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FOR THE PROVINCIAL WESLEYAN.
An officer of the British army, on the night preceding the battle of Albuera, collected his men around him and read to them the 100th Psalm. A few hours afterwards he was seen in the field of war and to mourn, but in a few days he was seen in the arms of a mother to be some particular of the last moments of her beloved son. These were the words which he uttered, commencing them to her, "I should have seen a fresh wound of anguish in the face of my dear mother, but for the simple fact that when the young officer's garments were loosed to examine the wound of the Bible was found upon his bosom."

The battle's din has ended,
The storm of war is past—
He cannot hear the wild hurra,
That thunders on the blast.
He cannot join the triumph
Of his brethren of the fray,
Whose columns still sweep onward
O'er Russia's hosts to-day.

In England, by the starlight,
The children meet to pray,
And the ploughman is returning
To his home at close of day,
By the choirmaster's bannered hall,
At evensong they mingle,
And they tell of those who fall.

Shall thy memory there be cherished,
Brave follower of thy God,
With thy heart's own glow-staining
The tangled, grey and old,
Yes, there will be tears in England
For thy name again,
And there will be tears in England
For the Anna's gallant slain.

Oh! the young light of conquest—
The hero's conflict done,
The maiden's totem vanquished,
And the triumph fully won,
There, from men gasping wildly
As the shades of even come,
By the red-battle-shattered drum,
By the battle-slavered drum;

And there shall voices pallid,
In the twilight be the strain;
Oh! shall they slumber ever,
Shall they never live again?
With her cottages and streams—
Her spears and abbots,
With their legends wild as dreams.

Shall they not recount their triumphs,
Shall they never more behold
The brothers of their battles,
Or their childhood's haunts of old?
Shall they slumber thus forever,
With multitudes who died
By the terrible Ark's gurgling tide?

With the mighty ranks of old,
The Crusader's grim and cold,
The empire's bands who followed
The Corsican of old?
Speak! ye dark and dusky
With the light of a star's strike,
Still pressed upon his bosom—
Speak! thy words are endless life.

Yes, thy words are words that quicken,
For they tell of Him who gave
In sacrificial anguish
His body for the cross—
Who took away the curtain
That veiled the great unknown,
Who won the resurrection,
And rolled away the stone.

Who said, "If he be lifted
From the earth, my cross will draw
All men to know his father,
By his eternal laws,
And his words in all their freshness
Have lingered on thy spirit,
Like a welcome from yon heaven
That thy soul both now inherit.

How oftimes in the watch-night,
When the world is in the day,
When midnight sweeps o'er thee,
And thou wert forth to pray;
How oftimes thy weakness
Has words come like the flow
Of everlasting life.

How oftimes in the weary
And solemn midnight hour,
With the prayer-book round thee,
Like a dread mysterious power,
Have the words of his loved one
By their Spirit to his heart,
As he taught thy soul to suffer,
And by their truth to part.

How oftimes thy heart has
With its in-lutes come back
And the memories of manhood
On the pit's left hand track;
But thy mother's face was blended
With the every dream of home,
And thou wert forth to roam
When thou wert forth to roam.

Was it by thy father's mission,
By the stripes at the door,
By the trumpet's slip awaiting
To hear thee from the shore?
That thy mother's hand beside thee,
And her last low tones were heard
By those on earth, no farther—
That she gave thee God's pure word?

Thou hast drunk its inspiration,
Thou hast learned its secret song,
Thou art holding deep communion
With thy glorious Saviour long—
Forever and forevermore,
While the eyelids roll around,
Thou shalt see his unveiled glory,
Thou shalt hear the blessed sound.

Of the everlasting river,
The city of the God,
And see new heights of rapture
Where angels have not trod,
For thy soul again shall quiver
The broken heaven of heaven,
By the Alpha river sleeping,
Thy Restoration day.

Thou shalt wake, thou shalt wake
With the loved ones of the past,
With thy mother's sainted spirit,
When the visions grand and vast—
The glorious vision
By the prophet seen of old—
When the trumpet and the gliter,
The voice and the gold—

Shall be kindle in the glory
Of the Lamb for slavers slain,
By whose resurrection spirit
Thy own shall live and reign.

We thank thee for thy lesson,
Pale sleeper now at rest;
We will do like thee, and dying,
Press the Bible to our breast.
It nerved thee for the conflict,
It calmed the storm within,
It cooled thy heart's high throbbings,
And it told thee that each sin
Was buried in the fountain
Drawn from the Saviour's veins;
With Him thy soul is resting,
With us thy faith remains.
March, 1856.

Revival Preaching.

Said Coleridge once—and, with all his
turgid, dreamy phraseology, he knew the
power of the gospel on the human heart,
and died in the hope of eternal life through
Jesus Christ—said he, "Since 1838, our
reasoners have been started by preachers and
preachers of the stock and epicurean school.
First, the garment of pagan morality was
assumed instead of the righteousness which
is by faith, and then prejudice or peevishness.
The Christian preacher should preach
Christ alone, and all things in Him and by
Him. If he find a dearth in this, he
does not know Christ as the *plera*, as the
fulness. It is not possible that there should
be aught true, or sublime, or beautiful in
thought, will, or deed, which may not and
which ought not to be evolved out of Christ.
No folly, no evil, no error to be exposed or
warred against which is not at contrariety
and enmity to Christ. To the Christian
preacher Christ should be in all things and
all things in Christ. He should adjure
every argument which is not a link in the
chain of which Christ is the staple and
ring."

Had he who thus expresses himself been
more like John Wesley and less like Im-
manuel Swedenborg, he would not venture to
believe that his profundity, his knowledge,
his experience of the human heart, would
have combined to render him eminently
qualified to enforce the name of that Sa-
vior whom he terms the *plera*—the ful-
ness? "It pleased the Father that in Him
should rest all the fullness of the Godhead
bodily dwelt." But he had per-
ceived as to cause him to regard with abhor-
rence the substitution of Platonism, and
mere speculative reasoning for the blessed,
life-giving words of Jesus and Him crucified.
And that abhorrence was just. In
how many cases in which are called
the conversion of souls, may we not impute such
failure to the error at which he takes excep-
tion—the introduction of barren and spiritless
reasoning, and the withdrawal of the
great truths of the evangelists?

The life of the Saviour of God is the per-
sonal history of the man in which the mes-
senger himself must drink in order to refresh
others. Signal failure without and dis-
quietude within will be his lot who turns
to the turbid streams of heathenism, and
substitutes the inconsistencies of the Por-
tico for the truth of Jesus crucified. Equally
unhappy will be the lot of those who grovel
amid the volumes of the early centuries of
Christianity. It is probable that he may,
indeed, be led thereby to grasp an occasional
truth—a truth glowing, it may be, with
freshness, but it will have its attendant train
of error; and seldom will he be successful
in his endeavor to separate it from its
contaminant. He must turn from the per-
sonal history of the Saviour, and be inspired
often by superstition as by piety—and fill
his soul with the *personal* knowledge of Him
who hath said, "If any man thirst let him
come unto me and drink."

How frequently does the messenger of
the truth catch the inspiration of pagan
philosophy and lose the inspiration of the
Bible! What follows? Loss of faith in
his message. It is true he still believes that
God has sent him; it is true he still con-
ceives himself a herald of salvation to man-
kind. But he has altered the terms of that
salvation. He would degrade the intellect,
Platonize the soul, and, at the same time,
he would withdraw the flesh crucifying al-
ternative, "Jesus Christ crucified, or per-
dition." He has altered the terms of the
message. He has lost faith in it. He
trembles to shut men to Christ or to per-
dition. Yet surely it must be so! He can-
not reasonably expect the conversion of a
soul, or the revival of religion, whilst put-
ting the cross in the back ground, and his
philosophy in its stead.

If he preaches the *cross* he touches a
spring which sprouts the all-mighty of moral-
ity in motion. Hence, whilst proclaiming Je-
sus, he necessarily elevates the intellect and
purifies the heart. If he ceases to enforce
the necessity of the entire change of nature
through Jesus Christ, he loses faith in his
message. Ah! whatever else he may be led
to proclaim instead will be heard unheeded
by men. Or if they do heed him, it will
only be to his own perdition or theirs—
Like Manes, or Arius, or Channing, he will
hold up a torch to light them to the eternal
night of the pit.

So far we proceed. The messenger of
the Gospel has lost his faith in God—he
feels himself no further under an obligation,
deeply realized every moment of living to
God—of studying to secure his interests—
He has lost his faith in the *truth* committed
to him—he substitutes therefor human spe-
culation—he descends from Calvary and
aids in the erection of the label of error—
and necessarily his expositions of the mes-
sage he pretends to deliver will win no soul
to the Redeemer, will affect no heart by
their truth.

But one thing else is to be observed in
order to account for the inefficiency of such a
ministry—the loss of *reliance* on the ver-
acity and adaptation of the gospel, may in-
deed consist with the absence of love; but
love alone will supply motives for the con-
stant declaration of that gospel. Whenever
the love of God or man waxes low, then
the herald of the cross will be unsuccessful
in winning souls. Said the sainted Brant-
ley and beheld the excellency
and perfections of God as to cause me
to rejoice in Him for what He is in Himself,
I have no solid foundation for joy. To re-
joice only because I apprehend I have an
interest in Christ, and shall be finally saved,
is a poor mean business indeed."

Where the herald of the cross so contem-
plated the perfections and attributes of the
Lord who thrust him forth, and so studies
the capabilities and destiny of the immortal
being to whom he addresses the gospel mes-
sage, in a degree, to understand both, he
will, as a consequence, be filled with love.
Love, that God has employed a worn as
the ambassador of reconciliation. Love,
that is accounted worthy to preach the
unspeakable riches of Jesus Christ cruci-
fied—love, because of the new proofs daily
afforded whilst engaged, in such a study
that Christianity is of God. Whilst thus
love burns on his heart's altar, he will per-
suade men to repent. If his fire is ex-
tinguished his appeals will be spiritless, and
his ministry without power. At length he
will be content to be blest with the great
mass who have preached without love and
have labored without success. One by one
his early hopes will fade, his energies wax
low, and, sadder than all, his hearers will
fall into hell from the shadow of his path.
And what should be the reply to such an
one enquiring, "What must I do?" Has
not his Master already replied in such a
case, "Do thy first works," "return to thy
first love."

A BRAND PLUCKED FROM THE BURNING.
Correspondence of the Christian Advocate and Journal.

Letter from Europe.

MY DEAR DR. BOND.—In common with
many of your readers, I have perused with
much interest the letters from Europe of
the Rev. Abel Stevens, and gladly tender
him my expressions of gratitude for his affec-
tionate testimony to the work which God
has intrusted to us in France and Switzer-
land. He will allow me, I am sure, to
make some remarks on one statement of
his, which is calculated to give an erroneous
impression of our real position in France,
especially as it might, in some minds, de-
tract from the zeal of those who are doing
the Wesleyan Missionary Society and com-
mittee of London, the founders of Metho-
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generous patrons. In one of his letters Mr.
Stevens says: "The English Wesleyans,
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Wesleyan Intelligence.

Methodism in France. Refusal of Advertisements for Religious Services...

South of France, Feb. 31, 1856. Your French Correspondent had promised to continue his communications...

Such facts were, to Christian minds, distressing and ominous inauguration of imperial rule in France...

On the 14th of December last, Mr. Ernst Mann, one of the Preachers, was arrested by the gendarmes...

The Baltimore Conference. Of the Methodist Episcopal Church is now in session in that city...

Yesterday, intelligence was communicated to the Conference of the dangerous illness of the Rev. Dr. Bonn...

course delivered was by Rev. Bishop James. In the morning at Charles street church...

Parliamentary Intelligence. (Compiled from the Morning Papers.) House of Assembly. MONDAY, March 24.

NEW BRUNSWICK. Application has been made to the Legislature for an act to incorporate this Company...

Canada. The new policy to be adopted by the Popish party in behalf of Suetanra Schools in Upper Canada is likely to be one of violence...

United States. THE EMBARGO AT PHILADELPHIA.—There last week nearly one hundred vessels bound Philadelphia, awaiting the opening of the river...

THE CHURCH. The Chicago Journal, in speaking of the next year's crops, estimates the snow on the ground as 34 inches...

Shipping News. PORT OF HALIFAX. ARRIVED. WEDNESDAY, March 25. Brig Mata, Timon, St. John, P.R.

Removal, Removal! J. B. BENNETT & Co. HAVE removed their place of business...

At the Wesleyan Book Room. And will be sold for Cash. WEBSTER'S DICTIONARY...

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Household Requisites. THE HOUSEHOLD REQUISITES are appointed. Whole Trade Agents for America...

Letters & Monies Received. Rev. C. Lockhart, (1000—new sub.), Rev. W. C. Beak, (1000—new sub.)...

Commercial. Halifax Markets. Corrected for the "Provincial Wesleyan" up to 4 o'clock, Wednesday, April 2nd.

Advertisements. THE DIRECTORS OF THE COLONIAL LIFE ASSURANCE COMPANY request attention to the clause of the By-Laws...

NOTICE! THE PARTNERSHIP NOTICE. THE SCHEMERS having agreed to dissolve the partnership...

MARRIAGES. On Tuesday evening, 24th ult., by the Rev. P. G. McGregor, John DUFFUS, Jr., Esq., to ANNA M. GIBSON...

DEATHS. At Hillsboro, on the 15th of Jan., of Consumption, in the 18th year of his age, JOHN W. third son of Arthur Pettit, Esq.

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