed. The 'Holy Line'—referring to the railway men—has been a great blessing in this hands. She holds 'Readings' in a barn near the house of her brother-in-law, the Rector of Beckingham, Kent, and her exposition accounts for the great work of God, red and her marvellous power in prayer, melt and win numbers. Among the Novices of the railways, as 'English Hearts' show, her labours have been an incalculable blessing. A fresh light has been shed upon the 'Holy Line'—referring to the railway men—contains the story of a young navvie brought to Christ by the use of the readings, of his decision, of his maiming by a fearful accident, and of his dying experience. Never had I