

The Dominion Weekly

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The Border Land.

These lines were sent by a lady to a friend who writes frequently to know where she had been taken months, that she had written to her. She had been to the gates of heaven, in a long and severe illness.

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

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

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

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

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

But little I heard in the border land,
Of all that's best below;
The one loud voice of human life,
To the deafen'd ear was low.
I was dead to the clang of its trumpet call,
And all its glories and its terrors,
Its riches were dust, and the loss of all
Would then scarce have cost a tear.

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

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

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

Religious Miscellany.

From the North Carolina Presbyterian.

Crucifixion of Christ.

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

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

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

The omitting by some of the witnesses and supplying by others, in such a manner as to make the whole intelligible, ought to impress us more forcibly with the honesty and truthfulness of them all.

But the verses above present another point worthy of our consideration. We learn from Matthew and Mark that Judas left out John and the disciples, calling the Passover, and went straight to the chief priests and elders. It was then night; how did he know where to find his victim when he refused? Matthew and Mark gave us no hint whatever upon the subject. Luke tells us that Christ "went as he was wont to the Mount of Olives." That is better but still not quite satisfactory. It designates no particular place, where Judas might expect his much injured Master. John, however, is very explicit: "And Judas also which had betrayed Him, knew the place, for Jesus often resorted thither with his disciples."

And thus we find one witness supplementing a deficiency in the testimony of the rest, and giving a satisfactory answer to a very natural question, which might have arisen after hearing their evidence. And yet John has given us in such an off-hand manner, that it is impossible to suspect him of being conscious of the vacuum, which he was filling up.

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

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

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

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

The Bible a Study for Life.

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

Our Hymns.

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

Undoubting Faith.

The Christian must trust in a withdrawing God. The boldness of faith ventures into God's presence, as Esther into Ahasuerus's when so many had seen only His face to golden sceptre of promise bestowed by the soul. Yes, faith trusts, not only in a withdrawing, but in a killing God. Now, for a soul to make its approaches unto God, by a recumbency of faith, even while God seems to fire upon it, and about it, as a furnace, like unquenched arrows into it, is hard work, and will try the Christian to purpose. Yet such a masculine spirit we find in that poor woman at Canaan, who—as it were—look up the bullets which Christ shot at her, and, with a humble boldness of faith, sent them back again to him in her prayers.—Gurnall.

Religious Intelligence.

From the Toronto Christian Guardian.

British Columbian Mission—Valdatory Services.

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

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

The Rev. G. Douglass read the 33th chapter of the prophecies of Isaiah, and the Rev. Richard Jones, Chairman of the Toronto District, led the congregation in prayer, and after another hymn of praise the speaking commenced. We regret that our limits will not allow us to give any more than a brief outline of the admirable addresses which followed.

The President of the Conference said he regarded this as an occasion of more than ordinary interest, inasmuch as the Rev. Dr. Evans, in his address on the missionary platform in Adelaide street church express the idea, that our evangelical operations might yet be so extended as to penetrate beyond the Rocky Mountains and reach the Pacific Ocean. At that time this appeared highly improbable, but now it has become a most desirable missionary field. It would be easy to say much in its behalf—it would be difficult to form too high an estimate of its importance whether we viewed it in its relations to the civilization and christianization of the aboriginal tribes of the continent, or in the light of the conversion of the boards of gold-hunters, who are pouring into it at present. He did not know that this was the place for giving pledges; he would rather give these in secret to him who searcheth the heart; this, however, he would say, it would be their aim to encourage the truth, to maintain the principles of Wesleyanism, particularly its catholic spirit, embodied in the motto, "The friend of all, the enemy of none."

The Rev. E. White next addressed the meeting. He gave a few facts connected with his early life, his conversion, call to the ministry, and the circumstances which led him to offer himself for the missionary work. He was born in Pennsylvania, brought to Canada by his parents when two years old; converted at the age of fourteen; appointed leader of a class at seventeen; sent to the Wesleyan Academy, where he spent the last ten years as a minister in connection with the Canadian Wesleyan Conference. Till recently he had thought of nothing else but to spend his life in Canada. He referred to recent circumstances which called him to direct his attention to British Columbia, and his convictions of duty in regard to that field. He had not entered upon the business without deliberation. After the letter, committing him to the work, was written, he allowed it to remain a whole week upon his table before he sent it. Several brethren had offered themselves for the same work, and he scarcely knew why he had been selected, except it was that he had grown up in the back woods, was accustomed to hardships, and had a powerful physical constitution. He was looking at the dark side as well as the light, and his confidence in God was strong. Whether they succeeded or failed—lived or died—the work, he was persuaded, would go on. He and those with whom he had the honour and happiness of being associated should be encouraged in the work. He would raise up others, and the field upon which they had set their hearts would be cultivated.

The Rev. Mr. Robson said, he had spent the two last weeks bidding his numerous friends and relatives farewell. He had said farewell to his brothers and sisters, to his teachers and fellow students in Victoria College—and he was here to-night to bid this congregation, and with them his dear, his native land—farewell. Eight years ago he was converted—four years ago he was called to preach the gospel; he left his native land, his friends, his home, his friends, and the field upon which they had set their hearts would be cultivated.

The Rev. Arthur Browning said, about ten days ago he received a letter, inviting him to go as a missionary to British Columbia; he believed it to be the call of God, and though he had not the slightest intimation or expectation of such a call up to that day, the response of his heart was, "Here I am, send me." He was the child of Methuselah; his father and grandfather were Methodists, and one of the earliest things that he remembered was his grand father taking him on his knee, and saying, "Arthur would you not like to be a missionary?" He came to Canada as a missionary, and now to go to Vancouver's Island was to him only a change of circumstance—he would be a missionary still. As a child of Methuselah, he had the aggressive spirit of that system which he hoped he would never maintain. He expected to succeed—like the thought of nothing else. A lady had said to him, if you don't succeed, I suppose you will come back. It struck him as a new and strange feature in Wesleyan Missionary operations not to succeed. He always succeeded. He might perhaps be thought of as a man of straw, but he was not; he was a man of iron. He was a man of iron, and he would not be broken.

The Rev. Dr. Evans looked upon it as one of the most agreeable evenings in his life. He had seen many happy evenings and witnessed many important events connected with the work of the parent Church in England, and had seen many happy evenings and witnessed many important events connected with the work of the parent Church in England, and had seen many happy evenings and witnessed many important events connected with the work of the parent Church in England.

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to say to all with whom he had been associated in pastoral relation, farewell.
"Mountains rise and oceans roll,
To sever us in vain."
He went cheerfully and hopefully to work: it was a work that ought to be entered upon; he engaged in it at the bidding of his brethren in whom he had confidence; and above all, he had a strong conviction of the divine origination of missions. He was impressed with the importance of the countries which he was about to visit. The countries south of it were under the civil control of a nation second only to Britain in regard to all that constituted true national greatness. These and the colony of British Columbia would in their turn extend the influence of Christianity to the conversion of the aboriginal tribes of the continent, or in the light of the conversion of the boards of gold-hunters, who are pouring into it at present. He did not know that this was the place for giving pledges; he would rather give these in secret to him who searcheth the heart; this, however, he would say, it would be their aim to encourage the truth, to maintain the principles of Wesleyanism, particularly its catholic spirit, embodied in the motto, "The friend of all, the enemy of none."

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

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

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

The Christians in Turkey.

EXAGGERATED ACCOUNTS OF MUSULMAN HOSTILITY TO CHRISTIANITY.—THE NEW STONE OF A PROTESTANT CHURCH LAIN IN TURKEY.
We hear the most exaggerated accounts from Europe and America, respecting an account of a Mussulman mind in Turkey against Christians. A late number of the New York Observer contains extracts of the most alarming statements in regard to Constantinople itself, and the dangers of a Mussulman insurrection here. We who live upon the ground, happily are ignorant of any such state of things. We may be in the greatest danger, although we know it not; and this danger those at a distance may discover when those who are near are ignorant of it. However, I think it will be hard to make any one of us believe it, and I expect to sleep just as quietly as before reading the letter of the Observer's correspondent as before.

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

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

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

The women below said to one another in a suppressed tone, "see how our poor Imam weeps!"

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

Extraordinary Services.

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

We seem, in fine, to be returning to the life and power of the great revival of the eighteenth century. And two facts are worthy of remark respecting this revival. First, like the "great" religious movement of the eighteenth century, it is characterized by much catholicity. There is now no theological controversy raging among us. Leading men of nearly all denominations meet and co-operate in the blessed work. It has already accomplished more for Christian unity ("the unity of the spirit") than all the Christian Alliances yet attempted.

Second, it has made its appearance at a time of unusual effort against Christianity by infidel and semi-infidel writers. During the last fifteen or twenty years several writers in both England and America have been unusually able, able and confident. Evangelical men have feared the result with little lack of faith in God. Our literature has been greatly infected with plausible and sacred infidelity, but they have already waited on the Lord have renewed their strength, and are now confounding the enemy on every side; not by polemics, or disputations of any kind, but by "doing the will of God, the surest way of demonstrating Christianity to ourselves and to the world."

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

An English Correspondent writes to the *Central Christian Advocate*—An ample object of the founders had been to do the greatest possible violence to the most sacred feelings of the Turks, it really seemed to me that they could not have chosen a more appropriate site for this church. It is completely and closely surrounded by Turkish dwellings; on one side stands a mosque, whose minaret brushes against the temporary wooden fence that has been erected around the church lot. The other day, when prayers were offered, hymns sung and addresses delivered, in the midst of a large company of Englishmen, on that very spot, groups of Turkish women were gathering round, watching with the most intense interest and anxiety every part of the ceremony.

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

The women below said to one another in a suppressed tone, "see how our poor Imam weeps!"

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

between Red River and Lake Superior, by facilitating the transit over the portages. If the Company...
We regret to hear that a destructive fire occurred at Fredericton this morning. The fire broke out in Beck's brick building at half past one o'clock this morning.

Abolish our free school and colleges—take away the liberal and free system of education, which now affords the masses, and let Rome rule in this matter, as she has done in Spain and Mexico...
We beg to call the attention of our friends in the County of Annapolis to the Anniversary respecting the Dedication of the Bear River Church.

THE CHURCH RECORD is the title of a new paper devoted to the interests of the Episcopal Church in Nova Scotia...
A public breakfast will be held in the basement of the Church, on the morning of Monday the 14th, at 9 o'clock.

GENERAL SERMON ON THE DEATH OF THE LATE C. F. ALLISON, Esq.—We have been requested to state that a Sermon on the above occasion by the Rev. J. R. Narraway...
THE GUIDE TO HOLINESS.—The Book Steward has accepted the general Agency for this valuable periodical and subscriptions are earnestly requested.

NEW ADVERTISEMENTS. COLONIAL LIFE ASSURANCE COMPANY. BONUS YEAR. SPECIAL A FENIUS directed to the advantage of the Company on or before 31st May, 1859...
NOVA SCOTIA. HEAD OFFICE—HALIFAX. BOARD OF DIRECTORS. THE HON. M. R. ALMON, BARONET.

Boots, Boots. English & American Shoe Store. GOREHAM & RICKARDS. We have received per America. Ladies Kid Patent Boots, Military Boots, Double Sole Kid Patent Boots, with or without Laces, and with or without Elastic Straps.

MARBLE WORKS. Monuments, Grave Stones, Chimney Pieces, Table and Counter Tops, Wash Basins, Slabs, Bra-kett Shelves, &c. &c. In the most approved style, and reduced prices.

General Intelligence. DOMESTIC. REV. PEOPLES POPULAR GROVE CHURCH.—This building was reopened for public worship on the last Sabbath of the year.

Canada. CANADA EAST.—A correspondent of the Christian Guardian says: In the part of the province, where priestly rule still maintains its ascendancy, crushing in its birth every half uttered wish for liberty, we need, and will need, a more energetic, more powerful, and more weighty of the Protestantism of Upper Canada.

Longevity.—There is now living in Norfolk, Virginia, on Queen Street, a negro woman who is in her one hundred and twentieth year. Her name is Sarah Malory, wife of John Malory, a free man of color, who lived in the same place for many years.

Marriages. At Oak Park, on the 11th Dec., by the Rev. Robert Dimes, Mr. John PEACE of Pictou, to Miss Elizabeth NICKERSON of the same place.

Deaths. At Mill Valley, C. Cumberland, on the 3rd inst., WILLIAM ALLEN, eldest son of J. W. and Nancy Hall, aged about 10 years.

Christmas and New Year's Gifts. THE BEST BOOK FOR A GIFT BOOK. A GIFT BOOK. A GIFT BOOK. A GIFT BOOK. A GIFT BOOK.

General Reduction in Prices. LONDON HOUSE. We beg to intimate that we purpose offering Unusual Inducements to Purchase.

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Poetry. Man the only Miser. The lark sings gaily to the morning clouds. While swifly soaring in the regions high.

Miscellaneous. Schools in Prussia. We have ever been taught in America that Prussian schools are the models for the world.

Flavouring Extracts. BLACK CURRANT. Quince. Orange. Lemon. Raspberry. Strawberry. Vanilla. SICES. Allspice. Cloves. Nutmeg. Pepper. GINGER. Cloves. Nutmeg. Pepper.

Music. To be had at the LONDON BOOK STORE. ENGRAVED and printed in the best style—sold at less than a quarter.

Woodill's Improved Glycerine Lotion. An Invaluable Remedy for Chapped Hands. THE efficacy of this preparation, for the cure of chaps and itching humors, is well known.

each must disturb all the others when it is necessary for him to change his place. These two peculiarities are also in all the universities I have visited, except here in Heidelberg.

A CONGREGATION LOCKED IN.—An amusing occurrence took place on Sunday week in the Wesleyan chapel at Norwich.

SEVANTS AND HELP.—One of these "English muffs, ye know," came over into the States the other day, from Canada.

REAL SCHOOL. A friend gives me the etymology of real from Latin res. It is, as I have said, a practical institution.

More to be Admired than the RICHEST DIADEM, Ever Worn by Kings or Emperors. What! Why a Beautiful Head of Hair.

HAVELOCK. Every one ought to be acquainted with the life of Havelock. His life is a model of heroism.

Dr. MacCallister & Paine, DENTISTS. A new and complete Dental Establishment at No. 100 Water Street, Boston.

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"STAR" Life Assurance Society, CHIEF OFFICE, 48 Moorgate Street, London. THE Annual Report of the Society, from all sources, has been published.

Brown, Brothers & Co. DRUGGISTS, 3 ORDNANCE SQUARE. HAVING now on hand, one of the most complete assortments of

Dr. J. Jayne's Family Medicines. JAYNE'S EXPECTORANT, FOR COUGHS, CONSUMPTION, ASTHMA, BRONCHITIS, &c.

PERUVIAN SYRUP, Or, Protected Solution of Protocatechuic Acid, an established Medicine for the cure of DYSPEPSIA.

COFFEE for the Million. THE sale of COFFEES, SPICES, &c., is such, that they have become a necessity to every household.

Dr. J. M. Margeson. WILLING to receive thanks for the very liberal patronage bestowed on him since his removal to this city.

THE BOSTON REMEDY. REDDING'S RUSSIA SALVE. A perfectly true medicinal matter as infallible as any other in the world.

B. A. FAHNESTOCK'S VERMIFUGE. A SAFE AND SURE REMEDY FOR WORMS, IN CHILDREN AND ADULTS, INCLUDING TAPE WORMS.

PARAFFIN OIL. FOR LAMP use, superior to Coal Oil, and of any oil or kerosene for the purpose of lighting.

NOVA SCOTIA RAILWAY. ON and after WEDNESDAY, the 12th Instant, TRAINS will run as follows:

Table with columns: STATIONS, TRAINS, and times. Includes Halifax, Truro, and Windsor.

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Langley's Antibilious Aperient Pills. THESE pills are sold in every part of the world, and are highly recommended by the medical profession.

JAMES L. WOODILL. Has received per Scotia from London, and has the pleasure to announce, a select stock of

Tea, Coffee and Grocery MART. A SUPPLY of a superior quality, received at the LONDON BOOK STORE, and is now on hand.

Irish National School BOOKS. A SUPPLY of a superior quality, received at the LONDON BOOK STORE, and is now on hand.

SPONGES, SPONGES. SUPERIOR TURKEY Bathing SPONGES, for sale by ROBERT G. FRASER.

MATTHEW H. RICHEY, Barrister and Attorney at Law, OFFICE—50, BEDFORD ROW.