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On Reading the Life of Captain Hedley Vicars.

LATE OF THE 97TH REGIMENT.
It is the soldier's life?—to pray,
To watch the sick and cheerless bed,
To crown with peace a dying bed,
And help the soul to realms of day?
To meet the wounded on the plain,
And talk of Jesus always near,
To faith that scatters guilty fear,
And from the bosom takes each stain?
To hold church-meetings in the tent,
Where high and low all lowly meet,
The Saviour's blessing to extend;
How strange for those on carriage bent!
But beatitudes on the battle field
Are meetings led by men of prayer:
Could all the world their spirit share
Stern war must soon to goodness yield.
The sounds of battle then would cease,
One spirit would be found in all;
The rich and noble, great and small,
Would live beneath the reign of peace.
When Vicars served our noble Queen,
No braver soldier's breath'd her praise;
More ready for stern danger's ways
Than courtly men for pleasure's scene.
When Vicars loved at mercy's throne,
A soldier of the blood-stained cross,
He felt that all was earthly dross,
That he in days before had known.
Such springs of pleasure soon were found
When Vicars brought his glories near,
To speak of him he could not fear,
Forever to his service bound.
How oft he searched through rank and file
A soldier for his Lord to meet;
The vessel ready to be filled,
To seek with haste the Saviour's smile.
The banquet hall to hear his voice,
So good, so gentle, and so kind;
The souls that were to Jesus joined
Did in his very look rejoice!
When bleeding on the battle plain,
The Russians spread o'er all the ground;
His soldiers soon the hero found,
And did with haste his body gain.
No crowds of foes could keep him long
From where their leader bleeding lay,
One then could keep a score at bay,
Their love of Vicars made them strong.
Dear to his friends those soldiers' tears,
The soldiers once so dark and rude,
But Christ had now their hearts subdued,
And blest them with new joys and fears.
Warm friendship now shall mourn his loss;
The good, the gentle, and the brave,
Intend the souls of men to save,
Beneath the shadow of the cross.
For him a mother's tears shall flow,
A loving sister silent grieve;
For ne'er did warmer bosom glow
To mother, sister, here below.
But they now view him robed all pure,
Where peace and glory are abide,
And hope to stand their loved beside
When they have made their calling sure.
And she, betroth'd his heart to share,
That heart so warm, so good and true,
Must view him with his Saviour too,
And long to meet him joyous there.
The pastor that this convert won,
In faith to fall at Jesus' feet,
Shall hope, ere long, his friend to meet,
And hear the Master say: "well done."
T. H. D.
New Brunswick, 27th Oct. 1847.

The Bible.

It has always been a mystery to us that the Bible is so little read, so poorly appreciated. A few hurried snatches in the morning, the shortest psalm in the evening, to a very great extent, comprise the Bible reading of many of our people. The profane press is daily pouring forth issues of aids to Scripture reading, the most gifted intellects both of this and other lands are using all their power to make the Bible the text book of the age, but in vain. There seems to be an insatiable desire in the rising generation to know something of the Bible, and yet no one will open its pages for the purpose of reading. Persons will pour hour after hour over the soporific pages of some silly novel, whose author has mistaken bombast for brains, and vagueness for depth, while the Bible—God's code of laws to sinful rebellious men—is unopened for weeks or months. The young man will waste in his bosom the sin-stained pages of Byron, not knowing that his slime is polluting and his poison infecting every affection of his heart, while a stream of living water is gushing from this ever-fall and ever-flowing fountain of truth. In the one he finds our inspiring, soul-cheering streams whose freshness never departs, whose supply never is wanting.
You cannot inflict greater punishment on some persons than to force upon them to read daily a portion of God's Word. To them it is as "a root out of dry ground," having no form or comeliness." Why are these things so? We find in the Bible everything that is attractive and lovely; we find its pages glittering with golden truths, its chapters glowing with a Saviour's love. The statesman finds in the Pentateuch the ablest code of laws in the world; the scholar never grows weary in exploring its mine of hidden treasure and immeasurable wealth; the poet catches from the "sweet singer of Israel" inspirations which kindle anew the world's ever produced units in pronouncing it to be far superior to any thing of man's production which has ever appeared in literature.
Says Milton, "There are no songs comparable to those of Zion; no operations equal to those of the Prophets, and no politics like those which the Scriptures teach." Sir Matthew Hale, "There is no book like the Bible for excellent wisdom, learning and

use." Hon. Robert Boyle, "It is a matchless volume; it is impossible we can study it too much, or esteem it too highly. We could extend this list to a much greater extent, but deem it unnecessary. Has the character of Israel's great law-giver lost any of his lovely meekness, or lofty nobility? Has the fire of Jeremiah been quenched? Has the wisdom of Solomon been surpassed by that of any other man? Has the poetry of David found its equal in ancient classics or modern epics?
Has Galilean Peter lost his impetuous zeal or his tearful repentance? Has loving John ceased to enlist our affection? Have you grown weary in listening to the warbling of angelic chorals as they hymn that majestic strain of "Peace on earth, and good will to men?" Has the lustre of the golden streets of the new Jerusalem been dimmed by the glare of earthly riches? And we ask in conclusion, has the voice of Jesus of Nazareth lost its sweetness, is He less able, or less willing to forgive you now than when he forgave you weeping Mary? Have you forgotten his sufferings on Calvary? Have you forgotten that he died for sinners such as you are?
Why, Oh! why is it, then, that God's Word is so little thought of? Is it not to it, that we as a nation owe our prosperity, our happiness?
There is a radical defect somewhere. "These things ought not so to be." We too well know that to the unregenerate heart the Bible, as a revelation of God's will, has but little beauty. Yet its literary attractions, and they are great, very great, still remain. Its characters are the finest models in the world. Its style cannot be surpassed by any writer, ancient or modern.
It is suited for all classes and conditions of life. The rich and the poor, the young and the old, the learned and the unlearned, the pastor and his people can find in its pages something to suit their situations.
Sinners, to you it comes as a special blessing; to you it points out one who came into this world to die that you might live. Will you not read it then? Will you not ask the aid of God's Spirit to enable you to embrace those rich offers of salvation, and clasp that precious Saviour to your bosom?
Parent, will you not endeavor to point out the beauties of this Book to your children more in the future than you have done in the past? Perhaps no little of this dispute for God's Word lies at your door. Perhaps, had your children been taught its truths better when they were young, they would not now neglect them when grown up. This is a solemn thought, ponder it, think over it. We would not have you forget that "the Spirit of God maketh the reading the Word an effectual means of convincing and converting sinners, and building them up in holiness and comfort through faith unto salvation."—Central Presbyterian.
The Soul's Birth-Day.
Birth-days! Who, but the most thoughtless, can pass these milestone-stones on life's journey with indifference? Even to a child, whose grins are like a summer's shower, and most solemn impressions like words written upon the sands of the seashore, its yearly arrival is hailed as a most important day—a day which often gives rise in his young mind to reflections upon life and death unsuited to his age. As we advance more rapidly, and the milestones stand placed nearer, their suggestiveness increases; until, from being a gala day in childhood, a quiet reflection in youth, it becomes an era throughout young memories; a moment which bids the most hardened worldly man, and notes his rap progress toward the shores of eternity. If so much that is impressive and solemnizing lovers about the birth-days of the body, which is so soon to perish, how should the child of God regard the birth-day of the soul? To some true Christians the manifestation of the change in grace, and the morning dawn, that they know not the day nor the week in which they were born again. But to others, it is like the bursting of sunlight into a darkened room, and it is an era never to be forgotten. As years pass, and the anniversary of that momentous of all days, how careful and solemnly should its character be marked in the memory. What a precious day, that which should be a hope in Christ, what resolutions and aspirations after higher attainments in the holy life, should fill its hours. As the birth-day, which some startle the middle aged man, whose light spirit and kind nature has preserved a boy's heart, and whose words sound as he exclaims with wonder, "Can I be so old?" So should the professor of religion, who has been in the Church a score of years, be startled at perceiving the selfish, worldly spirit, and want of true Christian experience, which mark his character. He should be aroused from his slumber, and he remembers how little his years of outward service in the cause of Christ, have hallowed and subdued his inner man. He should startle with fear for his future welfare, as he reflects, "How little I am changed in thought, word or deed, since that day when I vowed in the presence of men and angels, to devote my life to God!" Yet how light this calamity compared with the dawning of the soul, with want of progress in the Christian life, with the ignorance of God's word and feebleness of principle, which distinguishes too many whose names have been enrolled a lifetime among the born again.
PENITENCE.—I do not remember that any writer on the associated principles has noticed the faculty with which some persons, by means of a few indirect words from another, can discover what is aroared in his mind. This quality is, I believe, commonly called penetration; and is sometimes possessed in such an eminent degree that they who have it can discover from a look, or a few inadvertent words, the most studiously concealed thoughts of the speaker.—Dr. Kint.
TOTAL ABSTINENCE NOT A MODERN INVENTION.—Except those desire to hasten away, end take this for a general rule; that those never add any artificial heat to their body by wine or spirit, until they find that time hath decayed by natural heat; and then some do not begin to help Nature till the sooner she will forsake them, and leave them to trust altogether to God.—Sir W. Keith.
REVERENCE FOR SACRED PLACES.—He who can enter a church, or a chapel, or any place dedicated to the worship of God, as he does his own habitation, or that of his horses, which is a common case, has, in my opinion, no proper notion of religious worship, and is never likely to derive much benefit from his attendance.—Dr. A. Clark.

The Ministry.

What holiness and gifts are required in the ministry. Look at one duty. Every administration of the Lord's Supper, ought as far as possible to be like its first celebration. At such a time, it falls to the minister to take the best of the table to sit (who does not tremble at the thought) in the seat which the Lord Jesus Christ occupied, to do his actions and say his words. Who is sufficient for these things? We ought to preach as if the whole success of the Gospel depended on our manner of presenting the truth; yet we ought humbly to pray, remembering that the whole efficacy of our preaching depends solely on God.—There is a great deal of preaching which is only didactic, coldly argumentative, merely inductive, simply inviting. It teaches, reasons, points, and invites; but does not appeal, entreat, warn, exhortate, persuade.—The preacher seems satisfied with having done, as he supposes, his duty, and does not appear to care much whether the hearers do theirs or not. Such preaching will not do. It does not succeed. It does not fulfill the commission. It does not please God.
We have a wonderful amount of shepherds and we have almost as many shepherds wandering without sheep. Formerly it was not so. Then the lack of laborers. Now many stand idle, because none employs them. They cannot find any part of the harvest where it suits themselves and all hands, that they should thrust in the sickle and reap. This is a very popular objection now to the education case. We ministers of Christ, let the odor you diffuse be that of the Gospel. Let it not be even scented with your own philosophy. And think not to make it agreeable to natural sense. It is a strange mistake of some, that the author of the Gospel is to be made agreeable to your creature, is founded upon his conviction of his need of it and his disposition to receive it. What if some of us make you promises of salvation on such and such terms, provided God does not know? We may soothe you, but can we save you? We may soothe you, but can we save you? If God did most for sinners in regeneration than some affirm he does; if, as they say, he went no farther than to employ moral suasion, never a sinner would be saved. At all events it would be improper for us to pray for any one's salvation, for then we should be asking God to do more than it is proper for him to do.
There was never a more absurd and unscriptural assertion made, than that in preaching the Gospel and persuading men to repentance, no appeal should be made to fearful apprehensions. It arraigns the conduct of the Son of God, and condemns the spirit of his mission. He established his Kingdom half-way between the metropolis and Kingston—devoted to the supply of the back regions of America and the British Colonies. The students, on entering, are to select the sphere, and in addition to the general course, there are specific courses in the Indian, Chinese, and Irish Roman Catholic provinces. In need of no mention India and China, now the seat of war; which, since its carnage and desolations shall have passed away, seems likely to be over-ruled for removing much of the obstruction which our own and the native Governments have placed in the way of Christianity; and the still more numerous millions of China. In these two countries, taken together, the missionaries of the two religions are about equal in numbers.—The Roman Catholics more numerous in China, the Protestants more numerous in India; and while in the latter country the Roman Catholic staff has been decreasing, and their influence hourly more felt, in China, the co-operation of the French fleet with ours, will open the way for augmenting the facilities of the Romish missionaries, and secure for them a perfect equality in all the aids to missions that may result from the war.—Irish Cur. N. Y. Observer.

Protestantism and Popery.

There certainly never was an age that better deserved to be characterized as the age of activity, than the present. Whether you look at the fields of science, or commerce, or religion, active, practical exertion everywhere meets your eye. Nowhere is speculation in the ascendant; vigorous practical activity is everywhere paramount. This is pre-eminently the case with the great rival systems of Popery and Protestantism. The pen is not idle; the pulpit is not silent; controversy has it all its own way, and so many a disposition where the champions meet in fierce encounter; but personal zeal and uproot its adversary by making converts, certainly the most laborious and not the least effective method, is becoming every day more prominent.
It is so everywhere. It is so in London. Of Protestant efforts I need not write.—Churches are multiplied by hundreds; and agents in thousands, both in the Church and among the Nonconformists, go from house to house, preparing the way for new erections in new localities. And although all these agencies cannot keep pace with the wants of the population, neither in the scenes of fashion nor in the haunts of misery, yet multitudes are raised "from death to life," and many a "light" is planted to shed its rays in the dark. "The Roman Catholic Handbook" has just been published by Dolman, giving a history of the Metropolitan missions; and with a description of a hundred churches and chapels in the dioceses of Westminster and Southwark. From the representation of the chief of those in the red-cuts, it would seem that immense sums have been expended in their structure and decoration. From 1792 till 1840 more Roman Catholic Churches have grown up in London than had before been in all England; and within the last sixteen years, religious houses for women have increased by no less than ten. It is so in the Colonies, and in preparing for their supply with the ministers and ordinances of religion. To ensure a supply of ministers, the Church of England has special regulations, and ordains men for that particular service. The Dissenters adopt specific means for an increased number of ministers. And in the Presbyterian Assembly there is a Committee to which the business of providing clergymen for the colonies is peculiarly entrusted. To preserve the principles and practices of religion among those who were nurtured in them at home, is justly regarded as of prime importance. In Ireland Roman Catholics form no inconsiderable portion of the population of all new countries, and Irish Colleges furnish priests, Ireland is the great propagandist of Romanism in the world.
Up till now, Wales was pretty free, while her neighbors, Scotland and New-England, were up among them, chapels with their "Missionaries" in every considerable town, especially wherever mines, quarries, or public works were carried on, and to the great scenes of commerce and manufactures. But I see in the new institution there is special reference to places in Wales as those for which students are to be trained; having got, I suppose, some persons who have mastered the language, or some Welsh pervers have joined them; for the Welsh language has been heretofore, the great obstacle to the diffusion of the Roman Catholic staff in Wales. The Scotch mission, the seat of war; which, since its carnage and desolations shall have passed away, seems likely to be over-ruled for removing much of the obstruction which our own and the native Governments have placed in the way of Christianity; and the still more numerous millions of China. In these two countries, taken together, the missionaries of the two religions are about equal in numbers.—The Roman Catholics more numerous in China, the Protestants more numerous in India; and while in the latter country the Roman Catholic staff has been decreasing, and their influence hourly more felt, in China, the co-operation of the French fleet with ours, will open the way for augmenting the facilities of the Romish missionaries, and secure for them a perfect equality in all the aids to missions that may result from the war.—Irish Cur. N. Y. Observer.

Christ.

Never was there a character at the same time so magnificent and unlabored—so conscious of greatness and so unostentatiously simple; so full of inspiration to the good, and so full of a current of vital air—a clef to the outcast penitent, as that of our Lord Jesus Christ. In His character met the whole constellation of the virtues, each one made brighter by contrast; but one overpowering sentiment softened and subjugated them all to Himself: His radiating love gave unity and harmony to His most opposite attitude—interpreting all his words and looks—preventing Him, even in the most crucial situations, from being at variance with himself, or falling below His professed object—and that sentiment, that love, was self-love. He went through the land like a current of vital air—an element of life, diffusing health and joy wherever He appeared. Had the spiritual object of His advent permitted the continuance of His abode on earth, He would have become the shrine at which all these would have knelt the core to which all suffering would have tended as by a law; to Him the world of the afflicted would have gone as on a pilgrimage; and would it not then have been equally true, that 'He healed them all? Jesus of Nazareth, who can declare These!—that was the heart of infinite love, bearing and giving to human happiness!—There had come to seek companionship with sorrow; yet didst Thou not frown upon the social amenities, but didst softly partake of them. Every action of Thine was infused with grace; every sorrow heightened into a glory; every trial softened into a mercy, and every blessing; Thou didst condescend and love to be thanked; and, Oh, didst proclaim a jubilee in heaven, and invite the universe to share Thy joy. And why wast Thou thus benign? It was not because Thou hadst more mercy, but that every creature, and could not draw back, for Thou hadst looked into the dark recesses of depravity in the human heart, and sounded the lowest depths of human misery, before Thou camest to expiate and relieve; it was not that, as man often will, Thou didst compromise at the expense of truth; for Thou wast a martyr for fidelity, and a sacrifice for sin; nor was it that Thy character was at all yielding and undistinguishing softness; for while Thou wast an altar, as Thine holiest could kneel, like an altar, also, Thou didst check the profane look, and command veneration from the passer-by; nor was it that the world cared thee, Thy injuries might have taught patience itself to blaspheme; yet didst Thou remain meek and lowly in heart, and persist in turning the teeth of the world into smiles.—Jesus of Nazareth! who can declare These! In These, wisdom and goodness were in conjunction with holiness and power. All who touch with These tasted of goodness, of Divinity; Thine actions, if distributed over the course of time, might have formed its basis for a world; Thy character was glory set in grace.

Dancing in Church.

In the middle ages the public mysteries were usually interspersed with dancing. And in the directions for a grand cathedral service at the church of La Valherie, in Rome, the official mandate says: "This service may be finished with or without a dance; if the dance is preferred, it shall come immediately after the sanctus. And while the hymn to the highest powers is being sung, the four principal dancers shall reverently perform a ballet, accompanied with corymbes and entrechats, and so after each stanza till the benediction." Strange as this seems to us, we should recollect that even in our own country the common people were at one time played out of church, and the end of the sermon, by a fiddle, when they formed a dance in the churchyard.—"This harmless and pleasing practice," says Rees, "has been totally abolished by the Methodists." The religious origin of dances of this sort is obvious. But dancing has actually formed part of the religious service among the Gnostics, who, we read, frequently danced themselves into divine ecstasies, that while fixing his thoughts intently upon any bright star, he was able to project his soul into it, and this he did repeatedly, until one night his wife perceived somebody walking in a hotel, and who was his husband; she found that he had been clandestinely killed during his absence.—Nor has the illusion been confined to individuals; for in 1573, a sect of fanatics arose at Aix la Chapelle, whose creed consisted mainly in dancing, and who, after being persecuted and slain by the Elector; "and thus," says Prynne, "were sent down to dance with frisking satyrs." The records of the jumpers and dancing derivers furnish similar instances of fanaticism. It is curious to observe that the lower the nature is in the scale of humanity, the more enamored are they of dancing. In all savage nations the practice prevails, frequently accompanied with great cruelty and licentiousness. In Assante no less than 1,500 persons stand up at once—the king in the midst, beating time on the tom-toms, and killing any body who sponges the ground. The Mexicans likewise dance in large numbers to the sound of wooden drums.

The Dying Thief.

I want you thoroughly to understand that the least principles of the penitent thief's religion were just the same as those of the oldest saint that ever lived.
See, for one thing how strong was the faith of this man. He called Jesus, "Lord." He declared his belief that he would have a kingdom. He believed that he was able to give him eternal life and glory, and in this belief prayed to him. He maintained his innocence of all the charges brought against him; "This man," said he, "hath done nothing amiss." Others perhaps may have thought the Lord innocent; none said so openly, but this poor dying man.
And when did all this happen? It happened when the whole nation had denied Christ, shouting, "Crucify him, crucify him; we have no king but Cæsar," when the Chief Priest and Pharisees had condemned and found him guilty of death; when even his own disciples had forsaken him and fled; when his language failed, and dying on the cross, numbered with transgressors, and counted accursed. This was the hour when the thief believed in Christ, and prayed to him. Surely, such faith was never seen since the world began. He only saw our Lord in agony, weakness, suffering and pain. He saw him undergoing a dishonorable punishment, deserted, mocked, despised, blasphemed.—He saw him rejected by all the great, and wise, and noble of his own people, his strength dried up like a poshed, his life drawing to the grave.—Psalms, 22: 15, 18, 19. He saw no sceptre, no royal crown, no outward dominion, no glory, no majesty, no power, no signs of might. And yet the dying thief believed, and looked forward to Christ's kingdom.
See, for another thing, what a right sense of sin the thief had. He says to his companion, "We received that we were equal in our guiltiness." He acknowledges his own ungodliness, and the justice of his punishment. He makes no attempt to justify himself, or excuse his wickedness. He speaks like a man humbled and self-abased by the remembrance of past iniquities. This is what all God's children feel. They are ready to bow down before the altar of suffering. In one word you see in the penitent thief a finished work of the Holy Ghost. Every part of the believer's character may be traced in him. Short as his life was after conversion, he found time to leave abundant evidence that he was a child of God. His faith, his prayer, his humility, his brotherly love, are unmistakable witnesses of the reality of his repentance. He was not a penitent in name only, but in deed, and in truth.—Nyle.

The Dying Man and the Living Word.

The winter of 1855-6 witnessed in Paris one of the most extraordinary scenes in the history of the Christian Church. A preacher whose fame rivaled that of the greatest names of the French pulpit, the most eloquent advocate of the Gospel in the ranks of French Protestantism, upon whose words thousands had hung with admiration and delight whenever he occupied the pulpit of the Oratoire, lay for six months in his own chamber the victim of painful and incurable disease, weak and helpless, daily expecting death; and yet on every Sabbath that prolonged mortal agony continued to preach from his pillow to groups of thirty or forty who assembled to commemorate with him the death of Christ.
Like him, we are seen with his eyes only with his ministry, may we say ministry end only with his life," was the frequent prayer of this faithful servant; and God granted his request,—for he breathed his last on the morning of the Sabbath just as the "church in the house" were once more assembling to receive his counsels.—From persons who had the privilege of attending these meetings, we have had a fervent description of the peculiar action and force with which the dying man, conquering nature and disease would utter his brief exhortation; at first almost inaudible, perhaps gently supported upon his pillow, speaking with measured and painful breath, but presently rising with his throes to the vigor of utterance that reminded them of the palmated days of his public ministrations, while his countenance would glow with a seraphic flame that no fire of oratory could kindle. It is Adolphe Monod of whom we speak; and a friend residing in the city of Lyons, chamber discourses that "those who heard him in the days of his vigor, and those who saw him in the days of suffering and weakness, can judge whether the orator, in all the strength of body and liberty of mind, spoke more profusely of his faith, than the suffering dying Christian."
The words which fell from the lips of this dying saint were treasured in loving hearts and put on record by faithful hands; and thus it is permitted by those who never heard the living preacher to listen to his voice though dead. There is no another speaking in her language as this—Adolphe Monod's Farewell to his Friends and to the Church," which Messrs. Carter have just republished from the French. It is only a duodecimo of less than two hundred pages, yet it contains twenty-five addresses upon separate topics, delivered on successive Sabbaths in the manner described above. While neither elaborate nor profound, these discourses are pervaded with an unctious seldom witnessed in the pulpit, and every one is full of nourishment to the believer.—N. Y. Independent.

Lady Huntingdon.

Lady Huntingdon had sold all her jewels to build a chapel at Brighton. Some years later, she was in perplexity how to raise money for a chapel she wished to build at Brighton. She was accustomed to keep in her house the amount of £300, to defray the expenses of her funeral; and it was her wish to be buried in white satin. This money was considered so sacred that on no account was it to be touched. On this occasion, she said to Lady Anne Erskine, her friend and companion, "I was once speaking to you about the money, and the very day it fell into my hands, for the first time in my life I felt inclined to let it go." Lady Anne said, "You can trust God with your soul—why not with your funeral?" The Countess took the money; and the very day she read of the circumstances, sent her a check for precisely £300.

The Will of God.

Often think that the real value of whatever we do is proportioned by the conformity with which we do it to the will of God. If in merely eating or drinking, I do it because it is the will of God, I should, I am doing what is most agreeable to him than if I were to do what should even cost me my life, without any such Divine intention. I would advise you often, during the day, to seek God that he would inspire you with a real love of your vocation, and that you should say, like St. Paul, when he was converted, "Lord, what wilt thou have me to do?" Wouldst thou that I should serve thee in the lowest office of thy house? I will reckon myself too blest. Provided I serve thee, I care not in what capacity." And coming more particularly to what is texting you, say, "Wouldst thou that I should do such a thing? Alas! O Lord, though I am not worthy, willingly will I do it."—St. Francis de Sales.

The Sceptic Answered.

At the Missionary Meeting in Leeds, the Rev. Gervase Smith in the course of his speech said—A little while ago, four men stepped into the same compartment of a railway carriage, an atheist, a Romish priest, a Protestant Minister, and a plainly garbed farmer. The sceptic began, as soon as the train moved, with the priest, "Tell me what is a sufficient proof of the truth of Christianity," and was referred to the authority of the Church. He then turned to the Minister, who began to speak of evidences of Christianity, external and internal, and then requested the sceptic to propose the same question to the farmer, and ask him what he thought of the truth of Christianity. "I feel it," said the farmer, "I feel it in the fact that I can't get on without that argument. They needed a larger measure of this spiritual religion. Christianity was eminently a Missionary system, and the fruits of the opening day of Pentecost presented that truth with great beauty and power. Well might they swell the exclamation of the writer on that subject who had said, 'Blessed be the hour when that Tongue of fire descended from the Giver of spirit into a cold world! Had it never come, my mother might have led me when a child to see slaughter for worship, and I should have taught my little ones that stones were gods.'"—Blessed be the Lord God, who God of Israel, who only doth wondrous things, and blessed be His glorious name forever; and let the whole world be filled with His glory! Amen, and Amen.

Venturing upon Christ.

This is a phrase sometimes heard in religious conversation, sometimes from the pulpit, and often, doubtless, it passes in silent meditation through the mind of Christians. But it is a bad one. Venturing! What is the meaning of the word? We venture upon things which we do not venture to rely upon the promise of a man like ourselves, who may be unable, even if willing, or unwilling if able, to make good his word. Is Christ such?
The word implies doubt. If we only venture to rely upon a promise of Christ, it proves that there is some lurking distrust in our own hearts either to the faith or to the truth. Yes, in careful thought, we would not for the world express any distrust of either. Then why do it thoughtlessly or in any form of implication? He certainly deserves a freer measurement of faith and trust. His word is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "He that cometh unto me will in no wise cast out." "He is able to save them to the uttermost that come unto God by Him." Here are willingness and ability most emphatically expressed. The only remaining question is, "Is He to be trusted? Then let us not talk of venturing upon Christ, but in the spirit of implicit confidence, let us obey the injunction of Peter, by casting all our care upon Him, knowing that He careth for us.

Origin of the Name "Christian."

"And the disciples were called Christians first at Antioch." Who gave them this name; and with what intent was it given? It was not a name of their own choosing. . . . We are inclined to the opinion that the name was given to them by native Antiochians, perhaps merely to distinguish them from the multitude of the town population, but more likely to ridicule them as to distinguish them. They heard the disciples of Christ speaking often and in the most exalted terms of their divine Master. While the name "Christ" might convey a Hellenized Jew only a sacred idea, the fact that it was an exact translation from the word "Messiah," the Antiochians, who knew neither the Hebrew word Messiah, nor the Divine character of Christ, would see in the word Christ only its pagan and common meaning, which was announcing, rubbing over the surface with oil, and some- times with paint or a mere wash. Hence, if they were disposed, they might have used the word "Christians" with such an intention of ridicule and such an expression of contempt as to have conveyed to each other something like this idea, namely—"These are your well-oiled people, your unctuous ones; these your white-washed class; your 'Messiah'!" Of course would have raised their laugh against them.—Dr. Estlin.

The Provincial Wesleyan.

Correspondence.

Sheffield Circuit.

Ma. EDWARDS.—As all matters pertaining to the prosperity and progress of the Redeemer's Kingdom cannot be otherwise than acceptable to a religious journal, I send you the following for publication.

On my arrival in the Sheffield Circuit, I found the state of religion reduced to a very low ebb. This the people generally, and more especially those of our own particular charge, appeared to be generally ignorant of the state of their souls.

There were, however, redeeming qualities. I had left a community where interperence had been the ruling passion.

I had left a community where interperence had been the ruling passion, and unwearied efforts of the noble phalanx there found steadily striving to arrest and uproot its desolating and deadly influence.

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the low places leading to the house of worship, and the exceedingly disagreeable condition of the roads in all directions, from the places, Burton, Mansfield, Canning, and other places, came the people, eager to all appearance, in their desire for salvation.

The spirit of awakening was all but universal, and many have obtained the desire of their hearts, some of these are belonging to other denominations, and will probably connect themselves with the churches of their early educational predilections; among ourselves we have to rejoice over many of the most promising and influential of the community, some of whom took an active and zealous part in the erection of our beautiful little sanctuary, and mingling their voices at the time of consecration in the use of the beautiful stanza,

These walls we to thine honour raise, Long may they echo to thy praise, And thro' descending fill thy grace, With choicest tokens of thy grace.

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demy, whose boarding house has recently been destroyed by fire. It is proposed to raise \$50,000 for this institution, to pay its debts, and build a new boarding house, about \$40,000 of which has been raised and subscribed. The ladies are anxious to have a plan in raising the sum proposed, and have adopted this plan to accomplish their object. We doubt not they will be successful. Boston, Nov. 23. CXCIII.

Andover Circuit.

For the past few years the Andover Circuit has not been visited with any special manifestations of Divine favor. It was lately deemed prudent to hold some extra services at a certain part of the Circuit. Our esteemed and highly-qualified superintendent, the Rev. J. Prince, conducted the opening Service, but his subsequent engagements being of a pressing nature, he was forced to take leave. The meetings were conducted some days, and the results were of a truly gracious character. The smile of Heaven seemed to rest upon us. Precious souls were saved; old professors were revived and made to rejoice; about twelve declared that they had found peace with their offended God, and many more were anxious preachers determined to stop nothing short of the blessing.

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ther of their own order describes as an Established Church, old and deeply rooted, the religion of which, though the religion of the Sovereign and the nation; but whose real members are a minority of the people of the three Kingdoms." "He has had the rare good fortune," says the *Christian Times*, "of occupying at a bound, in totality, and attaining a niche in history, a position which has never before been his lot to secure since the days of Sacerdotalism."

The conscience of Mr. Edouart is tender. He feels the responsibility of the care of all the souls in his parish, and albeit only from two to three hundred of these choose to wait upon his ministrations, he is sedulously careful that they shall not have the bread of life broken to them by others. "No alternative," he says, adding the Lord Bishop of London, "no alternative is left me but to notify to your Lordship, with all due respect, that I do not assent to any services being conducted within my parish except by myself or Curate, or solely by your Lordship as my diocesan." So the poor have not the Gospel preached to them. On the Sunday when two or three thousand of them were thus summarily precluded from worshipping in Exeter Hall, it was not found that they turned towards St. Michael's. The *Record* says that by twenty-seven, two of free children, occupied on that day the two seats of the parish church. It would indeed be a deplorable result of that narrow-minded bigotry which governs the actions of so many within the pale of the Church of England if it could be sustained in so daring an onslaught on the liberty of religious worship.

But Mr. Edouart's lot has been cast too late in the history of the world. He will be the humble and ridiculous, because unwilling, instrument of purging the law of England of one stain which neglect has suffered to remain upon it, and then relapse into his original, though uncongenial obscurity.

A Correspondent of one of the London morning papers writes upon this matter as follows:—"There can be little question that this hitherto unknown clergyman has not stepped out of his obscurity unprompted or alone. There are several biographers, in the background. We know perfectly well that the whole Jesuitical party in the Church have been beyond measure incited by that excellent man in the right direction which led to the Exeter Hall services. An Indian Sadhu, a Hindu, a Brahmin, a Parsi, and others, all have been busy in their respective spheres of activity, and which they pass their leisure hours. Wesleyan Methodism happily offers to their acceptance an ample provision."

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legal restrictions; not in the spirit of boasting rivalry, but sympathizing with the difficulties of their brethren in the establishment, and unwilling that the ground should remain unoccupied."

Modern Anglican Theology.

The Religion of Christ has in our day to war a vigorous and watchful warfare, not so much against its ancient open foes as against those concealed enemies who in the guise of friends profess to espouse its cause, while every counsel that they urge, and every movement that they make, is fraught with evil to the influence of Christianity. The opposing elements of Rationalism and Romanism have sought and found a foothold in the Christian Church, and alike they strive to unsettle the faith of the disciples of the Gospel in its simplicity to repose on the traditions of man or, rather, emanations of the partial reason by which their efforts to sow dissensions in the Church of God have been attended as a fact of the times on which the true-hearted Christian cannot reflect without anxiety, although he looks forward with calm confidence to the issue of the conflict, knowing assuredly that the hour is hastening on when everything that opposes itself to the faith of our Lord Jesus Christ shall be destroyed.

The errors of rationalistic theology, our readers are well aware, which through many former years had been sown by disquiet hands, have of late sprung up in appalling luxuriance in more than one of the British churches; they have revealed themselves in a commanding portion of our literature, and have been found to exist in circles supposed to be free from their intrusion. The seductive writings of Coleridge, Kingsley and others, the influence exerted by the pens of Carlyle, Emerson, and their imitators, have assisted to invest the latest and most invidious form of infidelity with its present prominence and power. Every contribution to the press which goes to perpetuate this infidelity, and we must necessarily and justly deprecate, and every accession to evangelical literature which exposes with ability and refutes with temper and triumphantly the errors we deplore must be hailed by us with proportionate delight. The volume lately issued from the pen of an accomplished Wesleyan Minister, the Rev. James H. Kigg, entitled *Modern Anglican Theology*, we are contented strongly recommend to the earnest attention of such as are desirous to inquire into all the great subjects of modern controversy.

And here let us add, that while so much of the periodical literature of the day is pervaded by a subtle element of hostility to the truth as it is in Jesus, it becomes the duty of those who would be true to their own souls and secure for those of their children a heavenly home, to choose with the most anxious discrimination the publications to which they give a place in their libraries, and with which they pass their leisure hours. Wesleyan Methodism happily offers to their acceptance an ample provision."

We have now witnessed the consummation of the cherished breathings of our hearts. Our prayers were continued over our beautiful little sanctuary, with unabated interest. We are thankful to Brother Brewster, for rendering us some assistance, but more especially to Brother McKewen, who with a willing heart, largely, zealously and effectually rendered his help.

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Poetry.

The Ultramarine against England.

A big, kneeling to a doll, cut angles on his breast. And he prayed against Old England, whom the Roman priests detest.

Always Flaming Fault.

There are certain people who cannot live without finding fault. No matter what subject or person comes up in the course of conversation, they start some frigid objection, or make some censorious remark.

Denmark.

The Rev. Dr. Baird, in a letter to the editors of the Observer, dated Copenhagen, August 11th, says: 'Few cities in Europe contain more objects of interest for an intelligent traveller than Copenhagen.'

Notes & News.

INTERESTING STATISTICS.—The present population of the United States (composed of 31 states and 9 territories) is 37,000,000, of whom 4,000,000 are colored.

The Duke of Cambridge.

He is a plain, unaffected, simple, intelligent, active, and accessible man of the world, without pomp, pretence, or ostentation. He chose a profession; to it he gave his whole heart and faculties; he rose to an extraordinary rank for a privateer of the blood through his various ranks; he became a practical soldier without any of the prejudices of the old school, which was so satisfied with the renown it won in war.

London and New York Repository.

HAGARTY & WILKINS, Corner of Prince and Barrington Streets, HALIFAX, N. S. OFFER. FOR SALE at Publishers Price the beautiful illustrated edition of the Standard Bible.

Miscellaneous.

Lake Superior. This grand inland sea is the largest body of fresh water on the globe. Its greatest length is 425 miles, its extreme breadth is 160 miles, and its circuit, 1,750 miles.

An Educated Man.

Below is an extract which we commend equally to students in colleges and to those who are engaged in founding and endowing such institutions. It is from an article in the Indiana State Journal by Hon. O. B. Smith.

Newspaper Impersonality.

The paper, we remark the New York Mirror, which is the mere mouth-piece of an individual, the reflex of the peculiarities and idiosyncrasies of a single man is always liable to make itself unpopular or ridiculous, and can never be a power in the community.

Ayer's Cherry Pectoral.

This long-continued and successful remedy for coughs, colds, and all the affections of the throat and lungs, is now being prepared in a new and improved form.

Ayer's Pills.

These pills are the most effective and safe purgative ever prepared. They are composed of the most delicate and purest ingredients.

House and Estate Agency.

60 Hollis Street, Halifax, N. S. THE Subscribers to the Real Estate Agency, have the honor to announce that they have now on hand a large stock of building materials.

James L. Woodill.

Chemist & Druggist, SUCCESSOR TO DEWOLF & CO. OFFICE for the sale of the lowest Cash prices, wholesale and Retail.

Notice of Co-Partnership.

September 22d, 1857. THE Subscribers have taken into partnership Mr. HENRY W. WATSON, who is now engaged in the business of a Druggist and Chemist.

THE PEOPLE'S PICTORIAL BIBLE.

This Bible is the most beautiful and complete ever published. It contains the most accurate and complete translation of the Scriptures.

Sydney, Cape Breton.

THE LADIES OF THE SYDNEY WESLEYAN PARISH have the honor to announce that they have now on hand a large stock of sewing machines.

THE SUBSCRIBERS.

THE Subscribers to the Standard Bible have the honor to announce that they have now on hand a large stock of the Bible.

Fall Importations.

THE Subscribers have received a large stock of Fall Importations, including a large stock of Dress Materials, Shawls, and Silks.

HEADACHE.

HUTCHINSON'S HEADACHE PILLS. THE Subscribers have the honor to announce that they have now on hand a large stock of Hutchinson's Headache Pills.

BALSAM OF LIVERWORT.

THE Subscribers have the honor to announce that they have now on hand a large stock of Balsam of Liverwort.

PAIN BANISHED.

LIFE PROLONGED. THE Subscribers have the honor to announce that they have now on hand a large stock of Pain Banisher.

All Internal Diseases.

THE Subscribers have the honor to announce that they have now on hand a large stock of All Internal Diseases.

Bodily Prostration.

THE Subscribers have the honor to announce that they have now on hand a large stock of Bodily Prostration.

Females of all Ages.

THE Subscribers have the honor to announce that they have now on hand a large stock of Females of all Ages.

PROFITABLE AND PLEASANT EMPLOYMENT FOR THE FALL AND WINTER.

THE Subscribers have the honor to announce that they have now on hand a large stock of Profitable and Pleasant Employment.

The Best Book for Agents.

THE Subscribers have the honor to announce that they have now on hand a large stock of The Best Book for Agents.

SOFAS, CHAIRS, CARPETS, &c.

Acadia Furniture Warehouse, North of the Market Square. This Establishment can be had a cheap and superior stock.

PRO. MOHR'S GERMAN FLY PAPER.

FOR THE ERADICATION OF ALL KINDS OF INSECTS. THE Subscribers have the honor to announce that they have now on hand a large stock of Pro. Mohr's German Fly Paper.

PRO. MOHR'S GERMAN RAT AND ROACH EXTERMINATOR.

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ONE THOUSAND DRESSES.

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Wesleyan Book Room.

THE BOOK STEWARD has the honor to announce that he has now on hand a large stock of Wesleyan Books.

ALBION HOUSE!

FURTHER ARRIVALS. Thirty Five Packages. From Glasgow and Liverpool.

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