

# The Provincial Wesleyan.

## Obituary Notice.

**MR. EDITOR.**—In compliance with an urgent request, I forward for your despatch the following obituary notice of the late SAMUEL YOUNG, generally known as Father Young.

The subject of these remarks was a resident in Wilmet, and lived to the advanced age of 91 years. Through life he was evidently favoured with a more robust constitution than many of his contemporaries. As he advanced in years he grew very corpulent, and had a remarkably strong voice, which was frequently called into requisition when engaged in the worship of God, especially in singing and prayer. This distinguished servant of the Lord, lived, as you will perceive, far beyond the common age of man; many fell by his side who commended life with himself—he saw them sick and die, and followed them to their graves to the silent tomb. This frequently excited a wonder in his mind how it was that Providence should spare his life, while so many others whom he deemed more worthy of existence than himself, should be taken away. To use his own language, "Why should I, poor, weak, sinful and unworthy creature as I am, be spared? God's ways are not like our ways, neither are his thoughts like our thoughts. This we know, that the Almighty is too wise to err, and too good to be deceived. We shall know hereafter. We meet with some few who live to be as old as was Father Young, but sorry to say, do not improve their time as well as he did. At an early period of his history, he became acquainted with the similitude of the sacrifice of Christ and an assurance of his acceptance with God, by the agency of his Spirit, and faith in the Saviour's blood. This secured his affections, and it was evidently his constant and his only reliance. He was emphatically a good man, full of the Holy Ghost and of faith; and it became a proverb among many, that if there was a good man in the world, Father Young was one. The writer has no means at present of ascertaining at what time this great work took place; and this is of little consequence, as all are ready to acknowledge the fact;—and surely this is a blessing which every individual may, and ought to enjoy. Father Young's humble spirit, devoted exercises, and upright conduct, secured him many friends and admirers among all classes of society; and he never failed wherever he went, and wherever company he was found in, to recommend his Saviour.

The influence which this servant of the Lord exerted was very great. Many attributed to him the conversion of many who were spiritually benefited by his example, prayers, and exhortations. Some who are now living, rejoice to acknowledge him as their spiritual father, and who themselves, at this moment, are burning and shining lights in the Wesleyan Church; and will in the heavenly world be stars in the crown of his servant. Upwards of fifty years did this aged servant of the Most High adorn the doctrines of the Gospel in connection with the Wesleyans; cordially embracing their principles, and warmly supporting their cause. Father Young felt deeply for his beloved Fatherland, and had the happiness of seeing most, if not all, his children brought to the enjoyment of true religion, and united with the people of his choice. This blessed circumstance frequently exhilarated his spirits, and prompted him with a sincere heart and loud voice to praise that God who had done so much for him, and those committed to his charge. This good man often extended his sympathies to those who were in distress, and he spared no pains in order to bring them to the Saviour. Hundreds of miles has he travelled round the country, at different times, to assist in promoting the cause of his Redeemer. To the ministers of the gospel he was truly a helper, and he freely and fully shared in their feelings and circumstances, very often strengthening their hands by his kindness, affection, sympathy, prayers, and earnest exhortations; in private conversation at the family hearth, and in the great congregation. Nothing gave him more pleasure than to see the work of the Lord prospering in their hands. He evidently rejoiced more in this than when his corn and wine increased. While in the meridian of his days he would consider it no hardship to him to travel round the world to promote a revival of the work of God, in any community; and he had a peculiar talent which he delighted to use in encouraging penitent sinners to believe on the Lord Jesus Christ, and in leading new converts to exercise their gifts in prayer and praise to Him who had done so much for their souls—his own powerful voice taking the lead and leading distinctly above all the rest, in shouts of praise to the Divine Being. After the intimacies of years confirmed him in this, he would frequently be inquiring how the work of the Lord was prospering. His very soul was wrapped up in the cause of the Redeemer, and he never failed to pray that the influence of the Holy Spirit might accompany all the efforts made to reform, regenerate, and save a guilty world.

The burden of his prayer was, "O Lord revive thy work!" and whenever sinners were brought to God, and by whatever instrumentality, he would, like Barnabas, exhort them all that with purpose of heart they would follow the Lord. When the time of his departure from the scenes and labours of this life drew nigh, there was no alarm, his soul was staid upon the Lord Jesus. His house was built upon the rock, when his physical strength failed, his soul mounted as an eagle upon the wings of Faith looked into Eternity—To Heaven, glory soared aloft to the regions of anticipated hope, and Divine love burned ardently on the altar of his heart. His last sickness was short; and as in life, so in death, he shouted the praises of the Lord, and thus left the Church militant to join the Church triumphant. His funeral was numerously attended by his relatives and friends, and the occasion improved by the writer in a discourse from Acts 11, 24—"He gave good motion from the Rev. C. Lockhart. May those of us left behind follow him as he followed Christ, until we land safe in the kingdom of God above.

Where our friends rest,  
To the joy of the Lord,  
May a by his death to our rebirth bring  
Follow as he led,  
As he became to the skies,  
Follow after your lives,  
To the blissful enjoyment that never shall end.

**LIFE OF FAITH.**—If thou wouldst be faithful to that work that God has allotted thee in this world for matter and labour to live in the savour and sense of thy freedom and liberty by Jesus Christ; that is, keep this, if possible, ever before thee—that thou art a redeemed one, taken out of this world, and from under the curse of the law, out of the power of the devil, and placed in a kingdom of grace and forgiveness of sin for Christ's sake. This is of absolute use in this matter; yes, so absolute, that it is impossible for any Christian to do his work Christianly, without some enjoyment of it.—*Bunyan.*

## Provincial Wesleyan

THURSDAY, SEPTEMBER 27, 1855.

MANY of the professed friends of the cause of Education have inflicted upon it an injury scarcely less than it has suffered from those who oppose its spread, denying its utility. They are not unacquainted with the fact, that the most ardent and unselfish imaginations have led them to pronounce it the panacea for all moral ills. The lessons of Scripture and the experience of life, which alike rise up in restless array against a doctrine so impious and absurd, they altogether ignore; and, founding their Utopia upon the universal eradication of evil by means of scholastic training, profess to anticipate from the unlimited dissemination of learning, the inevitable dejection of error and disposition of immorality and crime. Oh, baseless fabric of a vision which in its ignorance thus rears! They would arrogantly assume to open to others the portals of instruction which they have need to enter first themselves. They require to be taught the very elementary principles of truth; to learn what be the first oracles of God. "The heart is deceitful above all things, and desperately wicked." "From whence come wars and fightings among you? Come they not from the lusts that war in your members?" Such is the statement and such the appeal of inspiration. But language like this accords not with the theory of those who maintain that in the head resides the spring of all that is virtuous and vile. A modern essayist does not overstate their position when he discourses thus: "Even so Eusebius, however you may raise your venerable eyebrows at the word philosophy—whatever life is done in the world, is all of one ignorance. It is a great discovery. Hitherto it has had the head that is in fact. It has been punished far off from itself; but the old whips have been emancipated; all the known vices are driven to the head, in order that they may be thence at once scientifically expelled by invisible evaporation under a high educational pressure. . . . We have been all in the wrong, and badly taught, when we believe that the heart is deceitful above all things, and that it has by nature any wickedness in it." We cannot too fervently deprecate the prevalence of such sentiments as these; while at the same time we attach to the instruction of the young in the various branches of literature and science, as an instrument for the elevation of the race and an auxiliary to the cause of Christianity, the very highest degree of importance. It is true that no preparatory process is absolutely requisite to the mind for the reception of the truth of our holy religion. They are divinely adapted to all understandings. "The wayfaring man, though a fool, need not err therein;" and the sublime genius of a Newton, with ample scope for the exercise of his highest powers, may range among the glories of revelation, discovering no restriction to his flight but its native imbecility to soar. But while we thus freely confess, or rather, delight to affirm, that the lower and most unimproved capacity is adequate to the apprehension and appropriation of the promises of the Gospel, we have no disposition to conceal our belief in the manifold advantages, which he whose mind has been trained by the process of education possesses, to strengthen his hope and confirm his faith; to establish and settle himself in the commanding verities of the Bible. To what language frequently exhibited his own words, and prompted him with a sincere heart and loud voice to praise that God who had done so much for him, and those committed to his charge. This good man often extended his sympathies to those who were in distress, and he spared no pains in order to bring them to the Saviour. Hundreds of miles has he travelled round the country, at different times, to assist in promoting the cause of his Redeemer. To the ministers of the gospel he was truly a helper, and he freely and fully shared in their feelings and circumstances, very often strengthening their hands by his kindness, affection, sympathy, prayers, and earnest exhortations; in private conversation at the family hearth, and in the great congregation. Nothing gave him more pleasure than to see the work of the Lord prospering in their hands. He evidently rejoiced more in this than when his corn and wine increased. While in the meridian of his days he would consider it no hardship to him to travel round the world to promote a revival of the work of God, in any community; and he had a peculiar talent which he delighted to use in encouraging penitent sinners to believe on the Lord Jesus Christ, and in leading new converts to exercise their gifts in prayer and praise to Him who had done so much for their souls—his own powerful voice taking the lead and leading distinctly above all the rest, in shouts of praise to the Divine Being. After the intimacies of years confirmed him in this, he would frequently be inquiring how the work of the Lord was prospering. His very soul was wrapped up in the cause of the Redeemer, and he never failed to pray that the influence of the Holy Spirit might accompany all the efforts made to reform, regenerate, and save a guilty world.

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for ever. And not in vain for such a student have poets lavished all the fascinations of their genius; some making nature vocal, and peopling her dim solitudes; some repeating the lays of the human heart—telling of its struggles, and its hopes and fears—mingling sorrow with strange beauty, and fixing with undying permanence the fleeting visions of joy. For here is a growing love for the beautiful, the tender, and the true, which, directed by holy principle, must lead to devoirs still stronger and more ardent for the enjoyment of grace and of glory. "I shall be satisfied," exclaims the royal Psalmist, "when I awake, with thy likeness."

For our readers we would, on this subject, proceed how important it is, address the earnest exhortation, to secure the conservation, by all the influence in their power, of the union of religious with secular instruction, and to meddle not with those who would seek to divorce the discipline of the mind from the discipline of the heart.

### Popery in Newfoundland.

To desecrate God's holy day, to the disturbance of those engaged in worshipping him in spirit and in truth, to lay aside the deceptions of the world, and to run an excess of riot on every day which Christianity instructs us to hold sacred in commemoration of our Lord's bursting the barriers of the tomb; is, it has been made apparent to the dwellers in St. John's, the species of conduct for which the most solemn services of the Roman Catholic Church are performed. We are below, from the pen of a correspondent, an account of disgraceful Sabbath scenes consequent upon the consecration of the new Roman Catholic Cathedral in St. John's, and would add the descriptions of some of the local papers, but they are space forbids. These we may introduce next week. We profess no surprise at the disposition of Roman Catholics to indulge in such gross violations of order and religion, but we do acknowledge a deep degree of mortification that under the reign of our Protestant Queen, Protestants should be, in any portion of her dominions, should be subject to outrage and insult so great. Our correspondent, under date of 17th September, says:—

"The last packet from Halifax brought here the Romish Arch Bishop of New York and several other Bishops, who on the Sabbath referred to the ceremony of consecrating the Roman Catholic Cathedral took place. The quiet of the place was disturbed during the greater part of the day by the almost incessant ringing of the Cathedral bells, and by more than ordinary uproar in every part of the town, but the great demonstration was reserved for the evening. The Protestant congregations had but just assembled for worship, when the bells of the cathedral struck a peal, and then from one side or another of the other incessant firing was kept up until ten o'clock, rockets and fireworks of all sorts available were made use of.—The streets were paraded by the rabble carrying torches and lighted bonfires, and in various places tar barrels were set on fire—repeated discharges of firearms were made near as possible to the Protestant churches, and squibs and fireworks thrown against some of the windows, and the congregations were returning peaceably home they were met by swarms of miserable creatures, some singing profane songs, others cursing and yelling, and more showing their rage by throwing crackers in the faces of the females—such were the disgusting things of the Sabbath evening, sanctioned by the Lord of the only true Church, as fit accompaniment to the unmeaning ceremonies of the consecration of the cathedral. One good, however, may result from this profane and God-dishonouring display; it is an English, no doubt, many Protestants will be awakened to the spirit and tendency of Romanism—they will learn how false and ridiculous are the pretensions of that Church which boasts of its Apostolic character, and yet makes what is its most solemn service, an occasion for offering special contempt to God's word and ordinances. We bare sometimes, even here, of enlightened and pious Roman Catholics, who are not ignorant of the fact that the Church of God is a Church of the living and true God, and that the only true God is the Father, the Son, and the Holy Spirit, who are one in substance and power, and who together constitute the Godhead. We have only heard of one case in which an attempt was made to put a stop to the disgraceful proceedings; but such is the state of things here that a leading member of the Government has been expelled from the streets of the city. Who can tell what is to come next?"

### The United Sabbath School Festival on the St. Stephen's Circuit.

The Superintendents and Teachers of the Wesleyan Sabbath Schools of St. Stephen's and Mill Town, unanimously resolved upon giving a special report to the Scholars. A Committee was formed to make the necessary preparations for the occasion. The place chosen for the festival was a picturesque little island situated on our beautiful river St. Croix, about a mile from St. Stephen's, belonging to and generously offered by our excellent friend and brother, Mr. Crocker. The day appointed proved unfavourable, but the day following was just such a day as we would have chosen had all the fine days of the season been proffered to us. The bright and cheering sun seemed to smile benignly upon us, having descended a few degrees from his meridian glory, the strength of his warming beams was moderated, giving comfort and joy to all around, and exciting gratitude within our breasts. At 2 o'clock, P. M., a large and respectable gathering of Scholars, Teachers, parents and friends, added living human beauty to the natural scenery of the spot. The long tables, with corresponding seats, were placed upon the beautiful green, shaded by evergreen withering trees and beautifully and richly spread with every thing to please the eye and gratify the taste. At 3 o'clock all the children sat around and filled the seats, and after invoking a blessing they partook to the full of the bounteous feast, and then retired to their gymnastic exercises, to give place for a similar repast to their parents and friends, who appeared to take their part equally well; and by their interchanging friendly smiles and social talk, gave a zest to the whole. As a proof of our loyalty to her excellent Majesty Victoria, although in sight and in the presence of Brother Jonathan, we gave three hearty cheers to the Queen as she passed, which was responded to by three long and loud whistles. The placidity of the crystal-like stream, reflected with the glory of the sun and the blue of the sky, seemed an emblem of the peaceful and glorious reign of England's favoured Queen, and indicative, we meekly hope, of the peaceful calm so ardently prayed for, between Russia and the Allied nations. Before we separated, young men, maidens, old men and children, encircled those who were to address them. The Rev. Mr. Bettsell, of Mill Town, with myself and friend Crocker, spoke to the occasion, and after singing and prayer we all retired in good time, and in cheerful spirits, feeling bodily and mentally refreshed.

### Evangelical Alliance and Religious Liberty.

A meeting of the Committee of the Evangelical Alliance for Turkey took place on Tuesday, the 19th of June. At this meeting it was resolved to extend the Alliance to Greece, by establishing there either a Greek Branch at Athens, or sectional committees from the Turkish Branch as might be desired by the parties affected themselves. It was also resolved to establish sectional committees throughout Turkey; and in some places, where the Alliance element did not sufficiently or favourably exist, to establish corresponding members to keep up epistolary communication with headquarters in Constantinople. At this meeting, some statements were made which show that the supposed perfect liberty of conscience and protection of Protestants in Turkey, is still more remote from the truth than we are generally led to believe. The law which inflicts death on a born Mussulman turning Christian, is still enforced in force, and would, no doubt, be still enforced in the provinces, though possibly not in the metropolis at present. We are informed that in Persia, in England, and in Greece or Armenian Christians, or becoming Protestants, are protected in their rights and liberties, being members of a now legalised community. This is, indeed, the state of the case *de jure*, but by no means the state of the case *de facto*. Representatives of the help or with the connivance of Turkish local authorities in the provinces. Rights are withheld, and wrongs are inflicted, by the ecclesiastics or the populace, instigated by the poor converts. Representatives of the help or with the connivance of Turkish local authorities in the provinces. Rights are withheld, and wrongs are inflicted, by the ecclesiastics or the populace, instigated by the poor converts. Representatives of the help or with the connivance of Turkish local authorities in the provinces. Rights are withheld, and wrongs are inflicted, by the ecclesiastics or the populace, instigated by the poor converts.

model. We were a happy which I consider as our venerable friend Mr. Henderson, the Rev. Mr. Bettsell, of Mill Town, with myself and friend Crocker, spoke to the occasion, and after singing and prayer we all retired in good time, and in cheerful spirits, feeling bodily and mentally refreshed.

### Asia and Eastern Europe.

(From Correspondence of Evangelical Christianity.)

#### THE FEAST OF BAKRAM.

I think I mentioned something in my last of the illumination of the Ramadan month, and of what appeared the childish character of the Mohammedan religion. Towards the end of the fast this exhibition increases; and then the feast of Bakram commences, which is a sort of compensation for the previous fast. So it is with the natural man's religion. A Lent and a Ramadan to appease the pangs of conscience; a carnival and a Bakram to run to an excess of riot on every day which Christianity instructs us to hold sacred in commemoration of our Lord's bursting the barriers of the tomb; is, it has been made apparent to the dwellers in St. John's, the species of conduct for which the most solemn services of the Roman Catholic Church are performed. We are below, from the pen of a correspondent, an account of disgraceful Sabbath scenes consequent upon the consecration of the new Roman Catholic Cathedral in St. John's, and would add the descriptions of some of the local papers, but they are space forbids. These we may introduce next week. We profess no surprise at the disposition of Roman Catholics to indulge in such gross violations of order and religion, but we do acknowledge a deep degree of mortification that under the reign of our Protestant Queen, Protestants should be, in any portion of her dominions, should be subject to outrage and insult so great. Our correspondent, under date of 17th September, says:—

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### FOUL PLAY TOWARDS ENGLISH AND FRENCH SAILORS.

Recrossing the Bosphorus, a feeble government and bad police were evinced by another symptom. The crew of an English frigate, on starting down the current, an occurrence which did not excite astonishment in the boatsmen, but elicited the information that ten or a dozen weekly had been seen since disposed of. The English and French sailors were taken to a Turkish harbor and in robbed and murdered and thrown into the waters. The Greeks are the parties accused, though with just justice I do not know. I have heard that some sort of police has been established by the British consul, but it is not clear whether I am not aware what has been done to help the sailors or protect the Bosphorus.—Certainly the Greeks *are* no good will. But if the Turkish Government be powerless to protect life, it seems shocking that it should be so powerless to protect property. Surely here is a field for Evangelical enterprise! Why should not a mission to this people be at once organized? Mr. Barker has written a very interesting letter to our American Wesleyan Missionary Society in regard to the Bosphorus. He writes: "The field is wide; and I repeat that no Protestant mission has been sent to the Word of God. That man would arise who would stand to him that they might see the magnitude of the work that on all sides opens! That we could get rid of the mere routine of Episcopal, Presbyterian, Congregational, and what-not trammels; and see the Church of the Lord Jesus Christ coming forth in apostolic simplicity and sublimity, to make known the Word of life to all these peoples; and to feed the flock purchased with the Blood of Emmanuel! For a mission to Bulgaria it would probably require that five or six missionary families should be at once established on the Bosphorus, and especially acquiring the language; each successive family requiring a similar period for that purpose, and therefore the larger company at once at work the better. Who will take up this noble enterprise?"

### Mission to the Marquesas.

A new mission (says the New York correspondent of the *Rock*) is about to sail from New York to the islands of the Pacific, which originated in a singular manner.—Robert Mills, a native of the north of Ireland, came to America when a boy with his father, a Protestant, who settled in the State of New York. Robert was apprenticed to a tanner; but, inclined to rove, engaged on board of a whale ship. This was about sixteen years ago. Being in a boat one day in pursuit of a whale, the ship was driven beyond their reach, and he and his companions found their way to one of the Marquesas. His companions, after a time, got on board a ship, and he was detained by the natives. He taught them such things as he knew, both in agriculture and mechanics, in morals and civilitation. The chief of the island gave him his daughter in marriage, and he taught the people by example as well as precept, the sacredness of conjugal relation, and induced them to adopt rigorous rules, which have prevented the spread of licentiousness and intemperance from the visits of ships. Cannibalism and human sacrifices are abolished, manners softened, and wars between tribes greatly diminished and mitigated. The natives are now civilized, and are clothed in decently made and industrially increased, so that they raise not only ample supplies of food for themselves, but have quantities of fresh provisions for the supply of ships, of which about eighty are accustomed to call there for this purpose. Being a plain unlettered man, Mills did not feel competent to act as a Missionary. He

had written to the Missionaries at the Sandwich Islands, but obtained no answer.—About two years ago he collected his property, and with his wife in company, set out to find a Missionary. He went first to Australia, but could find no one there to help him. He also visited Van Diemen's Land and New Zealand without success; but he fell in with an American ship, in which he took passage, and landed at Salem last October, his property nearly all spent, but his courage not abated. He made application to the American Board of Missions at Boston; but that Society was under an arrangement with the London Missionary Society, by which the equator was recognized as the dividing line of their respective fields. He went to New York and remained many weeks without finding any help, until his means were wholly exhausted, and his heart failed; so that he resolved to return home. Calling to bid adieu to a gentleman had befriended him—the Rev. D. B. Coe, one of the Secretaries of the American Home Missionary Society—he then met with a son of Mr. Dwight, Missionary at Constantinople, who was about to visit his ed, and during the century that followed no George could have visited a Europe. A great change has now come over Louis. It is rather Austria or France we have any longer cause to dread, but a new Power, more formidable in its character and designs than that which either Charles V. or Louis XIV. represented.—Not so much, however, from the extent of her internal and foreign resources, as from the character of her barbarism, and her unscrupulous ambition, is Russia become formidable to civilized Europe. Twenty years before the French Revolution these dangers from the nature of the Government were foretold, even by those who ridiculed the pretence she was always setting to the restoration of the empire of Constantine. We all know the persevering encroachments she has been at making since the year 1800, and her influence in Europe during the last 50 years which has not admitted, in countless despatches and protocols the necessity of resisting the advance of Russia, of putting a limit to her extending frontier, and some check to her overweening ambition; nor was this duty ever more manifest than in 1815, when Europe, exhausted with war, preferred to surrender Poland rather than re-assert her ancient rights, and the blunder then committed. Every year has added to the necessity of the repression which it was most sooner or later come. Selfishness, cowardice, dullness in the Continental powers and dynasties have long delayed it. But England and France, have at last stepped forward, not simply to declare the necessity, but to act upon it, and another seal will be set to their resolve in next week's meeting of the rulers of the two nations, and the world will be watching the result. It will be another pledge for the world, which will be another performance of the work which some appeared so strongly, or should have seemed so necessary, as to the German Sovereigns and Princes. That even Prussia as well as Austria felt this, no one acquainted with the recent negotiations can doubt; but that they had sense enough to see they were not to be deceived, and that many had but set their eyes on the opportunity offered, Russia which at once been checked on the side of Poland, as well as in her progress seaward.—Such another opportunity may not present itself for centuries; and history will have to record hereafter, not the Germans wanted discernment to know the *quo* under which they were passing, but that they utterly wasted unity and courage to throw it off. If it is possible, the field of warlike operations may be narrowed to France and England; but their task will not have been performed indelicately if it establish finally an impassable barrier to Russian conquest and acquisition in the Baltic and the Euxine.—This they can certainly accomplish, and they would draw the blame and discredit which have fallen on Austria and Prussia if they were content with less.—*London Express.*

#### THE BIBLE IN THE CRIMA.

A committee meeting of the Bible Society was held on Tuesday, the 3rd inst. in the American Chapel in Pera; and though not numerously attended, it was replete with interest to those present. Very encouraging accounts were received from agents in the Crimea; especially one amongst the Sardinian soldiers, who buy very freely the Italian Scriptures, and frequently, if not generally, prefer the Bible to the Koran. I think he has distributed nearly 3,000 copies of the New Testament and writes for more. He related that, being an Englishman gives him a ready passport to the Sardinians, who say: "We have heard of the English; they are our brothers." It has been freely and confidently asserted that every Sardinian soldier had been supplied with Testaments; but whatever may have been done in Italy, he avers that such is not the fact. He mentions two things to be noticed in the Crimea; the first is, that the British soldier he thinks; and secondly those who desire to supply soldiers ought to take means to convey the book personally to each individual. Both of these points seem to have been overlooked in some degree, and a new and important field of evangelism. Their first object should be to get the Bible into the hands of the soldiers, and not to be in the hands of the officers. But indeed my own experience here shows me that an army officer is a vast and continual supply of Bibles and Testaments, if you would really desire each man who reads to have the Word of God in his hand. It must also be a very portable form. I have also found that it is good economy to present Bibles or Testaments, nicely bound and with gilt edges; for so the soldier will prize and retain the book as his own. One of the Crimean agents alludes to this point also.

#### FROM LATE ENGLISH PAPERS.

THE QUEEN'S VISIT TO PARIS.  
The visit of the Queen of England to the capital of the French empire has terminated as brilliantly and happily as it began. The events of the memorable week during which her Majesty was the guest of the remarkable man who now sways the destinies of France will live long in the memories of those who had the happiness of witnessing them, and will occupy a conspicuous place in the annals of the reign of Victoria. Even if regarded only in the light of an Imperial pageant, or grand Court ceremony, this exchange of courtesies between the sovereigns of two such empires as France and England, would necessarily possess a deep and significant interest; but when it is viewed (as Europe and the world must view it) as the solemn and ceremonious completion of an alliance, the most remarkable in the annals of civilization, we are convinced that its importance to the future welfare of the globe cannot be measured by any standard that human intelligence or foresight can apply to it.

Taken as a mere pageant, the visit of the Queen to the superb capital of France, from first to last, attended by a success as brilliant as it was complete. The brilliant superiority of the French lavished on the occasion all the resources of a magnificent monarchy to honour the illustrious guest, and the peaceful and joyous stay of her Majesty's visit to the nation which had for ages been regarded as the hereditary foe of England, was one long and uninterrupted ovation, far prouder than ever awaited triumphal conqueror in a despoiled and subdued land. Throughout her visit the most delicate attentions were shown her Majesty wherever she went. She was most studiously put forward as the great central figure in the Imperial pageant. Every thing was done for her Majesty's visit to Paris, which was regarded as the hereditary foe of England, was one long and uninterrupted ovation, far prouder than ever awaited triumphal conqueror in a despoiled and subdued land. 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