

The Freeman's Journal

Devoted to Religion, Literature, Science, Education, Temperance, Agriculture, and General Intelligence.

Volume VII. No. 13.

HALF-PAY, N. S., THURSDAY, MARCH 29, 1855.

Whole No. 298.

"The Night Cometh."

Heard ye the heavenly voice?
Solemn and deep, its warning soundeth near,
Falling like thunder on the careless ear.
Bidding the heart of baneful faith rejoice—
"Arise! and sit not idly to my strain,
Fulfill your task, while daylight may remain,
For the Night cometh on!"

O! while the morning hour
Of life is yours, upon the youthful brow
Be the pure soul of heaven imprinted now!
Of the "Great Reaper" curls the early flower.

But not untimely called, to whom 'tis given
To show how brightly shines the light of Heaven
Through the Night cometh on!

List to the warning tone,
Ye, who still toot in life's meridian ray,
Your sun may set before the close of day,
Your conflict cease ere victory be won.
Arise! the Master's advent may be near!
Let not your heart, your treasure, still be here,
When the Night cometh on!

O! sound of joy to him
Who the "good fight" had fought, and on the field,
So hardly won, may slumber on his shield,
Looking to Heaven, while earth around grows dim.

Tracing his Saviour's footsteps to the tomb,
He sees no cause of fear, no shade of gloom,
In the Night cometh on.

May we, too, see the light,
Shining beyond the day that we fear,
And tread the path, whereon its radiance clear
Shall guide our footsteps, if we walk aright.
Be ours to labour on, in humble trust,
To share the bliss repose that waits the just,
When the Night cometh on!

The External History of the Bible.

A Lecture delivered before the Young Men's Christian Association, on Tuesday Evening, 13th March, 1855.

By the Rev. Edmund Mathews, A. M.

Concluded.

I shall now proceed to describe some of the most important Translations of the whole Bible into other languages, in Christian times—one of the most ancient and most valuable of these is the Peshitto, or Syriac version, which was made directly from the original languages of the Old and New Testament. It was at Antioch, in Syria, that the disciples of Jesus Christ were first called Christians; and it was in that country that the *Peshitto* was made. It is the tradition of the Syrian Churches, that this Translation was executed by Thaddæus, or St. Jude the Apostle, but though this opinion is generally rejected, it is still held in the highest estimation by the most learned Biblical Scholars, and the date of its publication is usually assigned to the latter end of the 1st or the beginning of the 2nd Century.—About the same time, or shortly afterwards, it appears that the whole Bible was also translated into Latin, and this work is generally known by the name of the "Old Latin Version."—Other Translations of the Bible were made in succeeding ages into the languages of the different countries in which the Gospel was preached; the principal of which were the Coptic, the Egyptian, the Ethiopic, the Armenian, the Georgian, and the Slavonic. Versions, which are supposed to have been made in the 3rd or 4th Century—and at a much later date, the Anglo-Saxon which was made in England, in the 8th Century by the venerable Bede;—to which may be added the Arabic, published about the 10th Century, and lastly the Slavonic, or Old Russian Version, the first part of which, containing the New Testament and the Psalms, is said to have been made in the latter end of the 9th Century, (when Christianity was first introduced into Russia from Constantinople), and the remainder of the Bible translated at various times, between the 10th and 15th Centuries. In all these early versions, the Old Testament was translated from the Septuagint, and the New Testament from the Original Greek, with the exception of that made by the venerable Bede, to which the Latin words of the Bible translated at various times, between the 10th and 15th Centuries. In all these early versions, the Old Testament was translated from the Septuagint, and the New Testament from the Original Greek, with the exception of that made by the venerable Bede, to which the Latin words of the Bible translated at various times, between the 10th and 15th Centuries. In all these early versions, the Old Testament was translated from the Septuagint, and the New Testament from the Original Greek, with the exception of that made by the venerable Bede, to which the Latin words of the Bible translated at various times, between the 10th and 15th Centuries.

the decree of the Council of Trent, A. D. 1546, commanded that the Vulgate should be used whenever the Bible is publicly read, and in all Sermons, Expositions, and Disputations; and to prevent all further appeal to the original languages, in ascertaining the sense of Scripture, it pronounced that this Latin Translation shall be considered as authentic, and that no one shall dare or presume to reject it, under any pretext whatever.

I shall have occasion to refer to this subject again; but before I proceed to speak of the modern translations of the Bible, I must attempt to give you a general account of the MSS. of the Holy Scriptures, which formed the standard copies of the sacred text, before the introduction of the art of printing. You are, of course, aware that all our printed Bibles were originally derived from MSS. by means of which the Word of God was transmitted and preserved in the Church from the earliest ages. I need scarcely inform you, that the *Original Autographs* of the inspired writers have long since perished, and as innumerable mistakes have been made in transcribing each separate copy of the Bible, there is consequently an immense number of *Various Readings*, to be found in different MSS. It is evident that the value of a MS. depends very much on its antiquity; and in order to restore the text of the Bible to its original purity, it is the province of Biblical critics to examine and compare all the most ancient MSS. in the world, and from their united testimony to produce an accurate edition of the Scriptures. These MSS. may be divided into two great classes—Hebrew and Greek—the two original languages of the Bible. It should be observed, however, that there are extremely few MSS. in existence which contain the whole, either of the Old or New Testament—almost all of them consist only of a small part, or a few Books of Scripture. The *Hebrew MSS.* are not known to be extant amounting to nearly 1150. It is stated by the learned Dr. Kennicott that almost all the Hebrew MSS. of the Old Testament at present known to be extant, were written between the years 1000 and 1457. There are probably only three or four MSS. of more ancient date. It must be remembered that, with very few exceptions, none of the ancient MSS. have any dates as in our modern printed books; and as the age of them is to be ascertained, not so much by any external evidence, as by certain internal marks, extending to a vast number of particulars which a practiced eye can easily recognize as affording a tolerably sure criterion of age. So then, there is not a single MS. of the Hebrew Bible in the world which is 1000 years old; and this country that the *Peshitto* was made. It is the tradition of the Syrian Churches, that this Translation was executed by Thaddæus, or St. Jude the Apostle, but though this opinion is generally rejected, it is still held in the highest estimation by the most learned Biblical Scholars, and the date of its publication is usually assigned to the latter end of the 1st or the beginning of the 2nd Century.—About the same time, or shortly afterwards, it appears that the whole Bible was also translated into Latin, and this work is generally known by the name of the "Old Latin Version."—Other Translations of the Bible were made in succeeding ages into the languages of the different countries in which the Gospel was preached; the principal of which were the Coptic, the Egyptian, the Ethiopic, the Armenian, the Georgian, and the Slavonic. Versions, which are supposed to have been made in the 3rd or 4th Century—and at a much later date, the Anglo-Saxon which was made in England, in the 8th Century by the venerable Bede;—to which may be added the Arabic, published about the 10th Century, and lastly the Slavonic, or Old Russian Version, the first part of which, containing the New Testament and the Psalms, is said to have been made in the latter end of the 9th Century, (when Christianity was first introduced into Russia from Constantinople), and the remainder of the Bible translated at various times, between the 10th and 15th Centuries. In all these early versions, the Old Testament was translated from the Septuagint, and the New Testament from the Original Greek, with the exception of that made by the venerable Bede, to which the Latin words of the Bible translated at various times, between the 10th and 15th Centuries.

hundred copies, three of which were struck off on vellum. One of these three was purchased at Paris in 1817, for 1000 francs, £176 3s. 4d. Great anxiety prevailed in the literary world in the course of the last century, to ascertain from what MSS. this first edition of the Bible was printed; but it is to be feared, that this point can never be satisfactorily settled. The MSS. themselves, which were deposited in the Library at Alcalá are now no longer in existence. A learned Professor, who was in Spain in 1734, went to Alcalá for the express purpose of discovering these MSS., and there he was informed, to his inexpressible disappointment, that about thirty-five years before, they had been sold, as useless parchments, by a very illiterate librarian, who wanted room for some new books, to a dealer in fire-works, as materials for making rockets! In referring to this curious story, the profound critic, Michaelis, thus expresses his honest indignation:—"O, that I had it in my power to immortalize both librarian and rocket-maker! The author of this inconceivable act—this prodigy of barbarism—was the greatest barbarian of the present century, and happy only in being unknown." Perhaps, all that, however, the loss was not very great, as there is conclusive external evidence that the MSS. employed were comparatively modern, and consequently, of little value. I remember, indeed, that in the early part of the year 1818, there was a statement published in several of the English newspapers, with reference to the supposed discovery of the MSS. of the Complutensian Polyglot, but how far the statement was correct, I have not been able to ascertain. But before this claim was published, three successive editions of the Greek Testament had already been printed and circulated under the editorial care of the learned Erasmus, in the years 1516, and 1522. This third edition is chiefly remarkable from the fact of its containing 40 Greek text (what was omitted in the two former editions) the well known passage in the 1st Epistle of St. John, relative to the "THREE HEAVENLY WITNESSES"—the genuineness of which has been so much controverted in later times. It was revised by Erasmus in the year 1527, and is commonly called the *Codex Montfortianus*, which has since become the property of my own Alma Mater, and is now preserved in the Library of Trinity College, Dublin.

But it is time for me to proceed to another very important branch of the subject, which would, in itself, contain ample material for a separate Lecture—I mean the History of our English Bible. It appears that the earliest English translation of the Scriptures was made according to Archbishop Usher, about the year 1229, and that the name of the translator is unknown—the work has never been printed—and there are only three MS. copies of it in existence—all of them in the possession of the University of Oxford. We are told that the learned and celebrated John Wiclif, who has been justly called "the morning star of the Reformation." About the year 1380, he translated the entire Bible from the Latin Vulgate into the English language as he spoke it, though it would be scarcely intelligible to us at the present day. His New Testament of Wiclif's translation was first printed in the year 1731; and it appears from the Registry of the Bishop of Norwich, in the year 1429, that at that time the price of a MS. copy of this Testament was not less than 100 shillings, or a sum equal to more than £40 at present. The first printed translation of the New Testament into English was made by William Tindal in the year 1526. It was printed on the Continent, and when imported into England, was sold for the sum of 100 shillings, or a sum equal to more than £40 at present. The first printed translation of the New Testament into English was made by William Tindal in the year 1526. It was printed on the Continent, and when imported into England, was sold for the sum of 100 shillings, or a sum equal to more than £40 at present. The first printed translation of the New Testament into English was made by William Tindal in the year 1526. It was printed on the Continent, and when imported into England, was sold for the sum of 100 shillings, or a sum equal to more than £40 at present.

guage is spoken throughout the world. It is sometimes called King James's Bible, and was first published in the year 1611. It appears that several objections were made to the preceding translation at the Conference held at Hampton Court in the year 1603; and accordingly, in the following year, a Royal Commission was issued, appointing fifty learned men to undertake a new version. Only 47 of them, however, were actually engaged in the work, and they were divided into six companies, and different portions of the Bible were assigned to each company in the following manner:—1st, Ten divines, assembled at Westminster, were to translate from Genesis to the end of 2nd Kings. 2, Eight, at Cambridge, to translate from 1st Chronicles to Song of Solomon. 3, Seven, at Oxford, to translate the rest of the Old Testament, from Isaiah to Malachi. 4, Seven, at Cambridge, to translate the Apocrypha. 5, Eight, at Oxford, to translate the Gospels, Acts, and Revelation. And, 6, lastly—Seven, at Westminster, to translate the Apostolical Epistles. In the performance of their work, each individual first translated every book, which he was assigned to his company; after which, all the members of that company met and compared their respective translations, and agreed upon the readings to be adopted—and then the book, thus finished, was sent to each of the other companies, to be finally examined and approved. Thus was completed that noble translation of the Bible in the English language, which has now been consecrated by its universal adoption into the Church for nearly the last 250 years, and which has been pronounced by a master of criticism, as the most faithful version that has ever been published. I might, indeed, say, in the words of a late excellent divine, "To transcribe all the commendations bestowed on this work by the most eminent theologians, would be impossible." But it is not a perfect work, as a matter of course, and it is not without its faults; and some of these faults, which is most distinguished for discrimination and felicity of expression, would be invidious, even if possible; and to attempt an encomium more appropriate than many which have been already written, would be to compose a eulogy on a stone. Certainly, says Bishop Gray, "It is most wonderful and incomparable work, equally remarkable for the general fidelity of its construction and the magnificent simplicity of its language." At the same time, however, he adds, "That it is not a perfect work, is readily admitted;—the great advancement made since the period of its translation in the original languages, the improvement that has succeeded in critical learning, and the many discoveries that have since been made, have much tended to illustrate the sacred writings, and enabled us to detect many errors and defects of translation that might now be corrected and removed. Preceding versions, perhaps, in some instances, were composed with more exactness than this; but the great advantage of this translation is quite a modern arrangement in the structure of the sacred volume, as it was not introduced till more than 1200 years after the time of its origin, and was chiefly intended as a matter of convenience, to facilitate the investigation of the various books of Scripture. The whole Bible was divided into chapters, the same as we now have, by Cardinal Hugo de Sancto Caro, who flourished about the middle of the 13th century. He composed a concordance to the Latin Vulgate about the year 1248, and, in order to refer to particular passages, he made this division of the Vulgate with a view to his concordance, and both were probably published about the same time. The chapters of the Old Testament were divided into verses, for a similar purpose, by Rabbi Nathan, a Jew, about the year 1410. And finally, the chapters of the New Testament were divided into verses by the learned printer, Robert Stephens, in his edition of the Greek Testament, printed in the year 1550.

And now, before we conclude this subject, we must go back a little in our enquiry, and look at the proceedings of the Church of Rome with reference to the Scriptures. I referred before to the Latin Vulgate, as translated by a sainted Bishop of Exeter, who was afterwards Bishop of Exeter. The last page of it has these words—"Printed in the year of our Lord 1535, and finished the 4th day of October." Copies of this edition are now extremely rare, and one of them was sold at a public auction in England last year for 2365. Another edition of this Bible was printed with some alterations in the year 1557, under the name of Matthew's Bible. In the year 1539, a new translation was published by royal authority, under the superintendence of Archbishop Cramer, who wrote a preface to the work, and on this account it is generally distinguished by the name of "*Cramer's Great Bible*," which, according to the title, is "truly translated after the verity of the Hebrew and Greek texts." And it may be observed, that it is the translation of the Psalms in this Bible which is still used in the service of the English Church, and thus it is explained in the Prayer Book, "that the Psalter followeth . . . the translation of the great English Bible, set forth and used in the time of King Henry VIII. and Edward VI." But besides these versions, another translation of the New Testament was printed at Geneva in 1557, and the whole Bible in 1560. This translation, which is known as the "*Geneva Bible*," was made by the Protestant refugees who had fled from the land to Switzerland during the reign of Queen Mary, and it was afterwards frequently reprinted and extensively circulated for private use in England, until the publication of our present Authorized Version.—In the reign of Queen Elizabeth, another important translation of the Bible was executed under the care of Archbishop Parker, and thence commonly called "*Parker's Bible*," or "*the Bishops' Bible*," because eight Bishops were engaged in the completion of this work. The first edition of it was printed in the year 1568, and it was publicly read in all the Churches in England for upwards of 40 years. The last Protestant version that remains to be noticed is our own Authorized Translation, which is the work of the translators of the English lan-

guage is spoken throughout the world. It is sometimes called King James's Bible, and was first published in the year 1611. It appears that several objections were made to the preceding translation at the Conference held at Hampton Court in the year 1603; and accordingly, in the following year, a Royal Commission was issued, appointing fifty learned men to undertake a new version. Only 47 of them, however, were actually engaged in the work, and they were divided into six companies, and different portions of the Bible were assigned to each company in the following manner:—1st, Ten divines, assembled at Westminster, were to translate from Genesis to the end of 2nd Kings. 2, Eight, at Cambridge, to translate from 1st Chronicles to Song of Solomon. 3, Seven, at Oxford, to translate the rest of the Old Testament, from Isaiah to Malachi. 4, Seven, at Cambridge, to translate the Apocrypha. 5, Eight, at Oxford, to translate the Gospels, Acts, and Revelation. And, 6, lastly—Seven, at Westminster, to translate the Apostolical Epistles. In the performance of their work, each individual first translated every book, which he was assigned to his company; after which, all the members of that company met and compared their respective translations, and agreed upon the readings to be adopted—and then the book, thus finished, was sent to each of the other companies, to be finally examined and approved. Thus was completed that noble translation of the Bible in the English language, which has now been consecrated by its universal adoption into the Church for nearly the last 250 years, and which has been pronounced by a master of criticism, as the most faithful version that has ever been published. I might, indeed, say, in the words of a late excellent divine, "To transcribe all the commendations bestowed on this work by the most eminent theologians, would be impossible." But it is not a perfect work, as a matter of course, and it is not without its faults; and some of these faults, which is most distinguished for discrimination and felicity of expression, would be invidious, even if possible; and to attempt an encomium more appropriate than many which have been already written, would be to compose a eulogy on a stone. Certainly, says Bishop Gray, "It is most wonderful and incomparable work, equally remarkable for the general fidelity of its construction and the magnificent simplicity of its language." At the same time, however, he adds, "That it is not a perfect work, is readily admitted;—the great advancement made since the period of its translation in the original languages, the improvement that has succeeded in critical learning, and the many discoveries that have since been made, have much tended to illustrate the sacred writings, and enabled us to detect many errors and defects of translation that might now be corrected and removed. Preceding versions, perhaps, in some instances, were composed with more exactness than this; but the great advantage of this translation is quite a modern arrangement in the structure of the sacred volume, as it was not introduced till more than 1200 years after the time of its origin, and was chiefly intended as a matter of convenience, to facilitate the investigation of the various books of Scripture. The whole Bible was divided into chapters, the same as we now have, by Cardinal Hugo de Sancto Caro, who flourished about the middle of the 13th century. He composed a concordance to the Latin Vulgate about the year 1248, and, in order to refer to particular passages, he made this division of the Vulgate with a view to his concordance, and both were probably published about the same time. The chapters of the Old Testament were divided into verses, for a similar purpose, by Rabbi Nathan, a Jew, about the year 1410. And finally, the chapters of the New Testament were divided into verses by the learned printer, Robert Stephens, in his edition of the Greek Testament, printed in the year 1550.

And now, before we conclude this subject, we must go back a little in our enquiry, and look at the proceedings of the Church of Rome with reference to the Scriptures. I referred before to the Latin Vulgate, as translated by a sainted Bishop of Exeter, who was afterwards Bishop of Exeter. The last page of it has these words—"Printed in the year of our Lord 1535, and finished the 4th day of October." Copies of this edition are now extremely rare, and one of them was sold at a public auction in England last year for 2365. Another edition of this Bible was printed with some alterations in the year 1557, under the name of Matthew's Bible. In the year 1539, a new translation was published by royal authority, under the superintendence of Archbishop Cramer, who wrote a preface to the work, and on this account it is generally distinguished by the name of "*Cramer's Great Bible*," which, according to the title, is "truly translated after the verity of the Hebrew and Greek texts." And it may be observed, that it is the translation of the Psalms in this Bible which is still used in the service of the English Church, and thus it is explained in the Prayer Book, "that the Psalter followeth . . . the translation of the great English Bible, set forth and used in the time of King Henry VIII. and Edward VI." But besides these versions, another translation of the New Testament was printed at Geneva in 1557, and the whole Bible in 1560. This translation, which is known as the "*Geneva Bible*," was made by the Protestant refugees who had fled from the land to Switzerland during the reign of Queen Mary, and it was afterwards frequently reprinted and extensively circulated for private use in England, until the publication of our present Authorized Version.—In the reign of Queen Elizabeth, another important translation of the Bible was executed under the care of Archbishop Parker, and thence commonly called "*Parker's Bible*," or "*the Bishops' Bible*," because eight Bishops were engaged in the completion of this work. The first edition of it was printed in the year 1568, and it was publicly read in all the Churches in England for upwards of 40 years. The last Protestant version that remains to be noticed is our own Authorized Translation, which is the work of the translators of the English lan-

guage is spoken throughout the world. It is sometimes called King James's Bible, and was first published in the year 1611. It appears that several objections were made to the preceding translation at the Conference held at Hampton Court in the year 1603; and accordingly, in the following year, a Royal Commission was issued, appointing fifty learned men to undertake a new version. Only 47 of them, however, were actually engaged in the work, and they were divided into six companies, and different portions of the Bible were assigned to each company in the following manner:—1st, Ten divines, assembled at Westminster, were to translate from Genesis to the end of 2nd Kings. 2, Eight, at Cambridge, to translate from 1st Chronicles to Song of Solomon. 3, Seven, at Oxford, to translate the rest of the Old Testament, from Isaiah to Malachi. 4, Seven, at Cambridge, to translate the Apocrypha. 5, Eight, at Oxford, to translate the Gospels, Acts, and Revelation. And, 6, lastly—Seven, at Westminster, to translate the Apostolical Epistles. In the performance of their work, each individual first translated every book, which he was assigned to his company; after which, all the members of that company met and compared their respective translations, and agreed upon the readings to be adopted—and then the book, thus finished, was sent to each of the other companies, to be finally examined and approved. Thus was completed that noble translation of the Bible in the English language, which has now been consecrated by its universal adoption into the Church for nearly the last 250 years, and which has been pronounced by a master of criticism, as the most faithful version that has ever been published. I might, indeed, say, in the words of a late excellent divine, "To transcribe all the commendations bestowed on this work by the most eminent theologians, would be impossible." But it is not a perfect work, as a matter of course, and it is not without its faults; and some of these faults, which is most distinguished for discrimination and felicity of expression, would be invidious, even if possible; and to attempt an encomium more appropriate than many which have been already written, would be to compose a eulogy on a stone. Certainly, says Bishop Gray, "It is most wonderful and incomparable work, equally remarkable for the general fidelity of its construction and the magnificent simplicity of its language." At the same time, however, he adds, "That it is not a perfect work, is readily admitted;—the great advancement made since the period of its translation in the original languages, the improvement that has succeeded in critical learning, and the many discoveries that have since been made, have much tended to illustrate the sacred writings, and enabled us to detect many errors and defects of translation that might now be corrected and removed. Preceding versions, perhaps, in some instances, were composed with more exactness than this; but the great advantage of this translation is quite a modern arrangement in the structure of the sacred volume, as it was not introduced till more than 1200 years after the time of its origin, and was chiefly intended as a matter of convenience, to facilitate the investigation of the various books of Scripture. The whole Bible was divided into chapters, the same as we now have, by Cardinal Hugo de Sancto Caro, who flourished about the middle of the 13th century. He composed a concordance to the Latin Vulgate about the year 1248, and, in order to refer to particular passages, he made this division of the Vulgate with a view to his concordance, and both were probably published about the same time. The chapters of the Old Testament were divided into verses, for a similar purpose, by Rabbi Nathan, a Jew, about the year 1410. And finally, the chapters of the New Testament were divided into verses by the learned printer, Robert Stephens, in his edition of the Greek Testament, printed in the year 1550.

And now, before we conclude this subject, we must go back a little in our enquiry, and look at the proceedings of the Church of Rome with reference to the Scriptures. I referred before to the Latin Vulgate, as translated by a sainted Bishop of Exeter, who was afterwards Bishop of Exeter. The last page of it has these words—"Printed in the year of our Lord 1535, and finished the 4th day of October." Copies of this edition are now extremely rare, and one of them was sold at a public auction in England last year for 2365. Another edition of this Bible was printed with some alterations in the year 1557, under the name of Matthew's Bible. In the year 1539, a new translation was published by royal authority, under the superintendence of Archbishop Cramer, who wrote a preface to the work, and on this account it is generally distinguished by the name of "*Cramer's Great Bible*," which, according to the title, is "truly translated after the verity of the Hebrew and Greek texts." And it may be observed, that it is the translation of the Psalms in this Bible which is still used in the service of the English Church, and thus it is explained in the Prayer Book, "that the Psalter followeth . . . the translation of the great English Bible, set forth and used in the time of King Henry VIII. and Edward VI." But besides these versions, another translation of the New Testament was printed at Geneva in 1557, and the whole Bible in 1560. This translation, which is known as the "*Geneva Bible*," was made by the Protestant refugees who had fled from the land to Switzerland during the reign of Queen Mary, and it was afterwards frequently reprinted and extensively circulated for private use in England, until the publication of our present Authorized Version.—In the reign of Queen Elizabeth, another important translation of the Bible was executed under the care of Archbishop Parker, and thence commonly called "*Parker's Bible*," or "*the Bishops' Bible*," because eight Bishops were engaged in the completion of this work. The first edition of it was printed in the year 1568, and it was publicly read in all the Churches in England for upwards of 40 years. The last Protestant version that remains to be noticed is our own Authorized Translation, which is the work of the translators of the English lan-

The Last Opportunity.

Theatre managers and showmen have the art of awakening the public attention by captivating and stirring appeals to their avarice. A few days more, and the last opportunity, are conspicuously captioned to stir up the flagging curiosity. As a review has often been attracted by such announcements, we have thought of the serious and solemn application they would bear. The very thing there is a "last," and "positively" a last opportunity for securing a neglected salvation. They have line upon line, time upon time; prompt upon prompt, precept upon precept; here a hint and there a little; and then the appeals to their conscience, to their hopes and fears, become less frequent until the awful junctures arrive when the last opportunity is afforded, and the decree goes forth, "It is unjust let him be unjust still, and he which is filthy, let him be filthy still." It has often occurred that an individual, near for several years, and hastening with light and buoyant step to some resort of stult amusement, or some habit of polluting vice, was in the very act lost his last, positively his last opportunity for securing the blessings of eternal life. The invitation of mercy has been changed into the summons of judgment, and the hopes of heaven into the realities of hell. The last opportunity of averting a fate which no earthly language can sufficiently depict, may be much more than the soul may imagine. That appeal call from the pulpit which may strike on the ear; that earnest exhortation from a friend; that startling providence which, for a time, has absorbed the attention; that still small voice within, dis-suading from sin and urging repentance and conversion, may be less opportunities, as they have in thousands of instances proved to be to others. It is first, "turn ye, turn ye, for why will ye die?" and then before the soul is aware, comes the stunning decree, "he is joined to his idols, let him alone." Must we, at the gospel, let that sinner alone, and halt out to him no further invitation? Let no friend prevail with him to consider his ways, and let no providence arouse him. Let him alone! Spirit of God, often invited and disregarded in thy most tender exposures to win him from the path of ruin, let him alone! Without a friendly monitor, without a hope! Sad, indeed, is the condition of that one who, being alone, has hardened his neck, and who, having many opportunities, has lost his very last one! Other evils and calamities admit of reparation, but this is an irrevocable one. There is neither physician nor balm in Gilead for this cure. The waiting of a lost soul echoing through eternity is the emphatic expression of the danger of losing a last opportunity. Reader! hasten, ye repent! Has God given you your heart to God? Are you a Christian? If you cannot answer these questions in the affirmative, there is now an opportunity of remedying the folly, the madness, the sin of your previous neglect of the great salvation; and perhaps it may be, positively the last, that you shall enjoy—*Christian Advocate.*

She always made Home Happy.

Such was the brief but impressive sentiment which a friend wished us to add to an obituary notice of one "who had gone on before."

What better tribute could be offered to the memory of the loved and lost? Eloquent with her loftiest eulogy—pensive with her most thrilling dirge—could afford no more so sweet, so touching, so suggestive of the virtues of the dead, as those simple words: "*she always made home happy.*"

Hear this, mothers, wives and daughters, and think of your own day. How many could have the same said of them with truthfulness and sincerity? Ask that woman whose splendid residence attracts the attention of every passer-by. Thousands have been lavished on those imposing walls, but cold and high arched windows; and now and then you obtain a glimpse of costly hangings, rich carpets, and tall mirrors, which dazzle with their magnificence. Often you pause a moment, and look wistfully in through the half-closed blinds, and murmur to yourself as you pass on, "I should think the possessor of all this might enjoy life."

But you are sadly mistaken. The dove of peace never flaps her white wings by that fire side; the gentle spirit of content never sheds its holy influence there; the master of the mansion, though yet in his prime, seems prematurely old; there is an expression of habitual suffering about his firmly compressed lips, and his broad brow bears many a trace of care. All there is a culture in his heart, which, like the horse of the olden story, he would fain come to. Ten years ago he married a beautiful girl, with a thousand pleasant visions of domestic quietude and bliss. But his dream has faded; the rosy hue of romance is lost in the cold, gray dawn of his later reality.

His wife presides over his household with surpassing gracefulness; she is the idol of society, and a leader of fashion. She goes and comes through these pious halls, gowned in garments that might light a queen; she gives brilliant dinners where she shows the brightest star, and parties which every body pronounces charming. But she is never the kind, devoted companion; the loving, trusting, helpful, sharing every joy and sorrow, cheering him when he desponds, and counselling in trials and perplexities, which win grace and tenderness. In short, she never makes home happy.

But it is not alone to the frivolous that our subject speaks the language of reproof and instruction; there are others to whom it may be applied with equal force. Ask the world's reformer of the nineteenth century, whose loftiest aim is to step beyond the appropriate sphere, how she performs her duty in this respect. She is often seen in the debating hall and lecture-room, where strife and confusion prevail. Her voice is heard ringing out in defence of the rights of her sex; she allows her name to be bandied about, linked with the coarsest epithets; she takes long and tedious journeys in behalf of the cause she has espoused. You may hear her talk enthusiastically of all that is pure and elevating in woman's mission and sublimity in her destiny. Indeed she appears nearly every day to be full of hope and conviction, but she never makes home happy.

Who, my lord, who, thinkest thou, was neighbour unto these?"

George the Third and the Dying Gipsy.

[Mr. Crabbe relates the following singular and affecting anecdote.]

George the Third, being out one day hunting, the chase lay through the skirts of the forest. The Stag had crossed the river in a deep part. The dogs could not be brought to follow; and it became necessary in order to come up with it to make a circuitous route along the banks of the river, through some thick and troublesome underwood. The roughness of the ground, the long grass and frequent thickets, obliged the sportsmen to part from each other, each endeavoring to make the best and speediest route he could. Before they had reached the end of the forest, the King's horse manifested signs of fatigue and uneasiness; so much so, that his majesty resolved upon yielding the pleasures of the chase, and to devote himself to the care of his horse. With this view, he turned down the first avenue of the forest, and determined on riding quietly to the oaks, there to wait for some of his attendants. The King had proceeded only a few yards, when, instead of the cry of the huntsmen, he fancied he heard the cry of distress. As he rode forward, he heard it more distinctly:—"O! my mother! my mother! God pity and bless my poor mother!"

The curiosity and kindness of the sovereign led him instantly to stop. It was a little green plot on one side of the forest, where was spread on the grass, under a branching oak, a little pallet, half covered with a kind of tent; and a basket or two with some packs lay on the ground at a few paces from the tent. Near to the foot of the tree, he observed a little swarthy girl, about eight years of age, on her knees praying, while her little black eyes ran down with tears. Distress of any kind was always relieved by his majesty, for he had a heart which melted at human woe.

"What my child, is the cause of your weeping?" he asked. "For what do you pray?"

The little creature at first started, then rose from her knees, and, pointing to the tent, said:

"O! sir, my dying mother!"

"What," said his majesty, dismounting and fastening his horse up to the branches of the oak, "what, my child? tell me all about it."

The little creature now led the King to the tent, where lay, partly covered, another aged female gipsy, in the last stages of a decline, and in the last moments of life. She turned her dying eyes expressively to the royal visitor, then looked up to heaven, but not a word did she utter; "the silver cord was loosed, and the wheel broken at the cistern." The little girl then went ahead, and stooping down, wiped the dying sweat from her mother's face. The King, much affected, asked the child her name, and of her family, and how long her mother had been ill. Just at that moment, another gipsy girl, much older, came to the spot. She had been to the town of W—, and brought some medicine, for her dying mother. Observing a stranger, she courtesied modestly, and hastening to her mother, kissed her pallid lips, and burst into tears.

"What, my dear child," said his majesty, "can be done for you?"

"O! sir," she replied, "my dying mother wanted a religious person to teach her, and to pray with her before she died. I ran all the way, before it was light, to the mercy of W—, and asked for a minister; but no one could get to come with me to pray with my dear mother."

The dying woman seemed sensible of what her daughter was saying, and her countenance was much agitated. The sick woman then said, "There is yet another word to be delivered to me"—and then explained to his surrounding Peers that she meant the sacred Bible, which is the Word of the Spirit. This defect is now happily supplied in the ceremonies of the Service appointed to be read on that august occasion.

It was at this moment that some of his majesty's attendants, who had missed him at the chase, and had been riding through the forest in search of him, rode up, and found him reclining with the cries of the distressed daughters. The King, full of kindness, instantly endeavored to comfort them. He said:—"I am a minister, and God has sent me to instruct and comfort your mother."

He then sat down on a pack by the side of the pallet, and taking the hand of the dying gipsy, discoursed on the merits of sin and the nature of redemption. He then pointed her to Christ, the All-sufficient Saviour. While doing this, the poor creature seemed to gather consolation and hope; her eyes sparkled with brightness, and her countenance became animated. She looked up—she smiled; but it was the last smile; it was the glimmering of expiring nature.—As the expression of peace, however, remained strong in her countenance, it was not till some time had elapsed that she perceived the struggling spirit had left mortality.

It was at this moment that some of his majesty's attendants, who had missed him at the chase, and had been riding through the forest in search of him, rode up, and found him reclining with the cries of the distressed daughters. The King, full of kindness, instantly endeavored to comfort them. He said:—"I am a minister, and God has sent me to instruct and comfort your mother."

He then sat down on a pack by the side of the pallet, and taking the hand of the dying gipsy, discoursed on the merits of sin and the nature of redemption. He then pointed her to Christ, the All-sufficient Saviour. While doing this, the poor creature seemed to gather consolation and hope; her eyes sparkled with brightness, and her countenance became animated. She looked up—she smiled; but it was the last smile; it was the glimmering of expiring nature.—As the expression of peace, however, remained strong in her countenance, it was not till some time had elapsed that she perceived the struggling spirit had left mortality.

It was at this moment that some of his majesty's attendants, who had missed him at the chase, and had been riding through the forest in search of him, rode up, and found him reclining with the cries of the distressed daughters. The King, full of kindness, instantly endeavored to comfort them. He said:—"I am a minister, and God has sent me to instruct and comfort your mother."

He then sat down on a pack by the side of the pallet, and taking the hand of the dying gipsy, discoursed on the merits of sin and the nature of redemption. He then pointed her to Christ, the All-sufficient Saviour. While doing this, the poor creature seemed to gather consolation and hope; her eyes sparkled with brightness, and her countenance became animated. She looked up—she smiled; but it was the last smile; it was the glimmering of expiring nature.—As the expression of peace, however, remained strong in her countenance, it was not till some time had elapsed that she perceived the struggling spirit had left mortality.

It was at this moment that some of his majesty's attendants, who had missed him at the chase, and had been riding through the forest in search of him, rode up, and found him reclining with the cries of the distressed daughters. The King, full of kindness, instantly endeavored to comfort them. He said:—"I am a minister, and God has sent me to instruct and comfort your mother."

Provincial Wesleyan

THURSDAY, MARCH 29, 1855.

This Paper is sold, and may be seen free of charge at HOLLOWAY'S FILL AND GINSENG ESTABLISHMENT, 204, Strand, London, where Advertisements and Subscriptions will be received for this Periodical.

No communication will be inserted without the writer furnishing his name and address, for the opinion or otherwise of our Editors. Correspondents are requested to send their communications to the Editors, and not to the printer.

The Provincial Wesleyan is the largest, and, for the sake of the Proprietors, the most valuable paper of the Lower Provinces, and will confer a favour by recommending it to their neighbours.

The Sardinian States.

There is enough to attract attention towards Piedmont at the present hour. The political reforms in progress, and the elements of religious renovation which exist and exhibit their influence in that interesting part of Europe are sufficient to awaken the sympathy of those who love the principles of civil and religious liberty.

In a late number of the London Watchman appeared a letter from one of its correspondents, treating of the state of affairs in Piedmont.

The government of Victor Emmanuel seems firmly and finally resolved to proceed with the reforms contemplated and commenced by the late Charles Albert. Many conflicting forces, however, brought to bear against this steady purpose: these are the grumbings and the half-suppressed purposes of republicans; the secret or avowed hostility and late of the priests; the murmurs and threats of the Savoyards in favour of an annexation to France; the burdens entailed by the disastrous war with Austria; and the hopes and efforts of the retrograde party, who sigh when they compare present with past times—the palmy days of Jesuitical and tory rule, with that of a free press and liberal institutions.

To succeed in all these difficulties, to avoid excess on either hand, to renovate and invigorate a people untaught and intellectually indolent, to maintain the nation in its present position, and to prepare it for a future and a better status; such are matters of no mean, or no facile accomplishment. What will be the destinies of Piedmont? Will she finally succeed in her efforts after good government, and be at once a model and a head to regenerate Italy; or will she be engulfed in the whirlwind and storm of demagoguery, toward which the Italian Peninsula seems unfortunately to succumb? Whether she will be, in fact, the saviour of republican Italy, or her tool, time alone can tell.

The Government has brought into the chambers a bill for the suppression of the convents in the Sardinian Kingdom. Originally, the state would be a gainer to the amount of forty millions of francs, (one million and a half sterling); and, morally, the measure would be a well-merited blow to the power and opposition of the pope and the clergy. It is said that there is some thought of bringing in a similar measure for the secularization of the property of the regular clergy, whose salaries would, in such a case, be provided out of the public treasury, as in France. The clergy, at the head of whom are the ecclesiastics of Savoy, have protested in no measured terms against the suppression of their hot-beds, the convents. Their remonstrance is virulent to the extreme; it is, in fact, a threat of an appeal to civil war. Public opinion is favourable to the proposed measure. The domination has had its day in Piedmont, but that day has passed away forever. Would that it were not succeeded by a spirit of Voltairianism and revolution, which would be as fatal to true liberty and real religion as was the other system. Extremes meet, and are to be alike dreaded and shunned.

The real safety of Piedmont would be in the propagation of gospel truths. Good schools, in which the Scriptures would be a text-book to a host, and the free preaching of the word of life throughout the Kingdom—such are the checks and remedies undoubtedly required in the present case.

There are some hopes that gradually, and to a certain extent, such means may be attempted. Not that government would ever demand or employ such help; but a degree of liberty might be introduced in the institutions, usages, and tastes of the country, so as to allow or favour evangelical labours on a more extended scale than has been yet attempted.

The Vaudois, or Waldensian Church, has ever since her emancipation in 1847, recruited her strength within, and spread her influence and labours without her native valleys. At Fagnola, which is at the head of the valleys, at Turin, the capital, and at Nice and at Genoa, on the Mediterranean, new stations have been commenced; and, for a time, there was a missionary post at Florence, in Tuscany. Money has flowed in from England and America; new churches have been built at Turin, at La Tour and Cremone. Chapels have been hired on the other stations; residences for pastors and professors have been erected likewise at La Tour, in Lucerne; and the basis of a theological faculty has been laid in connexion with Trinity College, already existing.

Around the Vaudois Church converted Piedmontese and Italian seemed to gather, with apparent good-will and good faith; and the venerable establishment seemed renovated, and likely to spread her influence and extend her limits as of old, toward Rome and Naples. Money, men, and influence, seemed to flow within her pale, and gave promise of extended influence and usefulness.

But these hopes seem, alas! too good for poor Italy. A fatal charm seems to hang over the country's destinies. Every effort to benefit her appears to fail and to fail. Among the evangelical party in Piedmont unhappy dissensions have arisen. The Italian converts at Turin, Genoa, and Nice, among whom is Doctor De Sanctis, have retired or kept aloof from the Vaudois Church; a deplorable schism has succeeded to fraternal unity, and divisions have lessened the strength, and somewhat impeded the labours, of the small Protestant band. This is to be regretted in every way. It casts a shade over the character of evangelical Protestantism, and gives the priests of Rome another powerful arm against the truth. It estranges friends already united. It divides the forces, and, as I before observed, weakens the strength of Christian efforts.

Into the details of these unpleasant affairs I will not enter. The more proximate and apparent motives of the division are not of great importance. The real cause of the schism lies in the democratic and revolutionary tendencies of the Italian converts. From the first, they would have, said they, a revival and Christian institutions purely Italian. They spurned the denomination of Protestants as applied to themselves, and the interference of any foreign Churches in their affairs. Still, the Waldensian Church might, perhaps, suit them; she was of Italian origin—formerly worshipped and taught in the Italian language, lived and breathed on Italian soil. But these half-formed notions have soon died away. Political tendencies have given their tints and shades to religious opinions and feelings, and radicalism has led the upper

hand. I have myself heard some of the converts of Naples and Lombardy criticise, in no measured terms, the forms and teaching of the Waldensians, at the very time when they were being benefited by their kind assistance. And I regret to add that the Plymouth, or, as we call it on the continent, the Dribist influence, has been brought to bear on the question. Advice and help from the brethren at Geneva, and in London, have acted as oil on the flame of discord and distrust, and the division has thus been consummated.

"Perhaps it was inevitable, after all. The principles and labours of the Waldensians could hardly well mix with the radical semi-political views and tendencies of the Italians. Only Italy is deeply to be regretted that the Waldensians have taken such a turn, and has already occasioned such a scandal. Perhaps, too, our friends, the Waldensians, may be enabled to improve by the trial; to stand less on terms of etiquette and of supposed pre-eminence; and to adopt such additional means of revival and of action as may be called forth by a new state of things, and by the increased wants of Italy.

"I may be allowed to doubt whether the real wants of the Waldensian Church and clergy lie in the lofty ecclesiastical aspirations which various parties would fain have introduced among them. Social establishments and expensive education are not what they need. Not what they need, but the employment of the means and of the spirit of genuine revival. Sound conversions to God, practical Christianity, and godly discipline introduced into the Churches, a large measure of the true missionary spirit in the ministry,—such are the requirements of the times. When the Sabbath shall be a holy day in the valleys; when the pastors shall be truly men of God, zealously labouring after souls; when the people shall be taught to pray and to give; when the youth shall yield up the tempting offers of situations at Lyons and Marseilles to labour in Piedmont and Italy as co-workers and evangelists; when a holy war against Popery and sin shall be proclaimed from Turin to Turin; then, and not till then, will the Waldensian Church do her power, and answer to her sacred responsibilities.

"That time may come, and I may be allowed to state that one means to its attainment would be the labours of Methodism in the midst of, and in connexion with, the Waldensian Churches. Labourers unsectarian in their spirit, disinterested in their tendency and object, as those of John Wesley and his helpers in the Episcopal Church of England, and those of Charles Cook and his brethren among the Reformed Churches of France, would be likely to meet the case. To revive the Church, and to spread spiritual Christianity throughout the nation, would be an object worthy to be wished for.

"Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Charlottetown Circuit.

Our Missionary Anniversary has recently been held, eliciting, in the great work of a world's evangelization, that deep and earnest interest, for which Charlotown Methodism, for many years past, has been noted; and affording gratifying evidence that our people on this interesting Circuit have been well instructed as to the duty and privilege of self-denying efforts for the furtherance of the Redeemer's Kingdom in the earth.

We were favoured with the assistance of the Rev. W. C. BEALD, of Quebec, who on Sabbath the 20th ult. in our spacious Chapel, ministered the Word of Life, in large and deeply attentive congregations. On the following evening we held our Annual Meeting for the head of the Circuit. The opening devotional exercises having been conducted by the Superintendent, Commander ORLEBAR, R. N. was called to the Chair, who introduced the business of the evening, by an appropriate and impressive address, breathing sentiments of Christian catholicity, and expressive of his undiminished confidence as to the success of the evangelistic labours of our Church.

A concise report of the Society's operations, affording gratifying intelligence, and touching upon several striking incidents of Missionary life, was read by the Secretary, Mr. J. A. CLARK. The first resolution, on the adoption of the Report, and expressing an acknowledgment of Divine goodness in the success attending our own, and other kindred institutions,—was moved by the Rev. J. B. STROGO, seconded by the Rev. Mr. BURNETT, (Baptist) and supported by Mr. Wm. HEARD. The second resolution, referring to present movements in the world as calling for earnest prayer, that the way may be prepared for the wider diffusion of the Gospel, was moved by the Rev. W. C. BEALD, seconded by the Rev. Mr. BURNETT, and supported by the Hon. C. YOUNG. The third resolution, recognizing the hand of God in the past history of Evangelical Missions as presenting encouragement to further zeal and liberality, was moved by the Rev. A. B. BLACK, seconded by Mr. H. SMITH, and supported by the Rev. T. M. ALBRIGHTON. The collection was then taken up, amounting to £27 10s. The fourth resolution, moved by Mr. JOHN BOYER, related to the past exertions and zeal of the subscribers and collectors of the head-waters of the Euphrates, a remarkable opening has occurred.

"Mr. Clark arrived in Arakbir, with his family, on the 1st of October, 1853. Shortly after, and when he had studied the language only six months, he commenced a service in a private house with the assistance of his teacher; eight or ten were present. A room fitted up for a place of worship was opened December 18th, with a congregation of thirty-two. In a month this number doubled, and the place having become too strait, a larger room was with some difficulty obtained; and now the hearers have increased to more than one hundred, which fills the place, the largest that can be obtained. It is the general feeling that a place of meeting is needed that will accommodate three hundred. The preliminary measures have been taken for the organization of a community, in which every desirable aid has been received from the Turkish authorities. Indeed, such has been the course pursued by the Pacha, and others under him, that Mr. Clark says, 'Many a time have I been affected to tears, thinking of the good hand of God that has so wonderfully provided for our personal comfort and protection, as well as for the success of the cause of our dear Redeemer.' More than three-fourths of the Armenians of the circuit, it is believed, are enlightened in respect to the errors of their Church; and yet they cling to them. There is a strange mixture of intelligence, independence, and maturity of opinion, with an inconsistent prejudice.' Progress, however, is being rapidly made. A year ago Protestant books could not be circulated. Now a Bible or Testament from the Protestant press could be read. But now very many copies of the Bible have been sold, even to leading Armenians of the old Church; and the demand continues. Tracts are scattered throughout the whole city, and not a day passes without calls for them and other books. Prominent men in the Armenian Church are making efforts in various ways to be half of the truth. Some of great influence are

advising their friends to join the Protestants, saying, 'We will wait a little. Now we have access to all. We will persevere as far as possible, and then bring up the rear.' Persons of this class often visit the Missionary, but never come to the public services. They appear deeply interested in the work.

The truth has made much progress at Mash-kehr, a village six hours from Arakbir. Fifteen families, the wealthiest in the place, consisting of thirty individuals, have separated themselves from the old Church, as Protestants. The Priest preaches the Gospel every Sunday. The teacher is secretly a Protestant. The whole village is enlightened.

In Ischembergh, a large town east of the Euphrates, ten hours from Arakbir, the truth has made some progress. The champion of the truth in this wild region is a Koord, a Chief of the Koords in all that section. He respects the Koran, and preaches the Gospel to Koords, Turks and Armenians. He owns many villages, has seven thousand men under his authority, and is very desirous that a Missionary should visit that region.

During the last four months we have seen the arm of the Lord made bare, and his grace richly displayed on this Circuit. In entering upon the duties of a Christian Minister on this Circuit, I found myself to the quick and encourage me. I had myself on the first Sabbath in the same pulpit in which I preached my trial sermon, and which I pledged my earliest and purest vows to be a faithful Minister of Christ. I heard the Church praying for God's choicest blessings to follow Brother Beald to his new sphere of labour, and the name of Father Coscomb was, and is, and shall be while this generation endures, like precious ointment poured forth. And above all, this, we shared largely ourselves in the blessing given to an affectionate and praying Church. Cheer and encouraged by these things in our holy toil, we were induced to hold special religious services at Amherst, Porter Town, Amherst Head and Tishin. At each of these places the Lord hath visited his people—so that about one hundred and ten new names have been added to our class papers.

What time may come, and I may be allowed to state that one means to its attainment would be the labours of Methodism in the midst of, and in connexion with, the Waldensian Churches. Labourers unsectarian in their spirit, disinterested in their tendency and object, as those of John Wesley and his helpers in the Episcopal Church of England, and those of Charles Cook and his brethren among the Reformed Churches of France, would be likely to meet the case. To revive the Church, and to spread spiritual Christianity throughout the nation, would be an object worthy to be wished for.

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Glorious Work in Turkey.

[Not among the Turks, who are killed if they profess faith in Christ, but among the Armenians in Turkey. We are indebted to the Rev. Cutburt Young, Secretary of the Western Asia Missions' Aid Society, 7, Adam-street, Strand, for the following heart-cheering intelligence. Such intelligence we are now constantly receiving.—Eds.]

Kerrab is an Armenian village of two thousand inhabitants, far from Mount Casius, twelve miles from Amherst. The work there only commenced four years ago, and has been carried on entirely through native instrumentality.

In Kerrab and the neighbouring villages this work has gone forward with unrivalled power. One of the four Priests with fifteen men came over together to the cause of truth; and, not long after, six more followed. They visit the villages, and talk, and search the Scriptures, and it spreads like a prairie-fire. There has been five conversions since the first. After the conversion of the Priest, a night-school was made of the house of the keeper, to find the "peneged"; and after this they cut down the trees of the Protestants, and destroyed their vineyards; but still the work goes on. The community now consists of not less than five hundred. There have been twenty-two additions to the church, making its present number thirty-four. They have a school of thirty scholars, supported by themselves.

From Antioch, an English lady writes,—I have now a very large class of young women and girls, who come here to sew, and to whom I am teaching the Arabic alphabet, and a few words of English. Some Turkish girls, who can speak a little, have begun the twentieth chapter of St. Matthew. I should tell you, there are Turkish, Jewish, and Christian girls, at the same time; and they get on very well. We are making clothes for some who are very poor; but in this way, we shall be able to do a little better.

At Arakbir, situated on the head-waters of the Euphrates, a remarkable opening has occurred. "Mr. Clark arrived in Arakbir, with his family, on the 1st of October, 1853. Shortly after, and when he had studied the language only six months, he commenced a service in a private house with the assistance of his teacher; eight or ten were present. A room fitted up for a place of worship was opened December 18th, with a congregation of thirty-two. In a month this number doubled, and the place having become too strait, a larger room was with some difficulty obtained; and now the hearers have increased to more than one hundred, which fills the place, the largest that can be obtained. It is the general feeling that a place of meeting is needed that will accommodate three hundred. The preliminary measures have been taken for the organization of a community, in which every desirable aid has been received from the Turkish authorities. Indeed, such has been the course pursued by the Pacha, and others under him, that Mr. Clark says, 'Many a time have I been affected to tears, thinking of the good hand of God that has so wonderfully provided for our personal comfort and protection, as well as for the success of the cause of our dear Redeemer.' More than three-fourths of the Armenians of the circuit, it is believed, are enlightened in respect to the errors of their Church; and yet they cling to them. There is a strange mixture of intelligence, independence, and maturity of opinion, with an inconsistent prejudice.' Progress, however, is being rapidly made. A year ago Protestant books could not be circulated. Now a Bible or Testament from the Protestant press could be read. But now very many copies of the Bible have been sold, even to leading Armenians of the old Church; and the demand continues. Tracts are scattered throughout the whole city, and not a day passes without calls for them and other books. Prominent men in the Armenian Church are making efforts in various ways to be half of the truth. Some of great influence are

advising their friends to join the Protestants, saying, 'We will wait a little. Now we have access to all. We will persevere as far as possible, and then bring up the rear.' Persons of this class often visit the Missionary, but never come to the public services. They appear deeply interested in the work.

The truth has made much progress at Mash-kehr, a village six hours from Arakbir. Fifteen families, the wealthiest in the place, consisting of thirty individuals, have separated themselves from the old Church, as Protestants. The Priest preaches the Gospel every Sunday. The teacher is secretly a Protestant. The whole village is enlightened.

In Ischembergh, a large town east of the Euphrates, ten hours from Arakbir, the truth has made some progress. The champion of the truth in this wild region is a Koord, a Chief of the Koords in all that section. He respects the Koran, and preaches the Gospel to Koords, Turks and Armenians. He owns many villages, has seven thousand men under his authority, and is very desirous that a Missionary should visit that region.

Letter from Amherst.

REVIVAL INTELLIGENCE. MR. EDITOR.—As the shout of victory from one part of the battle field cheers the faithful warrior in another part of it, so does the cheering intelligence of revivals in one Circuit kindle the zeal, influence the love, and awaken the courage of the Christian Minister in another Circuit.

During the last four months we have seen the arm of the Lord made bare, and his grace richly displayed on this Circuit. In entering upon the duties of a Christian Minister on this Circuit, I found myself to the quick and encourage me. I had myself on the first Sabbath in the same pulpit in which I preached my trial sermon, and which I pledged my earliest and purest vows to be a faithful Minister of Christ. I heard the Church praying for God's choicest blessings to follow Brother Beald to his new sphere of labour, and the name of Father Coscomb was, and is, and shall be while this generation endures, like precious ointment poured forth. And above all, this, we shared largely ourselves in the blessing given to an affectionate and praying Church. Cheer and encouraged by these things in our holy toil, we were induced to hold special religious services at Amherst, Porter Town, Amherst Head and Tishin. At each of these places the Lord hath visited his people—so that about one hundred and ten new names have been added to our class papers.

What time may come, and I may be allowed to state that one means to its attainment would be the labours of Methodism in the midst of, and in connexion with, the Waldensian Churches. Labourers unsectarian in their spirit, disinterested in their tendency and object, as those of John Wesley and his helpers in the Episcopal Church of England, and those of Charles Cook and his brethren among the Reformed Churches of France, would be likely to meet the case. To revive the Church, and to spread spiritual Christianity throughout the nation, would be an object worthy to be wished for.

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

advising their friends to join the Protestants, saying, 'We will wait a little. Now we have access to all. We will persevere as far as possible, and then bring up the rear.' Persons of this class often visit the Missionary, but never come to the public services. They appear deeply interested in the work.

The truth has made much progress at Mash-kehr, a village six hours from Arakbir. Fifteen families, the wealthiest in the place, consisting of thirty individuals, have separated themselves from the old Church, as Protestants. The Priest preaches the Gospel every Sunday. The teacher is secretly a Protestant. The whole village is enlightened.

In Ischembergh, a large town east of the Euphrates, ten hours from Arakbir, the truth has made some progress. The champion of the truth in this wild region is a Koord, a Chief of the Koords in all that section. He respects the Koran, and preaches the Gospel to Koords, Turks and Armenians. He owns many villages, has seven thousand men under his authority, and is very desirous that a Missionary should visit that region.

The Essential Deity of Christ.

On the Socinian hypothesis, Christ must himself be considered as inconceivably the greatest gainer by his death; since it has issued in his Christian to the throne of universal dominion. And who would not be glad to see the peculiar merit, or the distinguished excellence of a creature, whose distinguishedness in the scale of being, in summing to death for the benefit of three days, when he knew that he would thereby not only achieve the felicity of unnumbered immortal spirits, but at the same time advance himself to a position of dignity and blessedness, unattainable by him in any other way, and unapproachably superior to that of any other creature in the universe? But the absurdity of this supposition, together with the hypothesis from which it is inseparable, are effectually excluded by the word of truth, the gospel of our salvation. No community of crime, can possibly condone the reception of the punishment of a sinner from God, with the desert of a proper Divinity of the Lord Jesus. This momentous truth is, in fact, the central luminary of the Christian system; and the effort to extinguish its splendour is not less vain than would be the attempt to pluck the sun from the heavens. What appellations, characteristic of the Supreme Being, are too august to be applied to Jesus Christ?—are not actually applied to him in the volume of inspiration? Nor does he wear them as empty titles; he displays the glory they import, ever, and proclaims they involve, and receives the honours they challenge. He who built all things, God? "Does Christ lay the foundations of the earth, and the heavens are the work of his hands? For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities, or powers: all things were created by him and for him." Is it the inalienable prerogative of the Omnipotent to search the hearts of the children of men? "All the churches of Jesus solemnly proclaim, shall know that I can be known as the Son and Father." "I am no power less than that which created the world, and who sustain it." He is represented as "upholding all things by the word of his power." Is it among the most important objects contemplated by divine revelation, to purify the earth from idolatry? "When he brought his first-born into the world, he said, And let all the angels of God worship him." Has the word irrevocably passed the lips of Jehovah, that unto "him every knee shall bow, and every tongue shall swear?" "We shall all stand before the judgment-seat of Christ." For it is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Our proofs are far from being exhausted; but we have surely given sufficient evidence, that to deny, in the face of evidence so luminous, our Lord's essential Deity, is, in effect, to charge the Scriptures of truth with confounding all distinction between the creature and the Creator, who is ever, all God blessed for ever. Away with the irreverent speculations of a vain philosophy! He who loved us, and gave himself for us, is the great God, and our Saviour. And were he not infinite in dignity,—did not "all the fulness of the Godhead dwell in him bodily," it could neither be his truth, or his blood, that it "cleanseth from all unrighteousness of the flesh," he was prompted to shed it, that it "saith knowledge."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

Methodist labours have already been blessed in Piedmont. Visits from the Alps are still continued, and well received, and gratefully acknowledged. All that is wanting is that they should be regular and combined; that the French Church of Geneva should be in a position to answer to the call in that quarter."

wishfulness of delay. It is still his work to proclaim the wrath of God—the offices, evidences and doctrines of the Redeemer—to preach the word—to be instant in season, out of season, to reprove, to rebuke, to exhort, and all long suffering and doctrine—to water his sermons with his tears—to bear sinners on his heart continually before the Lord. But it is not his work to say to him, "Thy sins are forgiven thee—until Jesus Christ shall make thee whole by his Spirit, to such a sinner's mind. He cannot believe for the personal salvation of another; he cannot tell the moment, when—afflicted by the prospect of the wrath of God, wearied of sin, and panting for a purer atmosphere—the sinner is willing to receive Jesus as his Saviour. Such a moment there is; and although the preacher may know it, yet the Redeemer knoweth it, and when it arrives he presents himself to the despairing soul—and, overpowered by a sense of his infinite sufficiency, it is but too happy to cling to him as to an Almighty Saviour.

It is then saved from sin—because it receives his image so fully as to exclude everything else—it becomes intensely absorbed in one idea; and that the contemplation of the face of Jesus, until incapable of thought but silent prayer and adoration. But before the sinner will thus receive Christ, his mind must undergo a degree of preparation: it must be made to perceive its condition as one of utter hopelessness. And to sit at the feet of the Redeemer, and to be taught by his preaching, is a great effort. To this end he should concentrate all his faith—all his prayer—all his labour.

It is impossible to conceive that the soul will admit the Saviour presented in the Bible until necessitated to do so, by a sense of its desperate condition without him. Or if we may convey the same idea, by way of illustration, let us suppose, one under condemnation for treason, but perfectly unconscious of the fact, and pursuing his calling, in all the peace of mind unsuspecting of danger; that a friend, hearing of the existence of the sentence, obtains its record, and with the glad intelligence hurries to the pardoned, but still unconscious friend. Let us suppose, that on finding him, he begins an incoherent statement, wherein he lauds the King for his clemency, and demands his friend's gratitude, in energetic language. Now, how regret and unmeaning would this sound to his ear: he would neither see the cause of his friend's expressions of joy, nor feel interested in his praise of the King. In vain might it be reiterated—"The King is kind—the King is condescending"—unconscious of guilt, he would feel no sense of the nature of the pardon, or gratitude for him to be told, however—"You were condemned to die—the sentence had been passed—Ah! how his eye lights up now—how earnestly does he exclaim, 'And have you procured my pardon? how inestimable have I been to have understood this before.'—with what transport of affection does his now grasp his benefactor's hand, in full view of his escape from impending peril.

Thus whatever moral loveliness the preacher may behold in Christ—whatever condescension he may perceive in God—his glowing words will fall in vain upon the sinner's ear, while the latter is insensible to the nature of the pardon obtained for him individually. He must be made to feel his condition, so as to leave him no alternative but to find a Saviour or perish.

It is answered—"but this is the spirit's work." I reply—the spirit is truth; and wherever the sinner is dealt with faithfully, "preach Jesus the Son of God, who died for him," the spirit is necessarily present to apply it to the heart.

Is it urged, that the terrors of the Lord are proclaimed from many a pulpit, and still there is no revelation of Christ made to the minds of sinners? I answer it is extremely questionable, if these "terrors" are preached with the design of bringing sinners then there to accept of a present Saviour? If their proclamation amount very often to more than vague, general denunciations against undefined and general sins—mere detraction of invective, against either doctrinal error—or the sins of a former period?

Is it further urged—that as it is Christ's work to present himself to the sinner's soul, it is needless for the preacher to expatiate on this manifestation will take place while he is preaching—any more than at another time—and that, hence, he will preach in unbelief, and not in view of present conversions.

Not so; it is evident, that if the soul is converted, there is a particular moment when this manifestation is made. Now, I ask, when can there occur a more favorable opportunity for the Redeemer to reveal himself, than when a Preacher, breathing still the atmosphere of a closet perfumed with prayer—copiously bathed with the Holy Spirit—enters the pulpit—surrounded by a spiritual Church, who lift up their hearts in silent prayer, even as he speaks—and while sinners, under his preaching are brought to feel themselves on the verge of a world of eternal despair? can we not conceive, that at such a moment—while the congregation still listening to the echo of his words, even after he has resumed his seat—his minds completely abstracted from the interests of the passing hour—present themselves a blank tablet to receive the impression of the Christ of God—can we not conceive that at such a moment, the Saviour rushes into many a penitent heart at the portal of which he had long sought for admission in vain? The Preacher had not implored them to accept of a fictitious Christ—he had not uttered meaningless platitudes; he had demonstrated that a Saviour must be found, or his unconverted hearers would be involved in un

Poetry.

Forgive and Forget.

When streams of unkindness as bitter as gall,
Bubble up from the heart to the tongue,

But if the hand of God is on the side,

And the lips are in penitence steeped,

With the wrong so repented the wrath will de-

part,

Though scorn on injustice were heaped,

For the best compensation is paid for all,

When the cheek with contrition is wet,

And every one feels it is probable still,

At once to forget and forgive.

To forget? It is hard for a man with a mind,

However his heart may forgive,

To blot out all perils and dangers behind,

And but for the future to live;

Then how shall it be? for at every turn

Recollection the spirit will fret,

And the ashes of injury smoulder and burn,

Though we strive to forgive and forget.

O, harken! my tongue shall the riddle unveil,

And mind shall be partner with heart,

While thee to thyself I bow conscience reveal,

And show thee how evil thou art;

Remember thy follies, thy sins and thy crimes—

How vast is the sin that is hid from all,

Yet Mercy hath seven by seven times

Been swift to forgive and forget.

Brood not on insults or injuries old,

For thou art injured too!

Count not the sun till the total is told,

For thou art unkind and untrue;

And if thy harm be forgotten, forgive,

Now mercy will justice be met;

O, who would't gladly take lessons of Heaven—

Not learn to forgive and forget?

Yes, yes, let man when his enemy weeps,

Be quick to receive him as friend;

For thus on his head in kindness heaps

Hot coals—to refine and amend;

And hearts that are Christian more eagerly

Over lips that, once bitter, to penitence turn,

And whisper, "forgive and forget."

Miscellaneous.

Fate of the Mamelukes.

A correspondent of the Detroit Advertiser,

who is spending the winter in Egypt,

gives an interesting series, have exercised a

controlling influence in the affairs of that

country. We copy one of his letters on the

subject:—

As you ascend to the citadel of Cairo, sit-

ting in the rear of the city, upon a spur of

the mountains of Mokattam, you are struck

by the appearance of a cluster of edifices

rising from the midst of the desert, about

two miles distant from the spot where you

stand—it is "the city of tombs," the tombs

of the Mamelukes, and the citadel you are

approaching is the fatal spot where the last

of them were slaughtered by Mohammed Ali.

But who were the Mamelukes, and what

did they do to deserve such a fate? Let us

seek answers to these questions, and then we

shall be prepared to contemplate their tragical

end.

In the lapse of about twenty centuries,

ending with the eighth of the Christian era,

Egypt had been overrun and conquered by

the Babylonians, the Persians, the Greeks,

the Romans, and the Saracens, successive

dynasties, and in their turn, the latter were

compelled to change places with their own

slaves, the Mamelukes, who, in the beginning

of the thirteenth century, became masters of

the country.

The most reliable accounts of their origin

is that they were introduced into Egypt

by Saladin the Great, from Circassia, because, as a

foreigner and usurper, he was afraid to trust

the natives of the country about his person

and, for the same reason, they themselves

in their exaltation, transported all their

power and their throne, to the city of Cairo,

at the end of a hundred and twenty years, took

Notes and News.

A LEACH BROWING IN THE HUMAN

THIGH.—Dr. ROE, of CANA, mentioned a

curious case of this nature, in the Dublin

Journal. He said he was called upon some

time back to visit the daughter of a Farmer

residing at Drum, in the county of Cavan.

The girl had been attacked several days

previously with inflammation of the thigh, and

at the time of his arrival was laboring under

an acute febrile fever. The thigh was red, and

swollen, and the patient was extremely

restless. On emptying the matter from a bowl

on a clean flag outside the door, the girl's

mother was surprised to find among it a

leech, coiled up quite alive, and moving ac-

cording to its nature. She immediately brought

the leech to him, and he continued to look at

it for some time, and then he turned his at-

tention to the history of the case, he found

that some days before she first complained of

the limb, she had been gathering water cress

in a ditch, and had felt hurt in or about the

ankle of the inflamed limb, but did not pay

much attention to it at the time. On

examining the ankle, he found a triangular

excrescence, such as that which might be

produced by a leech bite. This fact would

seem to prove that such animals can enter

the soft parts of the human body. A mem-

ber asked whether Dr. Roe meant to recom-

mend the use of leeches generally, as a re-

medial agent. Dr. Roe stated that he did not

know any other way in which it could en-

ter. The animal in question is what is called

a horse leech, and which is generally found

in ditches and standing pools.—Medical

Gazette.

THE ADVANTAGES OF FLANNEL.—Dr.

Sturges, in his "Health for the Million,"

says:—"Flannel should always be worn next

the skin in the day time, both in winter and

Exciting Scene.

The Cincinnati Gazette gives a detailed

account of a ferry-boat on the Falls of the

Ohio with two hundred passengers on board.

The boat had started to cross the river with

the number of passengers designated, the

most of whom were women and children.

As the boat was getting under way, a

short distance into the river it was caught in

floating mass of ice, and, despite all exer-

tions, lodged on the Falls. The Gazette

says:—"The boat grounded broadside to

the current, with the ice breaking over her

bow and plugging up the stern. The boat

was now in a most perilous position, and

the passengers were crowded together on

the deck. The ferry-boat was fully half a

mile from the shore, and three or four

hundred yards from the Indiana shore,

with a rapid current and a river full of

broken ice. It was soon rumored through

the city that the boat was wrecked, and

that the lives of two hundred persons,

including many women and children, most

of them citizens of Louisville and Cin-

cinnati, were in imminent peril, and the

wharf was soon lined with hundreds of

persons, all anxious to render assistance,

but none knowing how to do so. As the

boat was now in a most perilous position,

and the passengers were crowded together

on the deck, it was soon rumored through

the city that the boat was wrecked, and

that the lives of two hundred persons,

including many women and children, most

of them citizens of Louisville and Cin-

cinnati, were in imminent peril, and the

wharf was soon lined with hundreds of

persons, all anxious to render assistance,

but none knowing how to do so. As the

boat was now in a most perilous position,

and the passengers were crowded together

Bonus Declared.

LIFE ASSURANCE SOCIETY

Table with columns: Age at Entrance, Sum Assured, and Bonus. Rows show data for ages 20, 25, 30, 35, 40, 45, 50, 55, 60.

The Bonus now payable on the 1st of July, 1864,

will be made known to each Policy-holder

at the office of the Society, on the 1st of July,

1864. The Society offers to its members

the following advantages:—First, to pay

the sum assured on the death of the

insured, or to pay the sum assured

in installments, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

in a lump sum, at the option of the

insured, or to pay the sum assured

THE INFALLIBLE REMEDY!

HOLLOWAY'S OINTMENT.

Copy of a Letter from Geo. Sinclair, Esq.,

of Toronto, Canada, dated the 15th July, 1864.

I feel a pleasure and pride in bearing

testimony to the efficacy of your

invaluable Ointment and Pills. For eight

years I have suffered from a severe

case of Rheumatism, which rendered

my limbs almost insensible to the

least motion. I was unable to walk

or stand, and my sufferings were

so severe that I was obliged to

resort to the use of your Ointment

and Pills. I used them for several

weeks, and I feel compelled to

state that I am now perfectly

restored to my former state of

health, and I feel it my duty to

testify to the efficacy of your

invaluable Ointment and Pills.

I am, Sir, your respectfully

obedient servant, GEO. SINCLAIR.

(Signed) 15th July, 1864.

THE INFALLIBLE REMEDY!

HOLLOWAY'S OINTMENT.

Copy of a Letter from Mrs. Edward

Tunkinson, of Cape Breton, Nova Scotia,

dated the 14th May, 1864.

I feel a pleasure and pride in bearing

testimony to the efficacy of your

invaluable Ointment and Pills. For

eight years I have suffered from a

severe case of Rheumatism, which

rendered my limbs almost insensible

to the least motion. I was unable

to walk or stand, and my sufferings

were so severe that I was obliged

to resort to the use of your

Ointment and Pills. I used them

for several weeks, and I feel

compelled to state that I am now

WESLEYAN BOOK-ROOM!

NEW BOOKS.

A Valuable Assortment.

All the works contained in the following Catalogue

are for sale at the Wesleyan Book-Room,

No. 21, Duke Street, London, E.C.

Secret Annals, by George Smith, Esq., M.P.,

1864. 2 vols. 12s. 6d.

The Bible in English, by George Smith, Esq.,

1864. 1 vol. 12s. 6d.

The Bible in French, by George Smith, Esq.,

1864. 1 vol. 12s. 6d.

The Bible in German, by George Smith, Esq.,

1864. 1 vol. 12s. 6d.

The Bible in Italian, by George Smith, Esq.,

1864. 1 vol. 12s. 6d.

The Bible in Spanish, by George Smith, Esq.,

1864. 1 vol. 12s. 6d.

The Bible in Portuguese, by George Smith, Esq.,

1864. 1 vol. 12s. 6d.

The Bible in Dutch, by George Smith, Esq.,

1864. 1 vol. 12s. 6d.

The Bible in Swedish, by George Smith, Esq.,

1864. 1 vol. 12s. 6d.

The Bible in Danish, by George Smith, Esq.,

1864. 1 vol. 12s. 6d.

The Bible in Norwegian, by George Smith, Esq.,

1864. 1 vol. 12s. 6d.

The Bible in Finnish, by George Smith, Esq.,

1864. 1 vol. 12s. 6d.

The Bible in Polish, by George Smith, Esq.,