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AN EVA NGELGAL FAMILY NEWSPAPER,

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

FOR NEW BRUNSWICK AND NOVA

SAINT JOHN NEW BRUNSWICK, FRIDAY, JANUARY 27, 860.

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Gross and foul offences of any kind will drive the King from the soul very speedily. Let the believer bemire himself with lust, or put forth his hand unto violence, or speak lying or lascivi-ous words—let him give great scandalous cause to the enemy to blaspheme—and, as surely as he is the Lord's child, his back shall smart for it. If we lie in the bed of Jezebel, we shall not have the company of Jesus there. As soon expect to see an angel in the stye with swine, as Christ Jesus in company with the filthy. Should we be left to commit adultery like David, we shall have our bones broken as he had; if we swear like Peter, we shall have to weep as bitterly as he; and if we flee like Jonah from the service of the Lord, we may expect to go into so great depths as he did. The sun will shine on the dunghill, but Christ will not shine on the backslider while he is indulging in his lusts. How terrible are the agonies of the mind when some surprising sin is visited upon us?

Careless living, even if we fall not into open transgression, will soon build a wall between our Lord and the soul. If daily sins are unconfessed and unrepented of, they will daily accumulate until they form "mountains of division" between our adorable Friend and our own heart. A little filth acquired every day, if it be left unwashed, will make us as black as if we had been plunged in the mire; and as sin upon the con-science turns Christ's joy out of the heart, it will be impossible for us to feel the delights of communion until all our everyday sins have been washed from the conscience by a fresh applica-tion of the atoning blood. Let us take heed that we offer the morning and evening lamb, constantly looking to the blood of the Great Sacrifice, and seeking a fresh discovery of its cleansing

Neglect of prayer is a sad grief to the Holy Spirit, and will as soon cause the Lord to withdraw as open sin. How many of us from this cause have dropped the thread of commuion, and so have lost the clue to happiness. Jesus will never reveal himself in any marked manner unto us while we neglect the throne of grace. We must seclude ourselves if we would see our Beloved. It was a sweet saying of Bernard, "O saint, knowest thou not thy husband, Christ, is bashful, and will not be familiar in company? retire thy-self by meditation into thy closet, or into the fields, and there thou shalt have Christ's embraces." Rebekah went to the well, and was met by one who gave her jewels of gold, and found her a husband; let us go to the well of prayer, and we shall meet Jesus, but those who tarry at home

Idleness in the ways of grace will also hinder communion. If we travel slowly, and loiter on the road, Jesus will go on before us, and sin will overtake us. If we are dilitary and lazy in the vineyard, the Master will not smile on us when he walks through his garden. Be active, and expect Christ to be with thee; be idle, and the thorns and briars will grow so thickly, that he will be shut out of thy door. We should never mend our pace on Heaven's road if our comforts dad not fly ahead of us, so as to allure us to speed by compelling us to pursue them.

Unthankfulness will soon strip us of our joys. It is said of the sun, that none look at him except he be in an eclipse; and we fear we are all too forgetful of Christ unless he veil his face;

Cowardice will also rob us of the Master's manifest presence. The ancient saints who at any deed. And we, if we are ashamed of him in the time of rebuke and reproach, must not look for any love-feast with him. Captains cannot smile the desire to be remembered in prayer. on runaway soldiers, or even on men who quake in the moment of conflict. We must be valorous if we would be comforted; we must show ourselves men if we would have Christ show himself our loving friend. When Jonah runs from Nineych he must not recken upon his Lord's company, except it be to rebuke and smite him. "In our English chronicles we read of the rare affection of Eleanor, the wife of Edward I., who, when the

pared with the effects of his providental con-

But carnal security is the master-sin in this point. Hence, Bunyan makes a feast in the house of that deceitful old Diabolian, Mr. Carnal- a young man arose at the same time that others Security, the scene of the discovery of the departure of Prince Immanuel. There is in carnal leader, he claimed that it was his privilege, acsecurity a mixture of all other kinds of sin. It is cording to usage, to speak. He said, a monster composed of the deformities of all foul "I am here for the second time in my life, and sins which man can commit. It is ingratitude, I feel that I have been converted in answer to the those fabled monsters which bore a resemblance lebrated as New Year's day-calling upon their to every other creature, inasmuch as the most friends; but I felt that I must come here and tell our implicit dependance and our unfeigned huand answer prayer. He has heard prayer for me mility, it will not be long before Christ and the and mine; and he has heard for others. He

may drive the Saviour from one believer, and an he, "I must speak. I cannot go away without opposite sin may grieve him in another; indeed, any one sin, if harboured against light and knowledge, is quite sufficient to cast the mind into the of you all, and asked for prayer for the salvation watchfulness is necessary in order to the preser- live in New Jersey, a considerable distance from vation of communion ; but of this we will say here, and I thought this morning I must jump more in another place.

From the N. Y. Observer. FULTON STREET PRAYER MEETINGS. THE THREE ITALIAN EXILES.

They were in the meeting, though they understood but little English. They landed in this many miles away as I do, what a precious Saviour city a short time past, having fled for their lives from their native city, Rome. They put into the had a moment's rest till I found it in Jesus." He meeting the following request for prayer:

sat down. Then another said he must just say "Three Italian exiles, natives of Rome, desire he had found deliverance from sin, and he an interest in the prayers of the people of God would detain the meeting only just to announce in the Fulton street prayer meeting, that Christ it.

may become their Redeemer, and that they may

The leader all this time had remained standing. be delivered from the darkness and superstitions It was a melting season. Many eyes were sufof the apostate church of the Man of Sin."

men. They had sympathized with the liberal casion, the words-Italians in the late battle of Perugia, and because they did, they were in danger. They were warned one night at midnight that they would not be safe in the city another day, and so they left all and fled. They succeeded in getting out of the therefore, to chasten us for our ill manners, and incite us to a more loving carriage towards him, he will hide himself in darkness if we forget his must say they did not know what they wanted to forget him the did not know what they wanted the sacration of God cound nave produced and the country, and at length to this city. When met by some Protestant friends, they said they wanted that all of the events of my life, even the smallest was a privilege, and trials lost their harsh bitter-You want, said the Protestant, an interest in the ORIGIN AND HISTORY OF YOUNG MEN'S atoning blood of Christ. You have never known time, in order to avoid the stake, were led through weakness to deny their profession, were made sorely to rue the day that they ever did so weak a died. And we if we are they ever did so weak a died. And we if we are they ever did so weak a died. And we if we are they ever did so weak a said, that was good. They could not have never known and have never known about Christ except as an outside religion, consisting all of externals. Now you want Christ in the heart. Yes, they said, that was good. They could understand that they needed a religion of the heart, and hence tion, and we presume is reliable :—

ANSWERS TO PRAYER.

Cause of Spiritual Desertion.

It should be a matter of the greatest solicitude to the believer to "walk before the Lord in the Land of the living. Not only does his own soul's enjoyment depend, upon a close and careful walk with God, but his usefulness also, depends thereon. "They which have believed in God should be careful to maintain good works. These things are good and profitable unto them." So deceitful are the ways of sin, that constant vigilance is needed to gaard the citadel of the heart, less some of the numerous foes to our true happiness, and God's glory enter in, and make way for others. "What I say unto you," said the Savisiour to bis disciples, "I say unto all, WATCH" The Rev. C. H. Spurgeon includes the following among the most special iniquities which more done the most special iniquities which more among the most special iniquities which more am The Rev. C. H. Spurgeon includes the following among the most special iniquities which more readily than any others will hide the Saviour's countenance from us, and cause spiritual barrenness and distress. As we read, let us inquire—

Do any of these exist in ME?

The Rev. C. H. Spurgeon includes the following among the most special iniquities which more them. Unbelief, distrust, and worldly care, will also provoke him to return unto his place. If we cannot trust him with ourselves, and all that we have he will not confide his heart with us. A fit of worldly anxiety has many a time cut off the streams of fellowship. Fretful trouble about many things is a fearful injury to the one thing. Christians to expend their zeal in some of the various forms of usefulness in which all young to be done. There is not an energy that we can afford to lose. It is the hope of many of our older christians to expend their zeal in some of the various forms of usefulness in which all young to be done. There is not an energy that we can afford to lose. It is the hope of many of our older christians to expend their zeal in some of the various forms of usefulness in which all young to be done. There is not an energy that we can afford to lose. It is the hope of many of our older christians to expend their zeal in some of the various forms of usefulness in which all young to be done. There is not an energy that we can afford to lose. It is the hope of many of our older christians to expend their zeal in some of the various forms of usefulness in which all young to be done. There is not an energy that we can afford to lose. It is the hope of many of our older christians to expend their zeal in some of the various forms of usefulness in which all young to be done. many things is a fearful injury to the one thing. Christians that the converts of 1858 and 1859 will All the saints will confess that the fair flower of fellowship will not bloom in the atmosphere of carking care. The great rebel, Infidelity, will sometimes turn the key of the gates of Mansoul against the Prince Immanuel himself, and cause him to return to the palace of his Father. It is him to return to the palace of his Father. It is ought to want them to be baptized with a holy a high affront put upon the Lord Jesus when we presume to manage our own business instead of leaving all with him. The old puritan said, Church in such an age as this. So take care of "Whenever we carve for ourselves we cut our your young converts. Take a deep interest in figures!" He might have added, "And worse still, we highly affront the Head of the feast, and things of religion. Let them feel that your symcause him to withdraw from the table." Oh! pathies are thrown round about them. Let them for grace to leave all with Christ; it cannot be feel that your hearts beat responsive to their in better hands, and our own care could never warm hearts, and let them neverbe made to fear produce results which could for an instant be com- your frowns and disapprobation of the warmest expressions of their love to Jesus. THE TESTIMONY OF YOUNG CONVERTS.

Toward the close of the first meeting in 1860,

pride, worldliness, sloth inordinate affection, evil prayers of this meeting; and not only myself, concupiscence, and rebellion in one. It is like but my wife also. Others are abroad to-day-ceterrible parts of every beast were in them united you what the Lord has done for my soul. I want into one hideous monstrosity. Now whenever to encourage this meeting to pray. I want to assoul will be far apart—so far as any comfortable continues with his people and answers prayer."

Another was on his feet in a moment. The It only remains to add that as we are different- leader did not observe him. The time was gone. power over one than another, and hence one sin The young man was still standing. "Oh!" said doleful condition of a deserted soul. Constant of my soul, for I felt that I was a great sinner. I upon the cars and come to this noon prayer meeting-this, the first meeting in 1860. I wanted to begin the year by publicly acknowledging my obligation to Christ. He has pardoned my sins. I feel that he has washed them away in his own blood. The blood of Christ cleanseth from all I have found. I know that there is power in

fused with tears. A moment's pause, and the A clergyman said that these were all young leader said, "We will sing, as fitting to the oc-

> "All hail the power of Jesus' name, Let angels prostrate fall; Bring forth the royal diadem. And crown him Lord of all."

ASSOCIATIONS.

The idea of the Young Men's Societies was (he said) by no means new, for at the time of Bi-Among many letters which have lately been shop Beveridge, some 120 or 130 years ago, received, we give the following as an example of young men were brought together in the City of London for the purpose of studying God's Word, "SAN ANTONIO, Texas, Dec 15, 1859. and stimulating one another to a more diligent About a year ago I wrote to the Fulton street prayer might be for rebuke and smite him. "In our Edgish chronicles we read of the rare affection of Eleanor, the wife of Edward I., who, when the king had been wounded with a poisoned dagger, set her mouth to the wound to suck out the poison, venturing her own life to preserve her husband. Such is the strength of love in a healthy Christian, that were it necessary to suck poison out of the wounds of Jesus, he would be content to do so." And this he will do in a spiritual sense; for if he can in no other way remove contempt and slander from the cause of Christ and his church, he will rather bear it himself than allow it to fall on his Master. But if this noble spirit shall give place to mean self-seeking, and carnal care of our personal interests, the Lord will forsake the tabernacie where we dwell, and leave us to mount the displeasure of our slighted friend.

About a year ago I wrote to the Fulton street for the conversion of my husband. I now write to say, whith thankfulness and joy—that my husband is converted. I beg a continued remaind is church in the hearts of the Christians assembled there for him, that he may adorn his Christian profession. I now ask the prayers of the meeting in behalf of my brother, his son, and two daughters in Texas, and also for a young men in the City of a totally different the neetings of Wesley and his five or six associates at Lincoln College, the decipation of his soul about a year without finding peace in believing. Pray that God would dispel his doubts and fears, and give him joy and peace."

A lady went up to the upper lecture room, and opening 'the book of requests, while the tears were flowing down her cheeks, she pointed to one and said, "That is the request which I sent in here for the upper lecture room, and should be content to do so," A lady went up to the upper lecture room, and opening 'the book of requests, while the tears were flowing down her cheeks, she pointed to one and said, "That is the request which I sent in About a year ago I wrote to the Fulton street attention upon the ordinances and means of grace. proud—their company is a torment, and their very presence an offence; how much more obnoxious must it be to the Son of God! Especially must it be exceeding hateful in those who are indebted to grace for the very breath in their nostrils, and who, in themselves, are the most detestable of creatures, but are made the sons of the gospel."

prayer, oh! how differently from what I would have supposed. He converted my little girl first, and the first prayer she made after her own conversion was for that of her dear father. That father is not yet converted, but is awakened. And now I want continued prayer that he may be brought to embrace Christ as he is offered in the gospel."

To determine the diessedness of which we were have supposed. He converted my little girl first, and their coadjutors, were practically expelled from their pulpits in London, they found a willing auditory in the gaols, and workhouses, and hospitals, in which the members of the Societies established by Bishop Between the converted my little girl first, and the first prayer she made after her own conversion was for that of her dear father. That father is not yet converted, but is awakened. And now I want continued prayer that he may be brought to embrace Christ as he is offered in the gospel."

was not until the year 1833 or 1834 that the idea of these Societies acquired anything like practical form. At that time a Scotchman, named Nysmith came to London. On looking about amongst the young men of his acquaintance, six of them were induced to meet together every morning to pray for Divine guidance, and they formed the first Young Men's christian association of modern times, Being all Scotchmen, with whom order and system are great things, they prepared rules and made arrangements as though there was a vast amount of work to get through. They had a Chairman, a Treasurer, a Minute Secretary, and a Finnace to Secretary; and became, in fact, a regiment of five officers and one man. About this time a youth, whose friends and relatives were destitute of Gos pel knowledge, was sent from his little village home in Devonshire to be apprenticed in Someration.

Worldly Wissens has still be hed every idea of the secretary and a Finnace to Secretary and a Finnace to Secretary; and became, in fact, a regiment of five officers and one man. About this time a youth, whose friends and relatives were destitute of Gos pel knowledge, was sent from his little village home in Devonshire to be apprenticed in Someration.

Worldly Wissens has existed and the christian eye or ear. I saw no drinking scenes in the public houses, and was told that some of them could scarcely go on for want of custom. A member of the Conferment of custo home iu Devonshire to be apprenticed in Somersetshire. His master was, in many respects, a
Worldly Wiseman, but still he had some idea
of the value of religion, and regarding it as an excellent system of police, he took care that all the
young persons in his employ were regular in their
attendance at the Dissenting chapel. This young
apprentice at last went up to London, whither he
had been preceded by an unconverted brother.
There he was engaged in a large house of business, where he was surrounded on all hands by
men of notorious wickedness. Under these circumstances he found himself in great difficulty;
he saw that if he did not influence them he himself would be influenced by them, and drawn into self would be influenced by them, and drawn into not really and truly casting their seed to Moloch? the stream of dissipation and vice. He accord- Grant that their manners are thereby somewhat ingly took counsel with Christian friends, and improved, and I am disposed to allow that such they united their prayers on behalf of their com- may be the case, of what value, I ask, is any such | Trembling with fear, he inquired what they panions in business. They were in time joined by one after another, and at length their employer moralising tendency of the practice alluded to? was induced to set apart a room for their meetings. Well, these little bands were at last united dren into the fire as of so handing them over to and thus was formed the Young Men's Christian Satan. And yet, with all this staring them in the Association of the present day. Having thus face, we have even heard of persons asking what sketched the origin of the Association, he stated harm there can be in certain motions of the body? that it was annually receiving a large accession As well might the thief ask what harm there can of members—that it had now as many as ten be in the motions of his hands and fingers, enbranches in the metropolis, the Bible classes of abling him to grasp and pocket his neighbour's which were every Sunday afternoon attended by upwards of 1,100 young men, There were now as many as 110 Associations in Great Britain and Ireland. Societies had also been established at Geneva, and there were no fewer than 112 in the U. of morality." States and the provinces of North America, with an active membership of 20,000 persons. Last week he received information of the formation of a Young Men's Association at Victoria, the capi-

Empire. Even in infidel France there were some-

THE WORD OF GOD? A few years since, an English ship touched at one of those islands of the South Seas in which questions were then asked :-

was a rather singular one; but it was a native idea :- "When I look at myself, I find I have got ness. hinges all over my body. I have hinges to my But now, everything seems hard and wearying, hinges all over my body. I have hinges to my legs, hinges to my jaws, hinges to my feet. If I want to take hold of anything, there are hinges to my hands to do it with. If my heart thinks and Iwant to speak, I have got hinges to my jaws. If I want to walk, I have hinges to my feet. Now here," continued he, "is wisdom in adapting my body to the various functions it has to discharge. And I find that the wisdom which made the Bible, exactly fits with this wisdom which has made my spiritual body." The Captain would not be satisfied: he required to know the identical nature der rapidly and far away? of the body which shall be raised. The natives
Think of it, young Christian, just learning the raised. This occasioned a considerable consulta-

tion among them. At length one of them said.

The Rev. Alex. G. Burnet has written several letters to the editor of the Aberdeen Free Press

ONE HOUR OF CARELESSNESS. "Oh! if I ever get hold of my Saviour's hand

tal of Vancouver's Island; and he added that again, I mean to keep fast hold of it, and be carethere was now a representation of the work in ful not to let go for one moment. It was failing to look to Jesus in an hour of temptation, that thing like 80 Associations; in Switzerland, there has led me into mazes of sin and doubt and darkwere 85; in Western Germany, 144; in Eastern ness, and it seems as if I never should find my Germany, 40; in Holland, 14; and in Belgium, way back." So writes a professing Christian, to whom had been given the sweet privilege, for self-confidence grows in the heart, and destroys sure them of the great truth that God does hear DO YOU BELIEVE THE BIBLE TO BE by the Saviour's side, and of feeling his strengthening presence constantly about her. New joy had been poured into her soul-new revelations Christianity has been introduced and established. made of the love of God in Christ Jesus-fresh It was commanded by a gentleman connected desires skindled in her heart to devote herself, y constituted, certain sins will have greater The first verse of the closing hymn was given out. with a noble family. Some officers and others of with newness and fulness of consecration, to the the crew affirmed that in their opinion the natives were mere parrots, and only repeated what the Redeemer's service. Besetting sins had seemed Missionaries taught them. Others said, this was relaxing their hold; with stronger faith she had impossible. At length it was proposed, that ten taken the promises of God to her heart, and with or twelve natives should be collected; and that, new interest and earnest prayerfulness, had given through the medium of an interpreter, such questions should be put to them as might suggest herself to the performance of the duties Providence had assigned her. But in an evil hour, as themselves to any one present. The fellowing dence had assigned her. But in an evil hour, as old temptations came upon her, temptations to "Do you believe the Bible to be the word of impatience and repining and distrust, failing to God?" They were startled; they never enter-tained a single doubt upon the subject: but, look to Jesus for strength, she yielded to sin, and, after a moment's pause, one answered, "Most as she afterwards said, "it seemed, at once, to certainly we do." It was asked, "Why do you drop me out of the place of security, and I began believe it? Can you give any reason for believing the Bible to be the word of God?" He replied, "Why, look at the power with which it was attended, in the utter overthrow of all that we have fulness. I know," she continues, "that this will been addicted to from time immemorial. What else could have demolished that system of idola-will not leave his wandering sheep to perish, and try which had so long prevailed amongst us? No human argument could have induced us to abandon that false system." The same question being again; but, oh! how much I have lost by that put to another, he replied, "I believe the Bible to be the word of God on account of the pure sysheart was filled with love to Christ, and was tem of religion which it contains. We had a system of religion before; but look how dark and drawn out in cordial love to all of his people. My black a system that was, compared with the hours of prayer were precious seasons, and bright system of salvation revealed in the word strengthened me for whatever I had to meet; and of God! Here we learn that we are sinners; and it seemed so sweet to do and to bear whatever that God gave Jesus Christ to die for us: and by that goodness salvation is given to us. Now what but the wisdom of God could have produced was given to me such a growing consciousness

exactly fits with this wisdom which has made my body; consequently I believe the Bible to be the word of God." Another replied, "I believe it to believe that if she is indeed his own, he will lead the word of God on account of the prophecies which it contains, and the fulfilment of them." his back to where she will again consciously grasp After this, they came to the doctrines of the Gos- his hand, and feel again his strengthening prepel, and, among others, to the doctrine of the re- sence. But is there not, for us all, a monitory [9.1] surrection; and the question was asked, "Do you believe in it?" They replied, "Yes, most certainly." "In what body shall we rise?" They answered, "In a chapter in the Corinthians, it is said, 'It is sown a natural body, it is raised a viour's side, knowing and feeling that the first

have it: 'We shall see Him as He is, and shall Saviour's love; think of it, professed followers be like Him," The Captain again said, "I want of Christ, ye who have been quickened and reto know the precise body with which we shall be freshed with new tastes of that wonderful love, surpassing, in richness and fullness, even the richest terms to declare the mercy of God, but

veridge had for years been acting as pioneers. It the general deportment of the people, he says—"I previous wanderings, by all the evil results we earth," and "over all His works."

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been bitterly opposed to the gospel and the missionaries with a large crowd about him wanted, when he was told, to his surprise, that he and the people had resolved to renounce idolatry and become Christians. The movement spread from village, to village the people casting away their idols, and seeking instruction from the missionaries. The people say that they had come to the knowledge of the truth chiefly by the instruction their children had received in the mission sehools. The missionary mentions three disricts containing at the beginning of the year not less than 10,000 heathen, and adds, "but to all appearance and with the help of God, by the end of the year there will be not one left there."

NONE BUT JESUS.

None but Jesus! Every light Fades before the gloom of night, But this one bright star alone Guiding ever to the throne! Other joys and loves and friends Change before the life-tide ends; But the Saviour cannot die: None but Christ can satisfy!

None but Jesus, 'mid the rush ' Of the world's wild whirl and crush-He alone can still the heart, When the throbs of anguish start; He alone can stay the fear When the trial hovereth near: He alone can succor give: None but Jesus while we live.

None but Jesus can supply Grace to live and grace to die; None but he prepare for heaven, He alone life's crown has given. When the waves of conscience roll O'er the startled, guilty soul, None but Jesus' precious blood Can obtain us peace with God.

None but Jesus, when the breath Stops before the hand of death: Though the darkness dense and deep, Oh, may Jesus near us keep. None but Jesus in the land Where the white-robed ransomed stand; May our place with them be given! None but Christ to praise in heaven.

GRACE.

(AN EXTRACT FRON A LETTER.) WHAT is the word dearest to your heart? is It not grace ? Oh! it is that monosyllable which plants hope, and energy, and life in my dying nature, and opens to my tearful eye visions of immortal glory. Grace is the beginning; glory is the end; and love and labour fill up the space between. Grace is the element in which the soul gathers confidence before God-the atmosphere which she breathes freely and joyfully, and in which she rises on the wings of faith and hope to the house not made with hands, eternal in the heavens. Grace in a thousand forms sheds over me and around me the benedictions of a Father's love. I go no in grace, ever enlarging, deepening, brightening, until the earthly blends with the heavenly, and grace, having done its work, merges into the kingdom of glory. O most sweet and blessed grace of God! let me spend and finish all my days and years with thee! May the first word that fell from my new-born lips be the last on my dying tongue : "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. viii.

"Christ is a path,—if any be misled: He is a robe,- if any naked be; If any chance to hungar,—He is bread; If any be a bondsman,—He is free; If any be but weak, -how strong is He ! To dead men life He is ; to stick men health ; To blind men sight; and to the needy wealth: A pleasure without loss; a treasure without

God's Mercy.-Biblical writers employ the "It cannot be like the body of Christ when He hung upon the cross: it will be like His glorious body, when He was transfigured upon the Mount." sweetest experience of your earlier knowledge of him. "Will ye also go away?" How earnestly tenderly, pleadingly, he says this to each one of "rich." Jeremiah dwells on its "manifold" us, as he feeds us with the bread of life, and would | character. With Peter it is " abundant" mercy. THE REVIVAL versus BALLS AND THE- fain hold us fast to his side, while the voices of Micah rejoices in it as "sure." Luke is melted the world are calling, and we are too ready to by its "tender" exhibitions. But David most of hear. "Will ye also go away?" Oh! let us all magnifies the mercy of God as "plenteous," on the Irish revival. In the latest, alluding to listen, and by all the sad experience taught us by "everlasting," "high as heaven," "filling the