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"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

[Editor and Proprietor]

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BRITISH EVANGELISTS.

The following paper was written in compliance with request of a German gentleman for some information

the unordained men whom God has raised up in England as preachers of his Gospel. It will doubtless be of interest to many Christians. The writer has in most cases suppressed names, but many will be recognized by our readers:—

Not only have newly-converted clergymen, ministers, church-officers, school-teachers, &c., become preachers of the pure and simple gospel; but during the few last memorable years of blessing, almost every class of society, as well as every class of wickedness, is represented by able preachers of Christ. The army, from the General to the Lieutenant, has sent in fittéd men; and not a few from the ranks command attention from their earnestness and simplicity. A converted drummer has often preached in our parks; and A., a sergeant, with three Crimean medals, speaks with considerable power and ability. The navy has been in wisdom behind, and admirals, captains, and sailors, rank among our Lord's messengers. The War-office, India-office, Treasury, Admiralty, and Inns of Court, are represented. Barristers, lawyers, physicians, and medical men have not been ashamed openly to declare Christ's gospel. Mr. — was a celebrated dancer, and a man of handsome appearance; in the very rooms where he danced, God first spoke to him, and he has since preached there many times. Members of the Houses of Parliament have proved themselves good and successful heralds of salvation. Men of standing in the commercial world are also known as preachers.

When, however, we descend in the scale of respectability, we find the number of preachers who are to be blessed to souls greatly increases. The number of restored backsliders is great, although the reclaimed drunkards who preach are perhaps more numerous. Several ex-stage-players speak with uncommon power. II, the converted comedian, and several others from theatres, have especial power and ability. —, the converted —, is a man who might preach before the king and council, or before the whole bench of bishops. Alexander B., who was once a famous acrobat when employed in Astley's Circus, is unequalled for the lower orders, and especially in his appeals to infidels. Converted swearers and blasphemers are very many; converted infidels and sceptics not a few, and from these, men are raised up to proclaim the glad tidings. X. Z., the converted thief; F. G., the converted play-goer and dice-player, preach in their way well. F. W., the prodigal, "fancier," and libertine, is one of the ablest men for his own particular line of work in the East of London. M. was employed on *Bill's Life in London*, he was "a fancy man," a dancing master when reformed; but before that an amateur boxer; he, with others, seeks out "fancy-men." Mr. — was a cricketer; Messrs. A. B., and C., all expert yachtsmen, have each been largely owned of God in blessing to others. Mr. —, of D., of high life, is now preaching to the upper classes in his town. The converted engine-driver collects large crowds, and is much blessed. Mr. North, of high and polished thought of most worldly society, Mr. Radcliffe, the lawyer of Liverpool, and Richard Weaver, the converted collier, are too well known to require any description. Many young men who are clerks in offices, many artisans following their trade, artists, shopmen, tradesmen of higher and lower degree, are found amongst the ranks of preachers. Men holding titles and honorary offices, as well as offices of trust and importance, are not ashamed of the gospel of Christ.

Germans, and other foreigners, no less than natives of Great Britain, are amongst our helpers in the gospel.

Thomas F., a poor tailor, is a singularly bold open-air speaker. Converted roughs, and tap-room songsters, are not uncommon as preachers. There are preachers among the lamp-lighters and gasmen of London. A converted better from Derbyshire, named Barker, spoke in September in Hyde Park with great power. Many of these persons enumerated may be said to be very remarkable: all of them *poor*—the most noteworthy (not including clergy and ministers, many of whom have of late spoken with great power, especially in the open air services), are S. B., Esq., of the Treasury; his preaching manifests a decided and special gift of God, great humility and yet boldness in the faith mark him. R. B., Esq., at the head of his profession, a solicitor, is a fine and powerful preacher, bold and sound in doctrine, formerly an elder in the Irvingite church.

Some of the men set forth the love of God; others the sinfulness of sin; others the character of Christ, His work and office. Wm. Carter, who was a master sweep, tells of the cross and sufferings of the Saviour in much power, and his labours have been extensively owned. Some speak of life-incidents, of facts, thrilling with wonder from living experience; some with ease and pleasantness set forth the message; others, more sober, tell it with gravity and deep sobriety. Most can account of their own wonderful conversion, and of the way the Lord has led them. A few having known the depths of sin before conversion, speak with a consequent power and feeling which touch sinners' hearts. But, inasmuch as many are very young and inexperienced, and often begin to speak as soon as converted, there is doubtless little beyond the simple gospel; and it is found with some that ignorance exists, so soon as teaching or sermonizing is tried. J. M. Egan, the barister, speaks with

unusual fluency and ease, and pleases the audience, so that his deductions and conclusions, come oftentimes with much power and conviction.

Few men exceed John Hamblenton for boldness and authority. He is much blessed. Mr. Radcliffe's power seems to consist in his simple childlike faith in God, and in the fact of his being a vessel, emptied and filled by the Spirit for the work. Mr. North, having been converted singularly, and carried away from the card-table, supposed to be dying, an impression of awful solemnity is connected with his speaking. He lets his hearers believe his assurance that eternity is real. The preaching of this dear servant of Christ has been greatly used of God. Weaver speaks as a dying man to dying men; his audience is assured of his sincerity, of his love to their souls, and of the certainty of his belief, in God and in Christ, as well as in hell and eternal torment.

No partisan rule seems to hold good, however, in these evangelists of the Spirit's putting forth, men of God's own choice, raised up for a special end, some out of one sect, some out of another. They are usually men of strong reality and individuality. Mostly, they have a good and pleasant eye, a large benevolent heart, capacity for singing, and oftentimes a pleasing voice. Dr. C., the school-master, M. R. L., the ex-cricketer—with numbers of others, have large beaming eyes of love. Then again, but little preparation seems to have been needed. Some of them have, unexpectedly to others; and in a way not commensurate with their natural capabilities, been brought out at once to preach. Mr. H., the barrister, did not appear to have much power or gift; suddenly God put marked honour on his speaking at —, and —, and —. In Mr. —, once a solicitor, there is a depth of power and solemnity rarely exceeded.

Someone who speak for the first time have appeared wonderfully helped, and it has been thought that the power was given for the occasion from one to another, just as though it were catching. Let it however, not be forgotten that brotherly fellowship, Christian union and love, were beneath the outward appearance of things, and upheld the services of preaching and sending forth the gospel.

It may be asked how these men get their living while they are thus engaged? Some of them find time to preaching. Some few are independent.—Mr. T., a rich commoner, is perhaps, the most wealthy. His style of preaching is very striking. He is usually led to read from God's Word the whole subject of sin and salvation. But in regard to poorer men who devote time to the work of evangelizing, most do it freely, and work the harder. Some are assisted, the Lord supplies their need. Some are employed by men of wealth, and are set free for the work of the gospel. Others again, find it a hard matter to get on honestly. Still they do get on, and when they have faith in God, things go smoothly.

Besides are enumerated above—who must be considered as types of many—there are many ladies and women who have been very much used of God in the great work of seeking souls. Some ladies are employed in addressing their own sex, whilst others have employed themselves in gathering the poor of their neighbourhood, either men and women, or men exclusively, and have been signally honoured in their work. Lads and boys, in some instances, have been also much blessed in the gospel. We have to learn, or to believe, that this is a wonderful day of the putting forth of God's power; instances of conversion, through female conversation, have been marvellous.

Those who are sought and addressed by the individuals alluded to above, are of all classes, from the highest to the lowest, and each form of sin and wickedness is attacked by these soldiers of the cross. The effect of this wonderful movement, called "lay" preaching, has been great and perceptible amongst the ranks of believers. It has helped greatly to elevate the tone and to simplify the style of ordinary preachers. Rev. B. Noel, now venerable in the Lord's service, and more honoured and honourable than ever, has publicly said that he himself has certainly preached better than he has done him a good service in preaching Methodism. Rev. J. Fleming, a nonconformist, has not been ashamed of these unordained men; and he has consequently received much blessing to his ministry. Several clergymen have been willing to confess that much of the good done in their parishes, has been through the instrumentality of these brethren, whose aid they gladly obtain.

Very many evangelists are young in years, and retiring and humble before their brethren, although bold before the enemy, and before the world. Many are intelligent and well informed; others very simple and plain; some, as before and often observed, are from the highest circles, others from the very lowest and most wicked. It may be said of almost every one of them, that they abhor bigotry and are free of sect; so true is this that they labour amongst and work with Christians of any and every name, regarding Christ and the gospel as the great subject they have to do with. So much has undenominational work and labour been carried on, that this style of service has become in infusing a free Christian spirit amongst Christians generally.

In regard to their manner and address, some speak in short pointed appeals, others more length; some with much power; others with much simplicity. One will set forth Jesus, another will declare fully "Jesus and the resurrection;" but to describe the various methods or the peculiarities

of the conversion and history of these men, would lead to considerable length. Mr. O.'s appeals, in tender constraining love, are nothing else but the beatings of the heart filled with Christ's love. Hambleton's favourite motto is, "Jesus only." Mr. Radcliffe's text, (often used by him) is, "God so loved the world, that He gave his only-begotten Son," &c. The addresses of Rev. J. Denham Smith are distinguished by a large amount and variety of doctrinal truth and scriptural exposition.

After even the little that has been here said, for these are but a few facts and not a complete account, can it be doubted that this work is of God? yea, that in its measure and kind, it is as much according to the purpose of God as the choosing and sending forth the twelve apostles?

The conversion of some of these evangelists has been most striking; whilst some may be regarded as re-converted Christians, many have been notorious sinners, who have been marvellously arrested — so that we are even reminded of the conversion of St. Paul! as we hear them tell their own thrilling tales. Some have led a long, long course of evil, whilst some have been early arrested in the downward path. They seem to have been met in every possible way, by God's providence, by some unexpected appeals, by secret conviction, by conversation by texts of Scripture, by trials, by dreams, &c.

As to the way they are being used, it is both in public and in private that they go forth as sowers. The gospel message is in their hearts, and it manifestly be said that they go "everywhere, preaching the word." The facts and the effects are palpable. The gathering in of sinners has been one result. This glorious end was accomplished on the day of Pentecost and after; similar wonders have been accomplished by this new order of men raised up distinctly in the sovereignty of God. Their order and their work have burst through form and established usage, the stamp of God has been upon them; He has honoured their work, and "multitudes both of men and women" have been added to the Lord.

The word *evangelist* has been employed. This word, it need not be said, is found in holy Scripture, though not current for years. "The seven men of honest report," (Acts vi.) went about *preaching the gospel*," (*concerning the good tidings*); and from Acts viii. it would appear, when "a great persecution arose against the Church which was at Jerusalem, that they were all scattered" abroad throughout the regions of Judea and Samaria, except the Apostles;" and "they that were scattered abroad, went everywhere preaching the word." Later, Apollos, but little instructed in the gospel, preached boldly, he himself receiving light and teaching through Priscilla and Aquila, the tent makers. It would be straying from the object of this paper to insist upon the authority for this kind of preaching; the object has been a relation of facts. Those given, have been rather below than above the truth, and refer mainly to London.

Although by a sort of common consent, the appellation *evangelist* has been used, an interesting feature in these men is the adaptation of many of them to any special service which may be set before them. The love of Christ reigning in their hearts, they seem capable of fitting themselves, with self-denying zeal, to every good world and work; they are ready to be sent hither and thither, ready to help in the temporal relief of the distressed, ready to join any work of Christian union, or to help in any good cause, either on the behalf of their fellow-believers or follow-men. We shall then be wise not to fight against God by shutting our eyes to the fact of these men of sign and wonder (Zech. iii. 8), but acknowledging them, we shall give God all the honour, and glory and praise His Holy name.—Amen.

TRUST IN THE LORD ALWAYS

Paul Gerhardt, a German poet and divine, was born in Saxony, in 1607. He entered the ministry, and for ten years performed the duties of his sacred office in the Nicolaï Church at Berlin. "But his religious sentiments," writes his biographer, "did not wholly coincide with those of the king, and Gerhardt, too conscientious and too devoted to affect conformity, refused to constitute, not knowing to what it left his heart, or provide for his helpless family, he left the home where he had spent many happy years. But no affliction, however terrible, could shake his confidence in Divine wisdom and mercy. After some consideration, he determined on directing his steps to his native land, Saxony, where he yet hoped to find friends. The journey, performed on foot, was long and weary. Gerhardt only bore up manfully; his heart failed him only when he gazed on his wife and little ones. When night arrived the travellers sought repose in a little village inn by the roadside, where Gerhardt's wife unable to restrain her anguish, gave way to a burst of tears and lamentation. Her husband, concealing his own anxieties, reminded her of that beautiful verse of Scripture—"Trust in the Lord with all thine heart, and lean not to thine own understanding; in all thy ways acknowledge him, and he shall direct thy path."

The Poetess uttered to comfort his afflicted partner impressed his own mind so deeply that seating himself in a little arbor in the garden, he composed a hymn, of which Madama de Fontenay gives us the following translation :—

Commend thy ways, O mortal, to the Lord's care,
And humbly raise thy sighs—
To him, who in His wisdom, has ordained
That thou shouldst live and die;
He who for all has found a spot,
Wind, wave, and ocean spread,
Will find a place, oh! death is nigh,
Thy fortress likewise tread;
In his alone couldst thou trust,
Ere he will bless thy name;
His word must stand, put thy trust,
If thy work shall succeed,
Manner, and vain repining,
And e'en all will fail.

God will not listen unto these
Prayer can alone prevail.
All means and ways possessing,
What'er be done or said;
His every deed a blessing,
His steps one path of light!
To these it is not given
To reason, or to quell;
Gd reigns supreme in heaven,
And all he does is well.
True, it may seem a moment
As though he were unfeeling
Of thine unhappy loss;
As though the grief and anguish
Reached not his eternal throne,
And thou wert left to languish
In sorrow and alone
But if thou must should grieve thee,
Thy faith shall ne'er have ceased,
Be sure he shall relieve thee,
When thou expect'st to meet
Thou halt to thee victorious!
Thou hast, and thou alone,
The power to fight and conquer
The conquest and the throne.

MIRACLES OF GRACE.

There was a family living in the city of Q — consisting of father, mother and five children. Not one of this family was religious. Several of the children attended Sabbath school. The father was a wicked man, profane, passionate and envious; for neither God nor man, and worldly considerations, addicted to habits of inebriation. It attended in Church except on occasions of extraordinary revival, and then only to mock and to gratify its wicked curiosity.

His wife in some respects imitated the example of her ungodly husband and manifested but little taste for religion or religious association. But wicked as this family was, God had not forgotten them. He determined to give them one more call, before saying unto them, 'Behold your house left unto you desolate.' This call was made by taking from them a little daughter of about ten years of age. This child was much beloved by the father and mother and the eldest son who was about eighteen years of age. She was lovely child. On her bed she talked a great deal about dying and about heaven ; she had been attending Sabbath school, and from her teacher and her books had learned something about Jesus and heaven. From whom she loved and father afterward told me she evidently loved the Saviour, and was a subject of His saving grace, and all this through the instrumentality of the Sabbath school. Ah ! how many children, unless by pious parents are gathered into the fold of Jesus by the faithful Sabbath school teacher. May God bless these co-workers with Jesus, wherever they are.

Their little daughter died. The family wept and bewailed her loss. They were clothed in the habiliments of mourning for the absent loved one. Their hearts were softened by grief, and their hold on the world somewhat weakened, especially the mother and her oldest son above mentioned. The father did not seem so much affected, yet he felt his loss, and the expressions of his dying child about heaven and Jesus never ceased their murmuring in his ear. How true the lyric strains of Young:

"Our hearts are fastened to this world
By strong and endless ties
And every sorrow cuts a tie
And urges us to rise,
When God would kindly set us free
And earth's enchantment end
He takes the most effectual means
And robs us of a friend."

Some more was clasped after this sad bereavement, when a series of prayer-meetings were commenced by the members of the Methodist Protestant Church in the City of C—. These meetings were held at private houses, and were attended and profitable. A number of unconverted persons were in attendance each night, and much interest was manifested. Among these was a young man, who confessed and accepted of the Christian faith, and of the family above spoken of were in attendance, and much affected by the exercises. These meetings for prayer were held some two weeks nightly. After making some remarks one night from the words of the Saviour, "Come unto me all ye that labor and are heavy laden and I will give you rest," I invited such to come to the altar of prayer. Five immediately rose and came forward, among whom was the afflicted mother, who wept bitterly over her sins, and was heard earnestly for mercy and pardon. The next night she was present at the altar by her eldest son, and together they went and prayed, and soon rejoiced together.

This religion was introduced into that family hitherto unblest by its presence and influence. Strange to say that the conversion of his wife and son so enraged the husband and father, that he determined to do all he could to oppose them in going to Church and looking on for their professional help. He forbade with his wife and son going to the Church any more, and declared with oaths and curses that none of his family "should fold their time with religion." But he prayed for his conversion, appealing to him at remonstrating with him, they pursued after God were constantly found in the meetings, laboring and enjoying them.

One night he came home late and found no one there but his little daughter about twelve years of age, and perhaps several of the smaller children. His little daughter had been left home to attend to her father's supper. When he came home he found his wife and son gone, he immediately said "Eileen where is your mother and John?" She said, "They have gone to Church." He gr

violently angry, and told his daughter to go to the Church and tell them to come home. But she being afraid to go out in the darkness of the night, he did not compel her to go. By and by his wife and son came home from Church, when he poured upon them a torrent of abuse, and threatening his wife, swearing that if she went to Church the next night he "would come himself and bring her home." She continued to pray for him, and asked many of the brethren and sisters to join her in praying for her husband.

The next night came, and the fearless, praying wife went to the church as usual. The enraged husband came home from his office late, and finding his wife gone, asked in a violent manner where she was. The reply was "gone to Church." He started for the Church, walked into the vestibule, pushed the door ajar and saw his wife standing in the altar, singing and enjoying herself. His first impulse was to go in and take her out. But he saw also at the altar a gentleman from the city of B—, who was singing and conversing with the penitents. This gentleman was an influential officer in the same company with himself, and he feared if he attempted to take his wife out of the Church, that his superior would use his influence to have him turned out of his office. He was therefore deterred from his purpose and went home disappointed and furious. But this very fruitless attempt to carry out his threat was the occasion of his first serious reflections. From that night his opposition to his wife and son ceased. Next night he came to Church himself, and remained for some time listening to the singing and praying, and crying of penitents, and the praises of God's people, and his soul was born into the kingdom. These things came about in such a way that he said next day to an old friend of his, who was also out of Christ, "Look here, old friend, there was also out of a great meeting up here at the "Radical" Church, and I think it is high time for you and me to be getting ready to die. We are getting along in life. We have families upon our hands, and we are not doing our duty to them. My wife and John have set us an example; and now I tell you what I will do: if you will go to the altar to-

night I will with you." His old friend, who had been attending the meetings and was already seriously concerned for himself and his family said, "I will go with you." "Very well," said he, "let us do as we promise."

Accordingly he came to Church that night with his family, and took a seat near the altar. While the Rev. W. ——— of W. ——— city was preaching from the text "My spirit shall not always strive with man," I saw the tear of contrition stealing down his cheek never before bathed with penitential waters. After sermon I went to him and said "My husband, have you not been under great spiritual anguish—influence for several days past?" "Yes," answered he, "I have," he replied, "Yes I have." Said I, "do you not feel it to be your duty to repent of your sins and be a Christian?" "Yes," said he, "I know I have been a great sinner, and I would like to be a Christian." I exhorted him to go at once to the altar. Said he, "I wish a little more time to consider the matter. I am going leave the church, and if I can make up my mind to night I will return and go to the altar." He left, and in about ten minutes returned, and went directly to the altar and cried for mercy. His old friend, to whom he had made the proposition during the day, was already at the altar, together with his wife who had come with him, praying for mercy and salvation. This was a scene of triumphant power. There knelt that once wicked, hardened, now subdued and repentant, sinner. By his side was his wife, who had borne with patience, faith and prayer, all his opposition. His son was also by his side rejoicing, and then kneeling down at the altar. Oh how ardently they and he prayed for his conversion! That same night before the congregation left he was blessed with forgiveness. His old friend was converted, and his old friend's wife, all in the same hour, and such a season of rejoicing had never been witnessed.

Heaven came down on souls to greet

The next night, he brought his little daughter and two little sons to the altar. God blessed them. On the next Sabbath I had the inexpressible joy of receiving them all into the Church. He immediately set up the family altar, and continued to be one of the most zealous and useful members of the Church.

I relate this incident to show how God proceeds to conquer his enemies and bring them into his fold and in obedience to his government, and how we should deal with those who are set against God. This man was subdued by love and prayer. What conquerors these are! God subduing his enemies by love, and then saving them in answer to prayer. Well may the poet sing:

'Jesus by redeeming blood
Is bringing sinners back to God.'

FROM WILKINSON, 1830.

Another essential part of the worship consists in the presentation of different kinds of offerings; after being presented with due form and ceremony, they are eventually distributed among the attendant priests. No share of them is expected to return to the worshipper; so that on his part it is real sacrifices. Whatever articles are once offered become consecrated, and are supposed to have some new and valuable qualities thereby imparted to them. Hence the more ignorant natives often come praying for a small portion of the

But it is to the almost incredible profusion of the offerings presented at such festivals, that I would desire to call your special attention. In general it may be said that the bulk of the people, rich and poor, expend by far the larger moiety of their earnings, or income, on offerings to idols, and the countless rites and expiations connected with idol worship. And the celebration of our festival in this manner—a wealthy native has been known to offer thus—eighty thousand pounds weight of sweetsmeats; eighty thousand pounds weight of sugar; a thousand suits of silk; a thousand offerings of rice, plantains, and other fruits. On another occasion, a wealthy native has been known to have expended upwards of thirty thousand pounds sterling (about \$15,000) on the offering of the observances, and the exhibition of a single festival; and upwards of ten thousand pounds (\$50,000) annually, ever afterwards to the termination of his life. Indeed, such is the blind zeal of these benighted people, that instances are not unfrequent of natives of rank and wealth, dedicating themselves to poverty by their lavish

penditures in the service of the gods, and in upholding the pomp and dignity of their worship. In the city of Calcutta alone, at the lowest and most moderate estimate, it has been calculated that *half a million*, at least, is *annually* expended on the celebration of the *Durga Puja* festival. How vast, how inconceivably vast, then must be the aggregate expended by rich and poor on all the daily, weekly, monthly and yearly rites, ceremonies, and festivals, held in honor of a countless pantheon of divinities.

Ab ! it is then gazing at these heaps of offerings, so lavishly poured into the treasury of the false gods of heathenism that one is constrained to reflect, in bitterness of spirit, on the miserable contrast presented by the scanty, stunted, and starved offerings of the professed worshippers of the true God !—a man in a man's dress, and this is the only sign of his being a Christian !—this is the result, the disciples of Christ could be induced to learn a lesson from the blinded votaries of Hinduism ! Take the case of a renowned city, the third in point of wealth and commercial importance, in the British Empire ; a city on whose escutcheon and banner is inscribed the noble motto that it is to "flourish by the righteousness of the Word." What has been, on the part of its citizens, the manifestation of a liberality that must needs astound all Christendom, and, if it were possible, cause the very universe to resound with the never dying echoes of its fame ? Why this great city, whose merchants are princes, and the honorable of the earth, in this singularity of that sin

in this celebrated city did, on a late occasion, in very truth, contribute the sum of *twenty thousand pounds* (\$100,000) to promote, *within itself*, the cause of that Redeemer to whose vicarious sacrifice and mediatorial government it owes its existence, its riches and salvation—all the possessions and comforts of time—all the prospects and crowns of immortality! Well, be it so! We at once cheerfully concede that *compared with the doings of others in this professedly Christian land* this is one of the best and noblest specimens of modern benevolence. But turn now to benighted Hindostan. Look to one of its chief commercial ports. There, on a single festival in honor of a monstrous image of wood or clay, you find upward of five hundred thousand pounds (\$2,500,000) expended—not once, but annually! After this talk, will it be your likeliest? Soothe of the tongue, and the sky, parade them as the most magnificent in your great nations. Extol them beyond measure, at your great anniversaries. Would that, when next disposed to trumpet forth the praise of your own doings, ye would go and proclaim your magnificent contributions to the cause of your God and Saviour in the presence of the deluded heathen, who replenish with free will offerings the halls of their idol Durga. Ah! methinks that, instead of deigning to reply, they might point, in scornful silence, to the multiplied tokens and sledge of their own prodigal bounty, and leave you to draw an inference which might well cover you with confusion and dismay! For what could the inference be, were the silence and stolid movements rightly interpreted and embodied?—It could be but this:—*If the amount of free-will offerings be a measure of sincerity in our religious professions, the sincerity must be a hundred-fold deeper than yours.* If extent of sacrifice of worldly substance, to which we all so naturally cling, be a measure of your love to the object of worship, surely our love to our god, which you reckon a poor dumb idol, must be a hundred-fold more intense than yours towards Him whom you profess to regard as the only true God and Saviour. If visible fruits be the test of reality of faith, surely our faith in the truth of our religion must be a hundred-fold stronger than your faith in the truth of yours. Indeed, you seem scarcely to have any faith at all. And the little you do has the appearance of being designed to save you from the charge of open infidelity, rather than to indicate a heartfelt interest in promoting the cause and honor of your God. If a man so cunning as to quarrel so unexpected, and not lead, and to increase in your Christian liberality, rest assured that you are blinded idolaters, whom you affect to view with pity and compassion, while you rise up in judgment and condemn you.

ANCIENT OPINIONS CONCERNING STARS.—The
 ideas of even the most learned men in ancient
 times as to the nature of the stars were very crude.
 "Anaximenes (b. c. 550) thought they were for
 ornament, and nailed as it were, like studs in the
 crystalline sphere. Pythagoras pronounced each
 star to be a distinct world, with its own land,
 water, and air. The Stoics, Epicureans, and in-
 deed almost all the ancient schools of philosophy,
 held that they are celestial fires, nourished by the
 caloric or igneous matter which, they considered,
 perpetually streamed out from the centre of the
 universe. Anaxagoras (b. c. 500) considered
 them on fire, caused them to appear as stars.
 Callimachus describes the circumpolar stars as
 feeding on air; and Lucretius, pondering on the
 subject, and not doubting the facts, asks how the
 air nourishes the stars (*unde altera side pacit*).
 They were at one time looked upon as the spir-
 its of the universe."

WHAT THEY ARE.—The discoveries of modern science leave no room to doubt that the glittering hosts above us are suns; probably the centres of systems resembling our solar system. Like the sun, they shine by their own light, and except in a few instances are apparently independent of each other in their motions. Many of them are larger than our sun, and many smaller, but each is a mighty world, glorious in its light and beauty. For countless races of beings, designed to enjoy and to serve the infinite Creator.—*Tract Journal*

the **THE HOST HOST.**—Death is an honest host, therefore dying testimonies are valuable. Now I will put the question to this assembly, to the assemblies, whether of infidels, pantheists, Unitarians, atheists or ungodly men the world over, and challenge an answer: Did you ever know a man who renounced his faith in the dying hour? Did you ever hear, or did you ever read of a Christian renouncing his faith in the dying hour? The poor atheist cries, "No God, no God, no God, till he comes to die, and then he cries, 'All God, all God.'" The poor infidel cries, "No revelation, no Bible, no Christ," till he comes to die, and then he cries, "All true, all true, and I am now done!" The poor Universalist cries, "All heaven! all in heaven! no hell! no hell!" till he comes to die, when the very pains of hell