# The Ironincial Meslevan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume IX. No. 30.

om

has

réd

HALIFAX, N. S., THURSDAY, JULY 30, 1857.

Whole No. 420.

# The Saint's Farewell to Time.

at the close of the year 1827. BY REV. JOSHUA MARSDEN, WESLEYAN MINISTER. Farewell, old Time! Ere thou hast reached the

Thy sun shall gild his wings in capricorn; Life's narrow stormy frith I shall pass o'er, And cast my anchor on the eternal shore Where all is dateless, endless, infinite, And being knows no measure but delight Farewell, thou Sun, and yon bright Planets all That roll in silent beauty round this ball;-I go, I go to that celestial sphere Where Jesus reigns through one eternal year. Farewell thou earth and all that earth contains,

Thy graceful hills, green meadows, flowery

I leave thy wave-worn shores without a sigh-A Father's Mansion-house, a Master's joy Invite me hence,-I unreluctant go Where pleasure never wears the fringe of Farewell to gold and silver, wealth adieu! Ye fly from others, but I fly from you. Farewell to honour! I'm enrolled above: My plume, my crest, is love-redeeming love. By His dear hands that bled I read my name, Wrote mong the living in Jerusalem. Farewell to pleasure, vanities and lies-I go to drink a River in the skies Whose banks are with immortal verdure clad, Whose streams make all Jehovah's cities glad. Farewell to gardens, houses, orchards, lands, I have a house above not made with mortal hands,

A spotless mansion-house of precious stone, A crown of living light, a jasper throne. Farewell to knowledge, first of earthly things, I go to drink it where the fountain springs Clear from its source pellucid and refined; The dregs of muddy error left behind. Farewell to death, I shall forever bloom In youth's fresh loveliness beyond the tomb Farewell to sickness, all the aches and pains That crowd my vitals and consume my reins No hectic flush shall o'er my cheeks disclose The transient blushes of a dying rose: This aching, burning head shall throb no more And these sharp stiches in my side be o'er. Farewell to friends, I leave the social ring And fly to Eden on a seraph's wing; I soon shall join the ranks of the first-born, Whom robes of light and crowns of life adorn. Farewell thou dearest of my joys on earth, The Church of God, my place of second birth; () second life, of nameless comforts too, More dear than gold, more sweet than vernal

Have been thy verdant pastures to my soul: Where flowers appear and streams of pleasure

\* I go to see the Lamb upon the throne, And that dear land the beatific zone, That land of sweet delight and calm repose, Of Gilead's balm, and Sharon's fragrant rose; There ceaseless bliss and sunlight knowledge reign,-

No fiends to vex me, and no vice to stain, But friendship formed by love. O angel

powers! Receive a weary pilgrim to your bowers: Oh! let me listen to your golden lyres, And burn like you in love's seraphic fires Adore the Lamb in each soul-thrilling chant Your ardors feel and still for greater pant; The weakest, meanest, poorest sinner take To your sweet fellowship for Jesus sake. Farewell to books and all polemic strife, My name is written in the Book of Lite: I blush for holy men, and haste above To see a pure society of love, Through which the mystic Dove pours holy oil, While sevenfold heaven beams from Emman-

uel's smile. Farewell to party and each various " ism, My soul anointed with the sacred chrism Has found a clime untinged with party Where all are one and ONE is all in all. Farewell ye Demons who my ruin plot, And vex my soul as Sodom righteous Lot. Blush fiends of hell, thro' my Redeemer's care I've 'scaped your fangs, as birds the fowler's

Farewell my dearest children, fare ye well-What pangs I feel to leave you none can tell; But I have drank the bitter parting cup And now, thank God, can fully give you up Love, fear, adore and serve the Lord alone, Soon shall we meet where farewells are un-

Farewell my dearest wife, I'm loth to part With thee the joy and solace of my heart, With thee the dear companion of my care And bliss, when I had any bliss to share,-So round my heart with many a fibre wound, To give thee up inflicts the deepest wound. But Jesus calls me to his blest abode— I go the first, but thou art on the read 'Tis but a moment, love-repress thy tears-And then were married through eternal years Well, now the bitterness of death is past The pang of souls untwisting woes the last, The coast is clear, the mortal race is run-Angels bring near the chariot, all is won ! Step in my soul, - I go with all my heart, " Now let thy Servant, Lord, in peace depart,"

# The Rev. Dr. Newton

On one point we may express an opinion which we have not yet seen propounded, at least with the prominence which it merits. It has been said, that Dr. Newton suc ceeded to a greater extent than he could otherwise have done, by adhering closely to the truth, the spirit, and the gracious design We venture to go a step further, and affirm that, in our judgment, the mind and genius of Newton were emphatically Wesleyan; and that he secured could nowhere else have attained. If this planation, that what we mean is simply shall we find so finished a type, such a liv-

warded. On the contrary, their efforts and success have called forth a deep, general, Here was "Christianity in earnest," in deed It exposes the subtle sophist, and makes and sincere expression of grateful regard. and in truth.

be regarded as the head, stand forth as remarkable for sublimity of thought and feel-other, was adapted to foster the native bent ever was made, and the best testament that and beauty, Their minds, imbued with a afford him a theatre for, an unparalleled destitute of wisdom. It is the king's best truth with heavenly splendor, and moved the very depths of the soul by the force of other communion; but, although Dr. New- it is the schoolboy's spelling-book, and the

Yet not one of all these presents to our

pel the whole family of mankind; and then throughout his brilliant career, was the most t will be found, that no man in his day influential and operating cause of his feel lived and labored for the attainment of this ings, his labours, and his fame.-London object, as did Robert Newton. With him, these words did not merely contain a sentiment, or propound a theory, but set forth a great truth, involving a series of weighty and important duties. The world was his parish, and the Great Shepherd and Bishop souls its chief Pastor. A chapel anniversary in his native country, the claims of the forth the word of life to the ends of the earth, and the support of Missions to supply the darkest parts of the heathen world with the tinction between regular and irregular duty, ordinary and extraordinary work. All that was possible to be done in the service of anywhere, rested upon his heart and con-

strength and time. Wes- in the endowment of nature.

commanding intellect and grasp of mind,—
men whose powers, employed in the council,
in the senate, or at the bar, would have give forth; nor on the display of those crearaised them, in any civilized country, to tions of unearthly beauty and sublimity, late. It exhibits life and immortality from eminence and honor, -men who have watch - which none but the glowing power of the everlasting, and shows the way to glory. ed over the rising interests of the Body, most poetic imagination can produce; nor It is a brief recital of all that is past, and a and its connection with passing events, political and religious, and who, under the fame of Dr. Newton, on the contrary, was lt settles all matter in debate, resolves all Great Head of the Church, have guided it the result of a countless series of successful doubts, and eases the mind and conscience onward, in its progressive advancement and exertions, which, if none else could perform of all their scruples. It reveals the only power, with consummate wisdom and un- with exactly the same amount of effect, mul- living and true God, and shows the way to flinching fidelity. These have, with equal titudes could imitate in object and effort. him; and sets aside all other gods, and devigilence and ability, guarded and maintain- It must not be supposed that he could rise scribes the vanity of them, and of all that ed the essential principles of the system at four or five in the morning, travel by trust in such: in short, it is a book of laws, to through all the fluctuations of the times, coach or railway for many hours, then preach show right and wrong; a book of wisdom and in all the flattering and adverse circum- and speak for hours more, and afterward that condemns all folly, and makes the foolstances to which they have been exposed. journey home through the greater part or ish wise; a book of truth, that detects all They have been foremost in seasons of trial the whole of the next night,-with the lies and confutes all errors; and a book of and danger, have roused the desponding to assurance that the following day would call life, that shows the way from everlasting action, and given confidence and courage to for a repetition of such exertions,-without death. It is the most compendious book in the feeble and the wavering. Nor have great self-denial and laborious toil. It has, the world—the most authentic, and the most their wisdom and diligence been less con- indeed, been very truly said, that Dr. New- entertaining history that ever was published. spicuous in times of presperity and encou-ton possessed unusual nerve, energy, and It contains the most ancient antiquities, agement. Then they have checked the physical power; but then, who among ordistrange events, wonderful occurrences, heroic wayward and rebuked the vain, and pre-nary Christians so carefully husbanded deeds, unparalleled wars; it describes the served the people from presumption, as their time, and so devotedly employed all celestial, terrestrial, and infernal worlds, they had previously preserved them from their strength in the service of Christ, and and the origin of the angelic myriads, despair. Nor-although no religious com- for the benefit of the Church, as he did?- human tribes and devilish legions. It will munity has, as a sect, paid less attention to He was as alive to the happiness of quiet instruct the accomplished mechanic and the systematic legislation and jurisprudence retirement, as sensible of the luxury of most profound artist. It teaches the best than the Wesleyan Body-have the diligent family comfort, as accessible to the blessings rhetorician, and exercises every power and devoted employment of these great ta- of social intercourse, as any man. How of the most skilful arithmetician; puzzles lents in the consolidation and government much of all these did this pious Minister the wisest anatomist, and exercises the of the Body been left unrecognised or unre-voluntarily sacrifice on the altar of the nicest critic. It corrects the vain philoso-

Other Wesleyan Ministers have distin- In these respects we are of opinion that -a perfect body of divinity-an unequalled guished themselves by the possession and the labours of Dr. Newton, in their vast exuseful exercise of other great mental attri- tent and glorious success, were called forth vels, and a book of voyages. It is the best butes. A section of these, of which the re- and imbued with motive, spirit, and power, covenant that ever was agreed on-the best vered and lamented Richard Watson may to a great extent, by his connexion with a deed that ever was sealed -the best evidence ing,-for a pathos and power, by which all of his mind, to fan the flame of his Chris- ever was sealed. To understand it, is to be they touched was invested with true majesty tian zeal, and to invite him into, and to wise indeed; to be ignorant of it, is to be pure and divine philosophy, laid all nature career of usefulness. We can conceive of under contribution, lit up every Gospel many other men, who have been eminent in wife's best guides, the servant's best directheir reasonings and the energy of their ap- ton would, in any place or circumstances, learned man's master-piece. It contains a peals. These also, have earned for them- have been a remarkable man, we frankly choice grammar for the novice, and a proelves a distinction of the highest order, and confess that we do not think he would have found mystery for a sage. It is the ignorant an undying reverence for their acknowledg- appeared equally great, or have been equally man's dictionary, and the wise man's direcuseful, in any other position.

Much has been said as to the inconvenitions for the humorous, and dark sayings for view such an instance of peculiar greatness, ences and injurious operation of the system the grave; and it is its own interpreter .extensive usefulness, or universal populariof itinerancy; and we feel no disposition to lt encourages the wise, the warrior, the ty, as that which now stands before us. deny that it has its disadvantageous, as well swift, and the overcomer; and promises an How, then, is this to be accounted for, or explained? We answer, in the terms of that it prevents the full development of the er, the winner and the prevalent. And that of the proposition already laid down, name- pastoral relation between Ministers and which crowns all, is, that the AUTHOR is ly, that the mind, and genius of Newton, people, it is not easy to contravene the without partiality, and without hypocrisy, and, in consequence, the course of action assertion. And therefore, when Wesleyans "IN WHOM IS NO VARIABLENESS OR SHAgree in harmony with the doctrines, princi- itinerant system, they can never have in ples, and institutions of Wesleyanism.

Methodism a Jay of Bath, nor a James of Let us briefly illustrate and confirm this Birmingham, they must be content to admit tatement by a reference to representations that their favourite economy does not conof the nature and objects of this economy, tain in perfection every element of which which have obtained general credit and cur- the Christian Church is capable. But, although compelled to come to this conclu-The great object of Wesley, in his noble sion, they need not suppose that all the odds are still bowing down to stocks and stones, although compelled to come to this concluevangelical enterprise, has been decribed as are against them. On the contrary, they an effort to rouse a slumbering Church may retort with equal truth and certainty, and nation, and to spread scriptural holiness that no Church organization but Methodism Now we will not could, by any possibility, produce a Robert disparage any grade of talent; we will hone Newton. The connexional principle was nor learning, devoted labor, and sanctified embodied and fully developed in him. He worth, wherever they are found. But was the genius of itinerancy. In was not where, since the days of Wesley, shall we merely the association of Churches in Methfind the mighty intellect, the vast energy, odism which called forth his talents, and brought so directly to bear on this pre-emi- Methodism was realized and loved by him making spirituous liquors, the bane and roots had been sundered.

nent object of Wesleyanism, as in the case as a unity, and his sympathies and feelings of Robert Newton? Who, like him, in the were bound to all its vast variety of people labors of one single life, brought the high and interests with intense and unquenchable behests of Heaven to bear so frequently and affection. We shall never forget an occaso powerfully on the sins of the world, and sion, when an imaginative Minister, speakon the lukewarmness of the Church? This ing on a Missionary platform, after eulogiswas the tenor of all his communications; ing the Methodists of Yorkshire and Cornand what was the language of his example? wall for their heartiness and zeal, proceeded Who could slumber within the circle of his to say, that he strongly desired a closer labors? Who could lie down in sloth in union between such excellent people, and the sphere of his motion? And then, how felt disposed to publish the banns of marpure and holy was all this energetic action! riage between them. Newton, who was Truly was Dr. Newton, in these respects, present, instantly rose, and, with mingled humor and gravity, interrupted the speaker, Take another illustration. The enlarged saying, "I shall forbid the bans. The paraspiration of Wesley's mind, and that which ties are too nearly related. We will have spoke its purely Christian character, as it no marriage between brothers and sisters." proved the native greatness of his soul, was, Nor was this expression a mere sally of wit; The world is my parish." Let this be it was the confirmed judgment of Dr. Newconsidered as the admitted vocation of Methodism, to evangelize, and bring under the saving and elevating influences of the Gos- was with him a great fact, and one which,

# The Bible.

Quarterly Review.

his Master, and for the good of mankind him how to rule, and her, how to manage. burden. How precious, then, to The eminent Scotch divine called Metho-It points out a faithful and eternal guardian sionary in Smyrna. this,—that as the mind and genius of this great and good man were particularly adapted to promote the pure connection of the system, regarded in this character, as in the life and labors of this character, as in the life and labors of the pure connection to the departing husband and father,—tells him with whom to leave his fatherless children and in whom to leave his fatherless children and in whom his wide whom the system is the state of the departing husband and father,—tells him with whom to leave his fatherless children and in whom the system is the system of the system is the system of the sy ed to promote the pure evangelical objects of the Gospel so ware they manifest that the life and labors of dren, and in whom his widow is to trust of the Gospel, so were they manifestly best qualified to effect these designs by the agency, and through the means of West Often have how to set his house in order, and how to laws in the universe cannot make it right we heard it observed, "The little we do,

diviners mad. It is a complete code of laws tory. It affords hnowledge of witty inven-

# Is It True.

Is it true that there are in the world age of missions?"

Is it true that in our own land the bath is openly, legally desecrated by liquor water. sion parties, with many other habitual

Is it true that there are, every year, at

Is it true that the issues of the infidel and and that while the land is flooded with religious papers are comparatively rarely

And, finally, is it true, that by far the greater portion of professing Christians directly or immediately joined to the never effectually aid in the work of evan-physical world in such a way, that, while gelization, save by an occasional subscription temporary effort?

Reader, what are you doing for Christ You have now entered upon the latter half of the year. Is it not well to call yourself to account for the manner in which you have spent the first? Have you lived for yourself, or for your Saviour? Have you got nearer to heaven, or nearer to hell, than you were at the beginning of the year?-Answer to God and your own conscience in view of the judgment of Christ .- Ex.

# Counsels to the Dying.

Should you ever stand again by the side of a death-bed, do not fail to direct the dv ing one to the infinitely compassionate Saviour. Nothing else can bring comfort and A nation would, indeed, be truly blessed, peace to the soul in such an hour. I canif it were governed by no other laws than not tell you how strongly I feel on this sub those of this blessed book ; it is so complete ject. Christ is the light of the world. How Bible Society for means to enable it to send a system that nothing can be added to it, or does the poor dying sinner need to turn his taken from it; it contains everything need- eyes to this light, as he is entering the dark ful to be known or done; it affords a copy valley of the shadow of death. He came for a king, and a rule for a subject; it gives to seek and to save that which was lost .ministry of reconciliation were all things in instruction and counsel to the senate, authoriwhich he was equally at home, and equally witness, requires an impartial verdict of a things, and how consoling to be reminded jury, and furnishes the judge with a sentence. of an almighty, most mercitul Saviour, who It sets the husband as lord of the household, came to find and save him. Sin, to an and the wife as mistress of the table-tells awakened dying man, is an insupportable It entails honor to parents, and enjoins obe- that blood be which cleanses from all sin. dience to children. It prescribes and limits He needs to be reminded of these things in The aspirations of his charity were as extensive as the globe, and the range of his labors was limited by no distinction of nation or place, but embraced all mankind, and vants to obey; and promises the blessing darts, and annoy him at that dreadful mo in his communion with that great Body, a was only bounded by the possibilities of his degree of usefulness and fame which he strength and time. walk by its rules. It gives directions for dying Son of God; he needed an angel to comfort and strengthen him, as he was passseems a strange statement, we say in ex-

RELIGION OF PAYING DEBTS .- Men make his will; it appoints a dowry for his neglect, as clear and deserving of Church who have distinguished themselves as sacred critics, theologians, and commentators; and there have been in the Connexion sufficient learning, taste, and judgment, to appreciate the importance of their labors, and to award a grateful and general homage to their great and useful talents.

Methodism has also produced men of light of the first born, and shows how the younger branches addward of the first-born, and shows how the younger branches shall be left. It defends the right of all,—and discipline, as in stealing or false swearing—and shows how the younger branches shall be left. It defends the right of all,—and discipline, as in stealing or false swearing—the who violates his promise to pay, or with holds the payment of a debt when it is neglect, as clear and deserving of Church this neglect, as clear and deserving of Church discipline, as in stealing or false swearing—and shows how the younger branches shall be left. It defends the right of all,—and discipline, as in stealing or false swearing—the who violates his promise to pay, or with holds the payment of a debt when it is his power to meet his engagement, ought to love. Selfishment with more earnestness and frequency, than those who are content to occupy an ordinary world. It contains the choicest matter,—the best book, and the oldest book in the self when it is neglect, as clear and deserving of Church this neglect, as clear and deserving of Church the who violates his promise to pay, or with holds the payment of a debt when it is the payment of a debt when i

ries' growth, lifted up into the air with vast ness to manly power; or to the human who cut down all these mighty monarchs, two souls move through the sphere of love, with its fire, they bethought themselves of thin, shadowless sticks, pining and waiting till they should stretch out their boughs with protection, and darken the ground with tient hopes, from perch to wire, from wire Almighty, and sit, instead, under the feeble trees of their own planting, whose tops will music of the air. Some of the most remarkable figures of the Bible are made to illustrate this sad truth.

all the scene down below faints for want of moisture. In some virgin gorge, unwedded by the sun, these cold rills bubble up and issue forth upon their errand. Could one who would build his house upon the plain but meet these springs in the mountain, and he would never know when drought cometh. For mountain springs never grow dry so long as clouds brood the hill-tops. Day and night they gush and fall with liquid plash and unheard music except when thirsty birds-to whose song the rivulet all day long has been a bass-stop to drink at their crystal edges! And he who has put himsprings, shall never be unsupplied. While artificial cisterns dry up, and crack for dryness, this mountain fountain comes night and day with cool abundance. While others, has its voice in his dwelling day and night, summer and winter, without work or stroke of laboring pump, clear, sweet, and cheerful; running of its own accord to serve, and into verses, as we now have them. lute; and bringing in its suggestions of its mountain home—the dark recess, the rock which was its father, the cloud which was its mother, and the teeming heaven broad

above both rock and cloud! cisterns, broken cisterns, that could hold no

The eye carries no light with it, but receives its sight from the luminous element immoral press are far above the religious; without. The tongue and throat beat upon the air for vibrations, as a musician strikes worthless and immoral publications, sound for musical sounds; and if hindered in their connections or broken in their dependencies eye, ear, and tongue will fall back into voiceless darkness. And every bodily function is directly or immediately joined to the man is lord of creation, he is also its subject and dependent, and must ask leave to exist

> imbreathed influence. What is that effluence? What is this spirit which acts within or upon the soul? will tell you when you tell me what it is in light and heat that work upon the root to bring forth the stem; what is it that works within the stem to bring forth the bud; what is it that works upon the bud to persuade it into blossom; and what that mysterious spirit is, that dismissing the beauty of the bloom, holds back its life in the new form of fruit. It is light, it is heat, it is moisture; it is the soil, it is the plant, it is the vital energy of nature. Thus we stand throwing words at a marvelous change, whose interior nature we can not search or find out. "So is every one that is born of

But of the fact itself, it is full of blessed ness to know that the soul has a relationship to God, personal, direct, vital, and that i grows and blossoms by it, while it languishes

The body grows by its true connections grow by their true relations to man and society; and the spiritual powers must grow by their true relations to God. In the material world, the roots of the trees are in the ground, while the tops move free above. But the soul roots upward, and so has its liberty down toward the earth. God is the

efuse the tree of life, the shadow of the man unrenewed. As this bird, when dart-

The mountains lift their tops so high in the air that towering clouds, which have no rest in the sky, love to come to them, and wrapping about their tops, distill their mois"the light and liberty of the sons of God." good men, draw supplies from the invisible. And so it is, that in the time of drought in The mountain moss is always green. The seams and crevices are always dripping, and rock-veins are throbbing a full pulse, while al power, are like birds that should forsake holds fast to his profession and is unto the

With such a spring, near, accessible, urging itself upon the eye and ear, how great would be his folly who should abandon it. and fill his attic with a leaden eistern, that forever leaked when full, and was dry when it did not leak! Listen, then, to the word ignorant of the living and true God; and all this in a time emphatically called "The evils; they have forsaken me, the fountain of living waters, and have hewn them out

powers. With all his endowments, he is made to lean on every side for support; and should his connections on either side be cut, the burning genius of a first-rate mind, afforded an ample area for their exercise. least 8,000,000 of quarters of grain used in he would droop and wither like a tree whose

from the earth, the air, the clouds. These dependent relations symbolize the yet more important relations which the soul sustains to God. Man is not made to exist in rounded, perfect, and independent spiritual life, in his own right and nature. He only is a perfect man who has himself in the 21st verse of the 7th chapter of the embrace of God. The soul divinely Ezra, are all the letters of the Alphabet, I brooded receives its power. Our faculties and J being considered as one. like the eye that must be filled with light through the human faculty, that gives to chapters, 6,081 verses, 152,185 words. man his real existence. Nor does any man know his power, his nature, his richness of emotion, the height and depth of his being, till he unfolds under the stimulus of God's

the Spirit."

and dwarfs without it.

freedom to be held by the sun; to the child's tion of St. John. We have known men, upon whose liberty that the double-orbed love of father grounds waved magnificent trees of centu- and mother bear it up from cradled nothing- Jews were: breadth, and full of twilight at midday - heart's liberty, when, finding another life, with Abraham. and cleared the ground bare; and then, flying now with two wings, but one spirit tection of the Israelites, when all the first when the desolation was complete, and the No man has come to himself who has not born of the Egyptains were destroyed. fierce summer gazed full into their face known what it is to be utterly forgetful of The feast of Tabernacles, instituted to self in loving. And no man has yet learn perpetuate the sojourning of the Israelites shade, and forthwith set out a generation of ed to love who has not felt his heart beat for forty years in the wilderness. upon the bosom of God. As a bird born in The feast of Pentecost, which was apa cage, and singing there, amid short, impa- pointed fifty days after the Passover, to grateful shadow. Such folly is theirs who to ring, and from ring to perch again, so is Mt. Singi. ing through the open door, it feels with the deliverance of the Jews from the wick-wondrous thrill the wide sweep of the open ed machinations of Haman.

never be broad enough to shield them, and air, and dares not sing for joy, but goes from In 1272, it would have cost a laboring whose boughs will never voice to them the ground to limb, from lower limb to higher, man thirteen years' labor to purchase to till the topmost bough be reached, and then, Bible; as his pay would only be 1 and 1-2 stopping for a moment, springs upward, and pence per day, while the price of a Bible flies with wild delight, and fills the air as it was £30 .- Zion's Herald. goes with all its sounds of ransomed joyso is the soul that learns first its liberty is in

He who forsakes God for the sake of liber-

## Statistics of the Bible.

148 languages and dialects, of which 121 and Foreign Bible Society," never appearwithout an alphabet, in an oral form, Upthan six hundred millions of people. What hath God wrought."

The first division of the Divine Oracles into chapters and verses is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, in the latter part of the 12th century, or beginning of a penurious supply of turbid water, he that has joined himself to the mountain spring, has its voice in his dwelling day and picht. Old Testament into chapters as they cond. ert Stephens, a French printer had previ-

929 chapters, 23,214 verses, 592,439 words,

The New Testament contains 27 books. 260 chapters, 7,959 verses, 182,253 words, 838 380 letters. The entire Bible contains 66 books, In-

3.566.480 letters. The name Jehovah or Lord, occurs 6. 855 times in the Old Testament The word Selah occurs 70 time

Psalms, in Habakkuk 3 times. The word and occurs in the Old Testament 35.543 times. In the New Testament 10.684 times.

the Bible 46 227 times. The middle book of the Old Testament s Proverbs.

The middle chapter is the 29th of Joh. The middle verse is 2d Chronicles, 20th,

chapter, 17th verse.
The middle book of the New Testament 24 Thessalonians. The middle chapters are Romans 13 and

The middle verse is Acts 17: 17. The middle chapter, and the least in the

The middle verse in the Bible is Psalms The middle line in the Bible is 2d Chronicles, 4: 16

The least verse in the Old Testament Chronicles 1: 1. The least verse in the Bible is John 9: 35.

The 19th chapter of 2nd Kings and Isaish 37th are the same.

The Apocrypha, (not inspired, but above. It is the divine energy, acting and the New,) contains 14 books, 183 poor ignorant sailor, if he tells you his feelfrom without, wait for their power from times bound between the Old Testament The preceding facts were ascertained by a gentlemen in 1718, Also by an English gentleman residing at Amsterdam in 1772; and it is said to have taken each gentleman

nearly three years in the investigation. There is a Bible in the library of the University of Gottingen, written on 5,476 palm leaves.

A Day's Journey was 33 and 1-5th miles. English mile. Ezekiel's Reed was 11 feet nearly.

A Cubit is 22 inches nearly. A span is 11 inches nearly. A hand's breadth is equal to 3 and 5 8 A Finger's breadth is equal to 1 inch. A Shekel of Silver was about 50 cts.

A Shekel of Gold was \$8 09.

Talent of Silver was \$1,519,32. A Talent of Gold was \$23,309. A Piece of Silver, or a Penny was 13 cts. A Farthing was 3 cts. A Gerah was 2 cts. A Mile was I and 1-2 cts. A Homer contained 75 gallons and 5 pts. An Epha or Bath contained 7 gallons and

1st. The Pentateuch, or the five books of

2d. The Historical Books, Joshua to Esther, inclusive.

3d. Poetical, or Doctrinal Books, from Job to Song of Solomou, inclusive.

4th. Prophetical Books, from Isaiah to Malachi.

The New Testament is usually divided into 3 parts.

1st. Historical, containing the Four Gospels and Acts. els and Acts.

2d. Doctrinal, comprising all the Epistles

restriction of our liberty as it is to a plant's 3J. Prophetical, being the Book of Reve

The commemorative ordinances of the Circumcision, the seal of the covenan

The Passover, to commemorate the pro

commemorate the delivery of the Law from

The feast of Purim, kept in memory o

### Hold Out Faithful. The holy scriptures tell us that "he that

holds out faithful to the end shall be saved." ty is like a babe lost from its mother. They It becomes every one, then, who desires who refrain from God for the sake of plea- the salvation of his or her soul, and wishes a sure, are like men running from the free home in heaven, to be faithfuul, not only for air to seek sunlight amid shadows and in a little while, but unto the end of time. It dungeons. They who withdraw from God is not to him who is faithful a short time that they may have wider circuits of person- that salvation is promised, but to him that the forests, and fly within the fowler's cage, end a faithful follower of his Lord and Master. Young convert, you who have the goodness of God in the forgiveness of your sins, remember that your work is not completed but just commenced, and, for Christ's sake, hold on faithful, that you may had, prior to the formation of the "British obtain a crown and dwell at the right hand of your father in heaven. You will have ed. And 25 of these languages existed trials and difficulties to encounter through life; you will have the devil and sinful men wards of forty-three millions of these copies to tempt you on every side, but pray on, of God's word are circulated among not less struggle on and be faithful and your Father has promised you that you shall be saved, and who dares to doubt His word? Old soldier of the cross-you whose locks are silvered over by the frost of many wintersyou have long been striving to make your election sure, for many years you have been struggling for the advancement of religion, and defending the cause of your Master, I beseech you hold on faithful yet a little lon-Old Testament into chapters as they stand ger, and you will be rewarded with a crown and a kingdom. Kind reader, if you have in our translation. In 1661. Athias, a Jew never felt the love of God shed abroad in of Amsterdam, divided the section of Hugo your heart, I entreat you to pray for the forgiveness of your sins for Christ's sake, and, when you pray, pray with faith-believe that your prayer will be answered; your Father has told you " If you seek you pray on, and weep on, till the spirit of God beareth witness with yours that you are born of Him, and stop not then, but let your motto be faithfulness to your Master till your dying day, and you have the pro-mise of a God that cannot lie, that you shall 189 chapters, 31,173 verses, 773,692 words, be saved and have a home beyond this vale of tears-a home in heaven, "where the wicked cease from troubling and the weary are at rest"-a home that shall remain perfect when all earthly homes shall have passed away. Be faithful all, ye followers of Be faithful, Oh, my soul.—St. Christ. Louis Christian Advocate

# The Old Sailor's Rebuke.

A merchant and ship-owner of New York stood at the entrance of his store, conversing with a gentleman on business. A pious sailor belonging to one of his vessels approached the store with the intention of entering it, but observing that the door was occupied, modestly stepped aside, not willing to interrupt the conversation. As he stood waiting patiently an oppor-

tunity to pass into the store, he overheard profane allusions made to Christ, and turning to look he perceived it was his employer who was speaking. Instantly he changed his position, and stood in front of the gentleman with his head uncovered, and his hat under his arm, and addressed his employer in the following language: "Sir. will you forgive me if I speak a word to sailor one of the crew of the vessel recently arrived, and supposing he might have some thing to communicate affecting his interests, kindly encouraged him to speak. Without further hesitation, the sailor proceeded You won't be offended, then, sir, with a The gentleman again assured him that he had nothing to fear. "Well, then, sir," said the honest-hearted sailor, with emotion, "you will be so kind as not to take the name of my blessed Jesus in vain? He is a good Saviour; he took my feet from the pit and the miry clay, and established my going. O, sir, don't, if you please, take the name of my Jesus in vain! He never did any one any harm, but is always doing good." The rebuke was not lost upon A Sabbath Day's Journey was about an him for whom it was intended; a tear suffused his eye, and he replied to his earnest request, " My good fellow, God helping me, I never will again take the name of your Saviour in vain." "Thank you, sir," soid this faithful witness for Christ, and putting

## on his hat, he walked away to his work. Thoughts of Heaven.

If heaven doth not enter into us by way of holiness, (said Mason,) we shall never enter heaven by way of happiness. If you would lay up a treasure of glory in heaven, lay up a treasure of grace in your hearts. If your souls are rich in grace, they will be rich in glory. The more you do for God in this world, the more God will do for you the world to come. As heaven in hearts. in the world to come. As heaven is kept A Firkin was 7 pts. An Omer was 6 pts. for the saints by Christ, so they are kept A Cab was 3 pts. A Log was 1-2 pt.

The divisions of the Old Testament are God's servants will be abundantly satisfied with his dealings and dispensations with them; and shall see how all conduced, like so many winds, to bring them to their haven; and how even the roughest blasts help to bring them bomewards. How can we expect to live with God in heaven, if we love not to live with him on earth? If thou lovest to worship God here below, God will take thee up to worship him above. Thou shalt change thy place, but not thy employment. Heaven is a day without a cloud to darker it, and without a night to end it. We would be seated in the heave ly Canaan, but are loath to be scarified