

**BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.**

That God in all things may be glorified through Jesus Christ—PETER

TERMS,--ONE DOLLAR A YEAR, IN ADVANCE

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WHOLE NO. 190

his regards." And suppose the Saviour

his regards." And suppose the Saviour should continue crying, "Come just as you are; come in all your vileness, and be cleansed in the fountain of my blood;" and you still hold back, and persist in the struggle, and hang upon the vain excuse; might he not be expected soon to withdraw, and leave an unbefriended rebel to perish?

Or suppose you should say, "How came I to be a sinner? Why did God permit me to sin, or permit sin to come into the world?" Or, "How can I believe of myself? Is not faith the gift of God? and until the gift is bestowed, what can I do but patiently to wait for it?" Or suppose you fly to the other extreme, and say, "I can believe and secure my salvation - whoever I please; I need be in no haste about it. I will put off the work till a more convenient season." Or suppose you allege that you cannot be saved excepted; have not had enough feeling, enough distress, to render it possible for you to come to Christ. Suppose you speculate and trifle, and think to throw off present obligation in either of these ways; what must be the feelings of the Savior in regard to you? Here the poor rebellious ether the gift of destruction, ready to drop at once into the burning lake; and here the Savior stands in all his fulgore, offering to rescue him, and pleading with him to submit, and live. What more likely method could be taken to seal and secure his own destruction?

S-*Suppose he lay suspended by the rope, instead of dropping into the arms extended to receive him, had insisted on first knowing how the time to fall—“How came my foot so slip, and to fall—to make this fearful plunge? Why did I see the men on the roof take better care of me?” Or suppose he had said, “I have no power to let go the rope.—My hands are fast clenched upon it, and how can I open them of myself?” Or, “I can let go and be delivered at any time, and I choose to hang a little longer. Perhaps I have not yet had enough distress.” Would he not be evidently beside himself? And yet such a title, conduct of the great mass of sinners, and of serious, awakened sinners, under the gospel.*

Remember, what is your sin? Are you yet in your sins? Do you see your *treacherous* guilt and exposure? And do you anxiously seek and inquire for deliverance? If not, it will be in vain to direct you. You will not follow any direction I give you. But if you see yourself to be all guilty and exposed, if your feelings prompt you to inquire, with the trembling sinner, "Sir, what must I do to be saved?" then it is easy and pleasant to direct you, to point you to the compassionate Saviour. "To be able, with our stretched arms, waiting to be caught by your fall. Hear him calling. Hear him saying, "Come, come, for all things are now ready." Sinner, hold to him. Abide at once. Do not doubt his ability to save you. Do not doubt the sincerity of his offers. Do not wait to make yourself better. Do not hesitate or speculate a moment. Remember, that the question before you is of right and wrong; and it is also one of salvation or destruction. You cannot stay without adding to your sin, and hindering the interests of your immortal soul. Now then is your time, Now, while you are standing and pondering these lines, while the presence of *OFFICER* is strong upon you, be so, once, every one's dependence, and fall into the arms of your merciful Deliverer.

"Here, Lord, I give myself away;  
 'Tis all that I can do."  
 "Love so amazing, so divine,  
 Demands my soul, my life, MY ALL."  
 —An. Tract.

BY REV. JAMES SMYTH, CHELTENHAM.

heart, relieves the mind, and animates the soul. It seeks from God, that it may employ for God. Without prayer there can be no life in the soul. Without habitual prayer there can be spiritual health. Prayer brings God and the soul together. It opens a God's resources to supply the sinner's needs. Prayer, as it brings us constantly into the presence of God, gradually conforms us to the moral image of God. We become God-like. There is a resemblance to God in our spirit, object, and actions. And, as it is impossible to be like God and not live to purpose, so it is impossible to live to purpose if we are not like God. The man of faith is the man of prayer; and the man of prayer is the useful man.

We challenge any reader to say that the picture is overdrawn:

this; why not of this? You see, and many times a day converse with those of your own families who profess Christ, yet you 'never speak of Jesus.' If 'out of the abundance of the heart, the mouth speaketh,' does not this silence prove that you have 'less interest in the Saviour, and less love for Him than you have 'for the things that perish?'—Exhort one another daily, lest any of you be hardened through the deceitfulness of sin.'—*American Messenger*

London Correspondence.

Indian Mutiny—Exchequer—Legislature—  
Baron Rothschild—Election Frauds—Mr.  
Thackeray and Jerrold—Wesleyan Confer-  
ence—Cardinal Wiseman &c.—Conspira-  
tors—Mr. Dow.

have aggravated him deeply, and stirred up his mental bile. By the way, these divisions have been numerous of late, chiefly for party purposes, and a few days ago when the names were taken it was proved that not a soul had voted on one side of the discussion. The tellers must have looked a little flushed with the singularity of their position. Elections of the House are made at work on Commission Petitions; several members have been unseated, and in some cases "undue influences," without unsettling the member, has been affirmed. The most notorious cases are those of Galway and Mayo. The writs of both are suspended, and the two priests who were most officious in the latter election are to be prosecuted by order of the House. The Irish Romanist members made a bold resistance, but they did nothing except talk bombast and fus-

The House of Lords has been sitting in its judicial capacity to decide on the true succession to the Shrewsbury peerage. The possession of the senior earldom of the kingdom depends on the enquiry, and with it a great amount of property. At present Lord Talbot appears most the forward claimant.

Among public events of a general character may be mentioned, the delivery of Mr. Thackeray's lecture on "Week-day greasers," in aid of the Douglas Jerrold Fund. Mr. Thackeray was unsuccessfully contested Oxford with Mr. Cardwell who was returned by a slender majority. Mr. T. would probably make the best M. P. of the circle he represents, but it is doubtful whether the reading public would not rather see him at his desk than on the legislative bench.

His week-day greasers was a condemnation of his English humourists with criticisms on living authors. Some thousands are looked for from these literary and theatrical efforts in honor of Douglas Jerrold,—not without indignant remonstrances in certain quarters against the misconduct of the man whose want of self-denial demanded the efforts to be made. No one can believe that such a mode of remembrance would have been required, if he had done his duty. In the "Era"—a paper supported by the sporting and theatrical world—there was a sensible article on "Genius and Beggary," dealing vigorously with this great abuse. Whatever his writings have done, Jerrold's decease has "pointed a moral" in a way which he did not anticipate and drew small honor to his heart.

There is no great stir in religious articles at the present moment.

The Wesleyan Conference commenced its sittings yesterday in Brunswick Chapel, Liverpool, 600 ministers being present. The Rev. F. A. West, of Liverpool, was elected President, and Rev. Dr. Hamuli, Secretary. Bishop Simpson and Rev. Dr. McClintock are in attendance as representatives of the Methodist Episcopal church of the Northern United States. It is anticipated that the returns submitted to the Conference will show a prospering, if not prosperous, state of the Convention. The reform party, amalgamating with the Wesleyan Association, having set for purposes of organization, the tide of force which neither parties not men are able to sustain when once let slip.

Cardinal Wiseman has been into Yorkshire, only preaching and speech-making at the consecration of a new Catholic chapel in Leeds. The Cardinal is a man of bulky form, and a coarse rather than a refined appearance, but in learning and acumen he is the chief of his clergy in England—indeed the only priest who has gained a great reputation for those qualities in the country. In his speech he endeavoured to put the Pope's visitation of his Holiness's States in a light flattering to his Holiness. The Pontiff's amiable disposition no one disputes, but his readiness or ability to redress the real grievances of his subjects, the Cardinal

I regret to announce the decease of Rev. Mr. Montgomery, an 'Edinburgh' Reviewer, and widely known as part author of a splendid work on Paul's Life and Writings. He was a leader of the 'Broad Church,' as it is termed, and just three years since wrote in the 'Edinburgh,' an article on Teetotalism and the Maine Law, conveying a candour and clearness of judgment which was hardly expected from that Quarterly

Dr. Vaughan, the President of Lanchester Independent College, and Editor of the "British Quarterly Review," has intimated to Dr. Haffes his intention of resigning his post. Coming so easily on Dr. Davidson's affair, some connexion will be attributed to these circumstances, though at I believe is denied.

Foreign events are not devoid of interest. The French courts of law are disentangling the conspiracy, in which Ledru Rollin and Mazzini are said to be compromised. On the strength of a supposed complicity between the London refugees and the continental conspirators, the foreign courts are said to be preparing a demand on our Government for some action against the fugitives. If they do they will certainly be disappointed.

Lubische, the celebrated singer is reported to be dead, and Vesuvius is again clothing its sides with clouds and its head with flames—dreadful omens of the state of all nations where the formation and expression of opinion are made a crime.

I must not forget, before closing this letter, to

In the year 185—, Miss J——, an amiable, interesting, and pious young lady, con-

New Baron Kitchieff had been again elected to the City of London, and it is believed that on Monday next he will attend in the House and wish to take the oath according to the mode of bailing on his conscience. It is believed that a resolution will then be moved declaring that it is one of the cases provided for by a recent act of Parliament, and that after this resolution the Baron will take his seat, the House threatening with all its terrors those who refuse to prosecute him for so doing. This course will be utterly opposed by the Tories, and it is impossible that Mr. Disraeli will help them in their obstructive act, under the plea that he approves of that particular manner of disposing of the question. That it would be successful, do not doubt, and is the only alternative unless a Compose mean to drop it altogether. That Mr. Disraeli will oppose the Government, if the Government adopt this resource, is only to be doubted, if solely from chagrin at the termination of his debate on India. He made a three hours harangue, much of it tame and weakish, and was so circumvented by the position of Mr. T. Baring, a Tory chief, and the amendment of Lord John Russell, proving Her Majesty's support of the House, that he did not venture to go to a division. Not

Let no one fail to peruse, with care, the

32. Can I, as a member of society, neglect or refuse to give my influence to sustain a curse, without incurring the deadly guilt and the displeasure of God?

...and made her willing and happy to depart. For some minutes she layed her face calmly and sweetly upon him, and then said, "Good-bye, H—, you never before spoke to me of Jesus, and did you not think of dying, would not do it now? She fell upon her knees, but her words left an arrow in the heart of H—, by which the Holy spirit subdued him, as we trust, to Christ. "To you many of us, who profess to love the Saviour and the perishing souls of our fellow-men, do these dying words of Miss —— speak?" Dear fellow-disciple, how often do you meet Christians, and never speak of Jesus?" By the way, in the morning the Holy Spirit, around the fire-side, at social assemblies, in the prayer-meeting, in the more public oratory service—everywhere, on the face of Christians, and never