



AN EVA NGELICAL FAMILY NEWSPAPER,



" In the sixteenth century Ranliff affirms that

" there was not within the limits of all ancient

2. " Neither shall the Arabian pitch tent

Babylon a single human habitation."

That God in all things may be

SAINJ JOHN NEW BRUNSWICK,

florified through Jesus Christ-PETER.

VOL. 7.---NO. 8

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Are You in Earnest ?

DEAR friend, if you are thoughtless, and lighthearted, and have never taken an hour of your whole life to consider the claims of God upon

and brought to Calvary to look upon Him whom you have pierced,-and were you borne hence, and set down beneath the awful shadow of the Mediatorial Throne, to gaze upon the glorified form of "the Man Christ Jesus" whose "countenance is as the sun shineth in his strength,"-

Telescope.

"THOU HAST DESTOYED THYSELF."

There are two things needful to be understood There are two things needful to be understood whole life to consider the claims of God upon you for the perfect obedience of his holy law— the importance of the mighty work achieved by Jesus for human redemption—the necessity of regeneration by the gracious operation of the Holy Ghost in order to be fit for God's service in a state from which they need to be saved. Thesecond is, a conviction that their misery is owingto themselves; that they cannot charge it uponGod, but that, having followed their own counsel,not his —walked in their own way, not his.holy Ghost in order to be in for God's service here, or the enjoyment of his service hereafter, you must be in a state of great spiritual igno-rance, and utterly unprepared for death, judgment and eternity ! But were you arrested by the Divine Spirit, But were you arrested by the Divine Spirit, charge against them,—are convinced of their danger, and convicted of their guilt,—then, and not till then, will they be disposed to listen to the overtures of mercy. It is only when the sinner's inmost conscience can no longer resist the

peace for them.

danger are the following :

is a jealous God, and His glory He will not give there as your soul can be waiting with an unbe-to another; and pray that his glory may soon leiving and unhumbled heart, in the house of will ere long gnaw them as with poisonous fangs, to another; and pray that his glory may soon leiving and unnumber near, in the nouse of are actually throwing away all hope of eternal purpose, the historic record of the fulfilment of are actually throwing away all hope of eternal ly your own fault if you perish. In both cases alvation, and making their own damnation sure.

refugetor reeds—the hour of vengetatee hour overwhelm your guilty soul. If such be the foundation of this refuge, what are the walls of it? These are built up with ma-terials equally bad and suspicious. The sinners lays his false notions, as so many stones, one upto accept the gift he offers; another, that he is Jewish quarter of the metropolis; he was told by a require him to repent and believe the gospel, the word of truth he hears,-to renounce the course of sin and worldliness he has been pursuing,-to submit to his mercy, and accept of a present sal-valtion,—his conscience remains untouched and conclusion expressed in the words, "Thou hast de-callous under every appeal. How can he be constroyed thyself," that he will receive as a welcome vinced of his sin when he has in effect adopted who did not forsake her faith in the Redeemer-

XII. Be sure you give all the glory of the good and rushes close upon the margin of the sea done to the Father, Son, and Holy Ghost, for he when the tide is rising, and you will be as safe indulgence, some gratification which their con-We some time since traced out, for another

FRIDAY, FEBRUARY 24 1860.

rising tide would engulf your body, spite of your refuge of reeds—the flood of vengeance would overwhelm your guilty could exact and literal accomplishment in some twelve or fifteen striking particulars ; but it will suffice

THE DYING DAUGHTER OF ISRAEL.

A COLPORTEUR, employed by the Bible Society, was recently offering Bibles for sale in a woman at whose house he called that evening, if there ; neither shall the shepherds make their some of her people should purchase his books, and fold there."

Mignan, a traveller of much more recent date become Christians, they always returned to their than the above, informs us that " the wild Arabs own belief before they died. " They must die,' who lead a wandering life in that region, can by she said, " in the faith of Abraham." no inducement be prevailed upon to remain all

To this he could reply, " It is certainly not night near the principal mound, as they have a always so, for I myself have seen a Jewess die, superstitious belief that evil spirits dwell there." WHOLE NO 321

The future was appearing ; While conscience told its tale of sin, And caused a weight of woe within.

But when I saw the blood, And looked at Him who shed it, My right to peace was seen at once, And I with transport read it ; I found myself to God brought nigh, And "Victory" became my cry.

My joy was in the blood, The news of which had told me, That spotless as the Lamb of God, My Father could behold me; And all my boast was in His name, Through whom this great sslvation came.

A STARTLING DREAM.

One Saturday evening, as a clergyman was One Saturday evening, as a clergyman was conducting a meeting for prayer, amongst some poor people in a populous part of London, he observed a giddy, thoughtless girl enter the room in which they were assembled. She had not been there long, however, before she began to weep and sob most violently. At the close of the meeting, he asked her what it was that caused her so much grief. In reply, she stated that she had repeated attended his Tuesday-evening lec-tures; but had more frequently laughed at, ra-ther than profited by, what she heard. He adds, that " he himself was accompanied by ther than profited by, what she heard.

here elow hich comed wrath !

> woe that is before you, if you were to die as you have lived ! " Ye have killed the Prince of Life !" And yet you have seen He lives, nay, more, He reigns over the world as Meditorial Sovereign ; and you read of him that He is destined to break his enemies with a rod of iron, dash them in pieces as a potter's vessel, and make them his footstool; and when he takes to himself his great power, and reigns, what shall become of you, O thoughtless one, whose sins have pierced and slain, and whose mind has slighted, loathed, and continually rejected, the Lord's Anointed !

If these considerations now make you tremble and feel alarmed, like Jerusalem sinners, when to banish the matter from your mind, and treat it as an unmanly excitement and a false alarm, to-Banish it ! No ! You dare not ! You have no power to do so, and as little inclination as ability; for you are in such circumstances that you feel as if the worm which never dies were beginning to prey upon your vitals-as if you would soon see the burning pit yawning beneath yon, and hear the Saviour Judge uttering the withering sentence, " Depart, ye cursed, into everlasting fire prepared for the devil and his angels." " If, under the convincing power of the truthlost condition, and that you are justly condemned | side and it is not within the compass of human possibility that you should calm your anxious and agitated mind by deeming the terrible discovery of is a reality that you are under the condemnation of God's holy law-dead in trespasses and sins, and in danger, every moment, of dying and dropwhere the fire is not quenched ;" and you must as has been frequently set before you in the glorious gospel, would be as utterly in vain as to or chain down to the pebbly beach the rippling

put your fingers in your ears and rush away from examine it.

and gracious assurance, inspiring hope and con- the opinion that the guilt of his sin is his no I was at that time a city missionary, and was de-O, how deeply you would feel the guilt of your fidence. " In me is thy help." He who has de- longer? The arrows of the Almighty fall harmcareless, worldly life, how earnestly you would stroyed himself cannot save himself; but if One less at his feet. How can he be convinced of implore his pardoning mercy, and how just would as mighty as he is compassionate says, "In me the sin of unbelief so long as he sits enclosed in implore his pardoning mercy, and how just would you regard the threatened infliction of his merit-ing, "Fear not; I will help thee." When the believe? and under a canopy which, he imagines, believe? and under a canopy which, he imagines, "She had been brought fr sinner is brought to self-despair, he ought surely screens him from the frown of God, notwithstand-How unspeakably dreadful the Eternity of to hail with rapture the offer and the promise of ing his rebelion against him, and refusal to be deliverance, come from what quarter it may. saved in his appointed way, and to be saved now? This, however, is the great difficulty, to con- Ah! this is a refuge of lies, and God will sweep vince the hearers of the gospel that they have it away; and woe to him who betakes himself to have destroyed themselves. They have so many it, and is found lurking within it when judgment ways of parrying off the conviction, that they

overtakes him ! often succeed in maintaining a sense of perfect But there is another falsehood which daubs security, and hear all that can be urged against the walls of this refuge like untempered mortar. them, undisturbed and unalarmed. They say to It is the persuasion of the sinner that he is willthemselves. "Peace, peace," while there is no ing to be saved, and waiting to be saved, and that God is not willing to save him, or not ready Among the ways in which sinners seek to shelto save him, and requires to wait ; and that when ter themselves from the conviction of sin and God is willing and ready, then his salvation will come, but not before.

(1.) Sometimes sinners say-or think-" Des-This is assuming as true what is manifestly not far from the kingdom of God,-we have be saved. Where is the proof of this? The Saknowledge, means of Grace,-we attend an able viour says, "Come unto me"-the sinner comes and feel alarmed, like Jerusalem sinners, when they were pricked in their heart, and said to Peter and the rest of the apostles, "Men and Peter and the rest of the apostles, "Men and brethren, what shall we do ?" will you endeavour for religion." But the longer and the further live"-he hearkens not, believes not, seeks not sinners go on in this course without repentance, life. Paul says, "It is a faithful saying, and the nearer are they coming every day to destruc- worthy of all acceptation, that Christ Jesus came tion. "The end of these things is death." This into the world to save sinners"-the sinner treats tally unworthy of your serious consideration? is true, not merely of the daring scoffer and the this saying as unworthy of his acceptation .openly profane and godless, but also of the form- Jesus says, "Ye will not come unto me that ye alist and the descent and demure frequenter of the may have life"-the sinner exemplifies the truth sanctuary, whose heart still remains unsanctified, of the declaration. And again, "He that believand whose conscience is not purified by the blood eth not is condemned already, because he hath of Christ. Such person may live on without sus- not believed in the name of the only begotten picion of the fatal defect of their religious char- Son of God. And this is the condemnation, that acter ; and they may die as they have lived, cher- light is come into the world, and men loved darkishing the delusive hope of safety; but such a ness rather than light, because their deeds were life and such a death afford no evidence of salva- evil." Are not such words verified in the case of tion. "Thre is a byway to hell from the very them that are mere hearers of the word, and not gate of heaven," as Bunyan graphically describes doers of the same? Yes, the sinner before us, in this case of Ignorance, who got over the river with his vain excuses, and self-justifying and without difficulty, but found no admission to the God-accusing sophistries, illustrates most affecdiscovering Spirit, you must feel that yours is a Celestial City when he had reached the other tingly the truth of these solemn and conscience stirring texts of Scripture.

(2.) This false security is sometimes less sus-

pected by the poor deluded sinner who indulges it, because he finds himself, in the arrangements - "JUST THAT LITTLE MORSEL OF SIN." of Providence, a member of a Christian family. I was once called to visit a man who was said your state and prospects as an unreality or the He falls in with the order of the pious household; to be near his end, and who was in a very dismere creation of an overheated imagination ! It | he daily bows the knee of the domestic altar ; he | tressed state of mind. His previous history was joins in the hymn of praise ; and accompanies briefly this.

the rest of the family to the place where they He became a member of the Church some fif worship God in public ; and there his devotions teen or twenty years before, and for a long time are, to outward appearance, as grave and serious his walk and conversation were without reproach; ping into hell, " where their worm dieth not, and and becoming, and he may think them as sincere, but at length it was rumored that he had been as those of any around him. Is this, can this be seen under the influence of intoxicating drink. be in earnest. "What must I do to be saved ?" the way of destruction? Yes, if the form is sub- One of the officers of the church called upon stituted for the power-if the worship is that of him, and in a friendly way alluded to the reports, must be the great question with you, and to bid the lip; not of the heart-if the true piety of expressing at the same time a proper interest in you abate aught of your anxiety to know how you fathers, mothers, brothers, sisters, is looked to his temporal and spiritual welfare as the occasion may yet escape after neglecting so great salvation as an atonement for the impenitence and unbe- of his speaking to him upon the subject. He did lief of the son or the brother who goes on in his not receive the admonition in the spirit in which it was given, but rather indignantly denied the respasses.

(3.) But another says, "I do not go to the truth of the report, and intimated that other peospeak to silence the blustering winds of heaven, house of God, read my Bible and pray, thinking ple would find it to their advantage to attend that the mere bodily service will profit me ; but more to their own business than to his. Nothing I attend to these duties, hoping that God will, further occurred, and the matter was dropped. waves of an ebbing sea. Were you to be counin this own good time, visit me with his mercy, It was some years afterwards that I was called selled to take religion easy, your only rational give me a new heart, and by his own Sprit's to see him. It was very evident that he could course, in your present appalling circumstances, power make me a true believer." Is this the sen- not live, and he was fully aware of it himself. would be, in imitation of Bunyan's pilgrim, to timent of any reader of these pages? Let us As I entered the room and approached his bedside, he seized my arm as with the grasp of a dy-These words sound well, and well-built seems side, he seized my arm as with the grasp of a dy-ing man, and drawing me close to him, (for his the refuge in which the sinner who uses them is voice was already reduced to a whisper,) and securely a ting. Let us therefore examine the with a quivering frame which actually shook the foundation and the walls and the covering of this bed on which he was lying, he poured out the torment of his soul in words which, though uttergood-looking place of shelter. This refuge rest on a false foundation. It ed years ago, are still in my ears. It was the to have a revival of religion in the churches of rests on the false assumption that the sinner's most terrible case of an awakened, guilty consci-Christ; and if the twelve rules he gives were impenitence and unbelief-his love of sin, and ence that I have ever seen. followed, revivals would not only begin but want of love to God-his hardness of heart and Almost immediately, he alluded to the offence continue in all the Churches. Here are the rejection of Christ, are his misfortune, not his which had been brought to his notice some years sin. Were it seen and felt that his state, while before, and said that although he denied it at the I. Let all the officers and members believing- thus professedly "waiting" till God be gracious to time, it was all true, and he had been living in the ly pray themselves into the clear light of God's him, is a state characterised by guilty refusal of indulgence of the same depraved appetite even divine mercy,—a holding out against the over- since, until he was laid upon his sick bed. "And II. Determine to read the Word of God every cures of reconciliation-a sullen, or indifferent, now," said he, "I am dying, and my soul is lost Isaiah, 21: 2, " Go up, O Elam (an ancient name ALL ACCEPTATION, THAT CHRIST JESUS CAME INTO day, with prayer to him for light to understand or procrastinating silence to the call, "My son- forever, and all for just that one little morsel of my daughter-give me thine HEART,"-then it sin." As he said this he released his grasp upon III. Resolve on having closet and family pray- would at once be perceived that this professed my arm and made one of the most expressive er, without fail, daily ; and earnestly press after | waiting was a guilty attempt to throw the blame gestures imaginable. He opened his left hand, 540 B. C. of his impenitence upon God, an attempt to jus- and with two fingers of his right rubbed the open IV. Miss no opportunity of attending the pub. tify his continuance in a state of emnity against palm, as if he had a little particle in it that he lic and social means of grace, when it is in your God, and of practical rejection of the gospel of was turning over, or trying to find, as he slowly power to do so. God for the gospel of Christ; as if he were not destroying himself— said, "And all for just that one little morsel of V. Resolve by the grace of God never to speak but that God was destroying him! Awful pre- sin." I spoke to him of the blood of Christ evil of an absent person, and make it a point of sumption ! fearful and daring blasphemy ! to which cleanseth us from all sin, and of the readi- C., attempted its restoration ; but his death put became a preacher of those "glad tidings of conscience to pray for them that speak evil of charge the ever-blessed God with the sinner's ness of the Saviour to apply that blood to his you; in this way you will overcome evil with way of transgression, while he is addressing him soul if he would but look to him. But he said, with the words, "Turn ye, turn ye, why will ye "It is too late : I have been cherishing this sin in VI. Be honest and upright in all your dealings die ?" If the sinner's sin, and sinful state of my heart for years, and against the constant with mankind, and strive with all your might to heart and life, and sinful continuance in that voice of my conscience, and now God has left ma state, be his misfortune, not his fault, then sin is to myself, and my soul is lost." He died soon VII. Ask for the Holy Spirit, and expect his no longer sin, and it would be unjust in God to after, and without giving any clear evidence that

Arabs, well armed and accustomed to the desert, sired to call upon her by those who well knew her previous history. This visit happened to take ground after dark !"

" She had been brought from affluence to abject poverty for the faith of Christ. She had at one time kept her own carriage. One day she shall dance there." cast her eye on the leaf of a hymn-book, which

had come into the house covering a pound of butter, and she read upon it these words :--'Not all the blood of beasts, on Jewish altars

slain. Could give the guilty conscience peace, or wash inspect them nearly." Mr. Rich, who made exaway the stain.'

"The verse haunted her. She could not dis- sent century, testifies that " in most of the cavmiss it nor forget it ; and, after a time, she went erns are to be found numerous owls and bats." to a box, where she remembered she had a BIBLE, Sir Robert Porter saw "three lions on the very and, induced by that verse, began to read, and mound supposed to have been produced by the truction ! we are far from destruction ; we are false,-that the sinner is willing, nay desirous, to read on till she found Christ Jesus-' the Lamb ruins of the temple of Belus." Layard, one of slain from the foundation of the world.' the most celebrated explorers of this region, who "She became openly a convert to Christianity. visited it in 1850, says, "the site of Babylon is This caused her husband to divorce her. He a naked and hideous waste. Owls start from the of mercy then." She the cried out in the agony went to India, where he married again, and died. scanty thickets, foul jackals skulk through the of her heart, "Oh, that God would try me once She lived in much poverty with two of her nation, furrows."

> Jewish sisters, who had also become Christians. Thus literally was it " overthrown as sodom," All this I knew, and it is now four years ago that is, utterly destroyed, " uninhabited," shunsince I stood by the side of that death-bed. SHE | ned by the " Arabian," visited by " wild beasts," did not renounce her faith in the crucified Lord, and has become the haunt of "owls," " satyrs," but died triumphing in Him, as her Rock, her and "doleful creatures."

> Shield, and her exceeding great Reward,-quot- It might be interesting to trace the exact fuling, and applying to Him the Psalms of David, filment of all the prophecies respecting the fate and passing with Him, without a fear, through of this renowned city, abundantly confirmed by the dark valley, numbered among the Jews who, eye witnesses ; but suffice it to say that the few as we are told by the apostle John, ' went away, mounds and ruins which remain of this once and believed on Jesus.' " stately metropolis of the east, whose magnifi-Reader, whether you be Jew or Gentile, I wish cence was set forth in such unparalelled language you to consider the necessity, all-sufficiency, and as this, "Babylon the Great," "The golden permanent efficacy of the blood of Jesus to cleanse city," " The beuty of the Chaldees' excellency," us from all sin ; and, in order to keep your mind | " The lady of kingdoms," stand as monuments in contact with this important subject, I now lay of the faithfulness of God, who said by the pro-

> before you the remainder of that beautiful hymn, phet Jeremiah, "It shall be a desolation and a the first verse of which arrested the mind of this wilderness forever." Jewess,-induced her to seek out her Bible and to find, on searching its Scriptures, that eternal

> life which is the gift of God, through Jesus Christ our Lord. May this be the blessed effect in the student at Cambridge, named Thomas Bilney, case of every unconverted reader ! Read slowly was in deep anxiety about the salvation of his and thoughtfully :---

" But Christ, the heavenly Lamb, takes all our sins away;

A sacrifice of nobler name, and richer blood than

Thine, While. like a penitent, I stand, and there confess came empty. "Alas!" said the weary man, "my my sin.

My soul looks back to see the burdens Thou didst to obtain peace ?"

guilt was there.

Believing, we rejoice to see the curse remove ; His bleeding love."

FULFILMENT OF PROPHECY. " Morning Star" :---

On the previous Tuesday night she retired to but nothing would induce them to remain on the rest as usual, when she dreamed the following affecting dream. She thought that the day of 3. "And wild beasts of the desert shall lie judgment was come; the heavens were one blaze of glory; all mankind stood before the throne of there, and their houses shall be full of doleful God ; the mountains were rolled back ; and hell creatures, and owls shall be there, and satyrs opened before her eyes. She saw myriads of human beings burning in the fiery lake, and yet not consumed. The holy angels searched amongst Mr. Benjamin, who visited this region in the the vast throng, to find those who had the seal of twelfth century observes, "the ruins of Nebu-God on the foreheads. Ministers there met, face to face, those they had taught on earth, and many chadnezzar's palace were so full of serpents and who refused their message below then piteously other venomous reptiles, that it was dangerous to yet unavailingly called upon them to save them. None were selected but those who bore the mark tensive explorations during the first of the pre-sent century, testifies that " in most of the cav-found she was destitute of that mark. She tried to conceal the fact by covering her forehead. At that moment one of the angels tore away the hand that was raised, and hurried her swiftly on toward the lake of fire, she then met with the faithful friend who had so often spoken to her of Jesus. Upon seeing him she cried out, "Oh, save me : save me l" He replied, "You would not hear me on earth ; you refused the message

> more !" and with this cry on her lips she awoke. Dear reader, this is a true account. This poor rirl knew but little about the Bible yet she was effectually aroused by this dream. She sought mercy at the hands of God through the Saviour, and became, and is now, a consistent and happy believer in Jesus. Are you sealed by God's Spirit against "that day ?" God is now inviting you to be reconciled through Jesus. Refuse not the invitation, lest you should utter in another world that piercing but unavailing cry, "Oh, that God would try me once more !"

> SOME OF THE "SIGNS OF THE TIMES."

We noticed in a former number some of those signs which we conceived to be indicative of the rapid spread of the Christian religion, and shall now direct attention to others of equal impor-

A farther sign is found-

IN THE EDUCATIONAL SPIRIT ABROAD .- Any observant mind must perceive at once the prevalence of this spirit. It has been the main-spring in the erection of the school house, the seminary, the university and the college. It has thrust out thousands of teachers, and has furnished the poor with facilities for acquiring knowledge. It possesses in vital force all portions of society, and penetrates all classes and ranks of the community. Educate! educate! has become the watchword of the land, and, sounding like the shrill clarion, it is stirring up the sons of men to climb the dizzy heights, seeking the fountain-spring of learning

This great power is at the will of the church. Her sons are the teachers, her ministers are the officials of these schools of learning; and her philosophy is at the foundation of the instruction therein imparted and received.

Another sign is found-

IN THE UNUSUAL REVIVAL OF THE PAST YEAR. -This work subserved three important ends :---1. The apathy of the church was overcome, formality was removed, and the lifelessness of a New Testament into Latin. Bilney was highly cold religion gave place to that of a more spiritual and energetic iorm. 2. The spirit of sectarianism received a strong check. The spirit, so long and so widely sundering our denominational Christianity, was greatly modified by the mighty outpouring of this "latter day." Sects have, in a measure, lost sight of peculiarities of form, variation of modes, and differences of coufessions, and have shaken hands most heartily in the great essentials of religion. A greater catholicity pre-There has been a large acquisition to the membership of Protestant churches. And amongst the newly enlisted are to be found many young and promising spirits, who will go out to fill important posts in the armies of Israel. Hundreds of missionaries to foreign fields are to bear part of the fruit of this large ingathering of souls.

HOW A STUDENT FOUND CHRIST. In the reign of Henry the Eighth, a young

soul. He went again and again to his confessor, and told him all his sins. The priest at one time prescribed severe fasts, at another time prolonged prayers, and then masses for which he had to bay dearly. The student devoutly followed these directions, but found no hope or comfort. His My faith would lay her hand on that dear head of bodily strength wasted away under the discipline

his mind grew more disturbed, and his purse belast state is worse than the first : what shall I do At that time no Englis's version of the Bible

When hanging on the cursed tree, and hopes her had been printed, and the Hebrew and Greek Scriptures were forbidden for private use, so that Bilney had not yet read these "true sayings of We bless the Lamb with cheerful voice, and sing God." One day he heard his friends talking about a book : it was a recent translation of the attracted by their praises of its style, and was in The fearful and terrible ruin of the ancient the act of taking it into his hands, when he sudcity of Babylon as foretold by Isaiah, chap. 13 : denly recollected that his confessor had forbidden 19-21, is described as follows by a writer in the him to read the Scriptures. Yet he thought, "Is it not the Testament of Jesus Christ? May not God have placed some words there which can "The reduction of this city to utter ruin, so heal my soul ?" He stepped forward, and again frequently aud explicitly foretold by the prophets shrank back. At last he took courage, went out was not effected at once, but was accomplished of the college, he entered the house where he by a series of disasters, running through many heard the book was sold in secret. He bought vails than in other days. the precious volume, and then hastened to shut centuries. It was besieged and captured by himself closely in his room, to study it. Cyrus, at the head of the united forces of Media As he read the book, he came to the words, and Persia, as had been explicitly predicted by "THIS IS A FAITHFUL SAYING, AND WORTHY OF THE WORLD TO SAVE SINNERS ; OF WHOM I AM for Persia) : besiege, O Media." See also chap- CHIEF." He laid down the Testament to reflect ter 13: 17. This took place about the year on the verse. As he turned to it again, he cried, "Oh saying of Saint Paul, how sweet thou art After this its glory faded and declined, and by unto my soul !" The result was, as he tells us, no effort of its conquerors could be restored. that " this one sentence, through God's inward teaching, did so rejoice my heart, being before Cyrus made it his capital, but his successors almost in despair, that I soon found peace." chose another place. Alexander, about 300 B. " Jesus Christ saves !" From that time he an end to that enterprise. The Medes and the great joy" which had filled his own soul with comfort ; and at last he suffered as a faithful martyr.' The eye of some dear unnconverted person for Syrians, the Romans and the Saracens, turned whom many prayers have been made may rest against it in succession, their " anger and fierce on this, and his soul may long for a similar salwrath," so that Eusebius and Jerome of the vation through Christ Jesus. "To you, my fourth century declare that its ruin was complete. friend, is the word of this salvation sent :---" Jesus Christ saves ! yes, Jesus Christ saves !" The latter observes, that during his time, near O that you so felt it that you could die, if need the close of the fourth century, its walls were be, for your Saviour's sake. Whoever you areemployed by the Persian princes, as an enclosure if you can make out yourself to be a sinnerfor wild beasts, presented there for the pleasures Christ Jesus came into the world to save you, for of the chase, and modern travellers affirm that He came to save sinners. Come to Him now, and be saved for ever ! "THE BLOOD." UNTIL I saw the blood, "Twas hell my soul was fearing : And dark and dreary in my eyes,

" the City of Destruction," crying, " Life, life, eternal life !"-British Messenger.

THE WAY TO HAVE A REVIVAL.

Rev. A. Lynn, of England, points out the way rales :---

countenance

all the mind which was in Christ Jesus.

good.

owe no man anything-but love.

blessing to attend all the means of grace.

comes. through no fault of his own.

X. Be careful to look through all the means of grace to God in Christ Jesus for a blessing. XI. Think and speak well of all men,-until their conduct compels you to do otherwise.

condemn him and punish him for it. Were the he had found peace. VIII. Think frequently on the misery and foundation of this refuge a sound one, then God What a triffing gratification does sin afford ! danger of the unconverted, and in your heart would not punish sin at all, and the sinner might any sin ! all sin ! The distant contemplation of it, pity them, and pray much for their speedy salva- give his fears to the winds; for God will not pu- the anticipation, the desire may give it a fascinnish the innocent, nor treat as deserving of con- ating power, but the indulgence-how paltry the 1X. Pray for a revival, live for it, work for it, demnation one who continues with a hard heart enjoyment ! Even if its commission be not acand expect it every day and every hour till it and an unholy life, and a Christless, unsaved soul, tually attended, though it often is, by the hitterness of remorse, yet after all it is only "jnst that Ah, reader! if this be the foundation on which little morsel of sin," and "at the last it biteth its temples and palaces be satisfactorily deter-

you are building, be assured it is unsafe. It is a like a serpent, and stingeth like an adder." foundation of sand-a quagmire. To build upon And what a trifle is this for which to sell, or it is to destroy yourself. Build a hut of reeds even to jeopard the immortal soul. What mul-

Persians, the Macedonians, the Parthians, the

"its limits cannot be traced, nor can the sites of mined."

Hence the fulfilment of the text, "And Baby-

The next sign we notice is-

THE UNUSUAL INTERMINGING OF THE NATI-ONS.—There are times when the designs of Providence are wrapt in profound mystery, even to those most active in fulfilling its high commis sions. Man may see only his higher aim in what he does; while God views the true end as infinitely above, as vastly different.

We may see in the mining regions representatives from all the nations of the earth, in that utmost confusion, engaged in the soridid work of gathering the glittering dust. At our seaports, and great commercial marts, we may witness the intermingling process in another phase. Here is seen a tangled, confused mass of humanity, all alive, all astir, passing and repassing in counter currents, or whirling in circling eddies around some common center-ever reminding one of ancient Bable, with its discordant elements, and strange and miraculous " confusion of tongues." Yet is God, in his apparently unphilosophic manner, teaching mankind a great lesson. Here he makes known man to man, and here we learn the visible aad outward manifestations of our own fellow-men.

Thus under the influences of contact, associa-