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Religious Intelligencer.

SAINT JOHN, N. B., APRIL 17, 1863.

RESPONSIBILITIES AND ENJOYMENTS.

No. II.

We now return to the first thought expressed by
 us in our former article, that our enjoyments—our
 happiness—depend on the faithful discharge of those
 responsibilities which lawfully grow out of the places
 we fill, and the relations we bear to others. And
 we repeat, that we fear this is too often forgotten.
 We aspire to positions, to places and relations, merely
 for the sake of the advantage we suppose they will
 afford us, without considering that there are respon-
 sibilities connected therewith, and that on the faith-
 ful fulfillment of these depends the happiness growing
 out of these situations and relations.

To illustrate. A man aspires to wealth. He sets
 his heart upon it. He sees no happiness without
 riches. With riches, in his judgment, is included
 every enjoyment. He secures the much coveted ob-
 ject—wealth. But he is in reality no happier than
 before. Now he does not happen to be one of those
 who believe that wealth, honestly gotten, has not
 power to add to our enjoyment and happiness. We
 believe it may be made an inestimable blessing. And
 the very reason that he who has acquired it does not
 derive the enjoyment from it which he anticipated,
 is because he has forgotten the responsibilities which
 riches have brought with them, and hence has failed
 to perform them. Is it any wonder that he is poor
 in the midst of his wealth? Let him come up to the
 increased duties which his increased wealth has
 created; let him begin to honor God with his sub-
 stance, and new channels of enjoyment will be opened
 to him—channels through which before he had no
 means of deriving happiness. Take another illustration.
 A parent, if you please. Every parent desires
 and expects enjoyment from his home and family
 relation. But are we not justified in saying that
 many parents—fathers and mothers—realize but little
 of their responsibility, and sadly neglect it. They
 desire their children to grow up obedient, respected
 and useful. Alas! it is too often the reverse. And
 those relations which should have been a comfort,
 and in this life, become more bitter than the
 waters of Marah! And why? Duty has been mis-
 understood or neglected. This has led to correspond-
 ing neglect on the part of the child; and the sacred
 relation between them, instead of contributing to the
 happiness of each, is a source of real discomfort to
 both. Unfulfilled responsibilities lie at the very base
 of this unclenching wreck of human hope and paternal
 joy.

It must not however be forgotten, that the responsi-
 bilities of different persons are sometimes so inter-
 woven, that a failure on the part of one is felt by all.
 This is especially true in the case of parents. One
 may discharge the obligations devolving upon him or
 her, but the effect may be neutralized by the palpa-
 ble neglect of the other, or, what is still worse, by
 a corrupt influence and example. But even in this
 case, there will be a consciousness of paternal duty
 faithfully discharged that will exempt the faithful
 father or mother from self reproach and guilt, and
 give toward peace to the mind, though the effect of
 the most solemn responsibility faithfully and prayer-
 fully performed be entirely lost on the child.

Persons in the most humble circumstances may
 find therein much to afford contentment and happi-
 ness by fulfilling the little responsibilities which those
 circumstances create; while also, this law is appli-
 cable to those in high and more honorable positions—
 positions which include with them vast responsibilities.
 Wherever these are faithfully discharged, by an
 unchangeable law of nature and of God, the heart
 finds peace; while, by their neglect, a restlessness is
 created, and neither place, possessions, nor circum-
 stances, can supply the enjoyment that an inward
 consciousness of duty, faithfully performed, can af-
 ford.

WHY MR. A. DOES NOT PROFESS RELI-
GION.

During the recent revival at —, a brother who
 was interested in the work, was visiting families for
 the purpose of religious conversation, and urging
 upon them the necessity of an immediate compliance
 to the requirements of the gospel. Among the fami-
 lies visited was one, the head of which we shall de-
 signate as Mr. A. Mr. A. is a farmer, in comfortable
 circumstances, what some would call well off, and has
 several children. But he has never professed religion.
 The brother visiting him urged the importance
 of attending to the salvation of his soul, and putting
 on Christ. He observed during his visit that Mr.
 A. was an inveterate smoker, having a pipe in his
 mouth during nearly the whole time of the interview.
 He admitted the propriety of the brother's remarks,
 and that to embrace and publicly profess religion was
 an important duty which should not be delayed.
 "But," said he, "if I profess religion, I shall have
 to subscribe for a religious paper, and that I am not
 able to do." This was, according to Mr. A.'s own
 showing, his reason for not becoming a Christian. This
 remark of Mr. A. suggests many things. — 1. He
 took it for granted that every Christian ought to sub-
 scribe for a religious newspaper. This is the proper
 view; but how many fathers there are, who are mem-
 bers of churches and have families of children able to
 read, but who do not take any religious paper! It
 is a pity that the view entertained by Mr. A. does not
 prevail more widely among our church members.
 There are hundreds of church members who do not
 take any religious paper, and who fail to perceive
 their duty in this respect to themselves, or their fami-
 lies; and who are willing to remain ignorant of the
 progress of Christ's cause, and many other interest-
 ing and important topics on which every one ought
 to be informed, and which they would learn if they
 took and read a religious newspaper. 2. Mr. A.
 thought he was not able to subscribe for a religious
 paper; and yet he was in comfortable, if not free
 handed circumstances. What an excuse! The *Religious
 Intelligencer* costs less than three cents a
 week. Now we venture to say that there are scarce-
 ly fifty families in the whole Province really unable
 to pay this small sum weekly. And we think that
 in a commercial point of view, this small amount
 could not be better invested, while the moral value
 is likely to be infinitely greater. 3. Mr. A. was an in-
 veterate smoker, consuming probably in the course of
 a year from twelve to twenty pounds of tobacco,
 which, at present prices, costs from eight to twelve
 dollars a year! a sum sufficient to furnish a religious

newspaper for himself and family, and also a good
 supply of useful books to make his family intelligent
 and moral, and which, with care, would swell into a
 very respectable family library in a few years. This
 all smoked away! Shame, shame, we say on a fa-
 ther like that. Deprive his children and household
 of what is far more valuable than all the property he
 will ever bestow upon them, and consume what it
 would cost, by indulgence in one of the most loath-
 some and dirty habits which exists in civilized so-
 ciety. How many more are there who consume
 pounds worth of tobacco annually, and who yet plead
 inability to do anything toward the support of the
 cause of Christ, or to subscribe for a religious paper.

SABBATH SCHOOL CONCERT.

The Recitations and Concert of the Fredericton
 Free Baptist Sabbath School, came off on Monday
 evening, to the complete satisfaction of all who were
 interested in it, and we believe also, to all who were
 present. We make a notice of the exercises in our
 columns, to keep our friends advised of how we con-
 duct them. At an early hour, the people began to
 assemble, and long before the time for opening con-
 ferred. It was evident that our house would be
 crowded. By half past seven, every available seat in
 the body of the house was occupied, and extra seats
 were brought from the vestry to accommodate those
 still coming. The gallery was filled. The seats
 around the choir, and also the front ones on the sides,
 being literally jammed. The audience was made up
 of our own congregation, and persons from every
 other religious body in the city. We observed also,
 several members of the Legislature present. At the
 time appointed, the exercises were opened by a hymn
 given out by the writer (the pastor of the Church),
 and sung by the choir; followed by prayer, and then
 a few opening remarks, stating the object intended,
 &c.; followed again by singing by the choir, when the
 recitations immediately commenced, under the
 direction of brother E. C. Frezzy, who had previously
 taken a deep interest in training the children for the
 occasion. The following was the order of the exer-
 cises, with the names of those who took part in them:

1. Pleasures of Religion—Prose. By Woodford Yerra.
2. The first Sin—Poetry. By Charles Atherton.
3. What Prayer is—Poetry. By Frederick Car-
penter.
4. The Tempter and a Child—a Dialogue; Poetry.
By George and Mary Marsh.
5. Close of Life—Prose. By Wesley Carpenter.
6. Christ's Second Coming—Poetry. By Ezekiel
McLeod.
7. Sow beside all waters—Poetry. By Emma
Yerra.
8. God's notice of Children—a Dialogue; Poetry.
By Cassandra and Della Carpenter.
9. Address to Young Men—Prose. By Edward
Yerra.
10. Who is to Blame—Poetry. By Sarah Jane
Bigger.
11. The Old Man—Poetry. By Eldon Carpenter.
12. The Ocean Burial—Poetry. By Abby McLeod.
13. Hymn. By George Bigger.
14. Knowledge—Prose. By Arthur Frezzy.
15. An original Essay on the Bible; read by Abby
McLeod. [Our readers will find this in another
column.]
16. My Mission—Poetry. By Cassandra Car-
penter.
17. A Boy's faith in God—Poetry. By Albert
McLeod.
18. Blessings of the Sabbath School—a Dialogue;
Prose. By Arthur Frezzy and Edward Yerra.
19. Belshazzar's Overthrow—Poetry. By Robert
Esty.
20. Address to the Duty—Poetry. By Arthur
Frezzy.
21. Valedictory—Prose. By Abby McLeod.

These were interspersed with music by the choir,
 led by Mr. Eli Perkins, who presided at the Melodion,
 and which greatly contributed to make the exercise
 interesting. Many thanks are due to Mr. Perkins
 and the choir for their voluntary aid. The doxology
 was sung at the close, and the benediction pro-
 nounced by Dr. Hurd. The whole exercises lasted
 two hours; and we do not hesitate to say, that all
 the children who took part in it, performed their
 parts admirably, and the entire audience seemed to be
 gratified. An important part that we should not
 omit, is that a collection was taken up, amounting to
 \$15; and the following morning, some friends of the
 cause who were present, expressed their gratification
 by making a donation of \$14.50—increasing the
 whole proceeds of the concert to \$29.50. To God be
 all the praise.

REVIVAL AT COVERDALE.

St. John, April 15th, 1863.
 DEAR BRO. McLEOD:—I suppose you are expect-
 ing to hear from me respecting my visit to "Five
 Points," Coverdale. As you are well acquainted in
 that section, it being one of your early fields of labor,
 therefore I conclude you will be much gratified
 with hearing of the prosperity of God's cause in that
 place. Pursuant to appointment, I started in com-
 pany with Elder Perry, Bro. D. W. Clark of Carleton,
 and two others, making a company of five, on the
 20th Feb., to attend the Sixth District Meeting to be
 held at "Five Points." We had a very pleasant
 passage in the cars, and arrived at Salisbury station
 about 2 o'clock, P. M., where we were met by your
 old friend and Bro. John Leeman, who took us in
 his team to his very comfortable home, where we
 were kindly entertained by himself and hospitable
 family.

I preached that evening, and Bro. Perry the next.
 The congregations were large and attentive. We met
 on Saturday at 10 o'clock, A. M., in the District Con-
 ference meeting, with Elders Dobson and Wallace, and
 a large number of brethren and sisters from different
 parts of the country; it was indeed a season of much
 comfort, and many felt it was good to be there. Met
 again at 2 P. M., to hear the reports from the churches,
 which occupied about an hour and a half; after which
 a number spoke, giving expression to such thoughts
 as were suggested by the reports, &c. Met again at
 7 o'clock, at which time Elder Pennington preached
 with much earnestness. On Sabbath morning the
 people began to gather long before the appointed time,
 and continued until preaching had begun—literally
 crowding the house, which will seat about 250 per-
 sons. Preaching by the writer.

Met at 8 P. M., when the house was again comfort-
 ably filled, notwithstanding the violent storm that
 raged without. Brother Perry preached with much
 acceptance. The Sacrament of the "Lord's Supper"
 was administered at the close of the meeting; it was
 a season of unusual solemnity and peace. The people
 were very attentive to the preaching, both morning
 and evening, and all seemed well satisfied with the
 labours of the writer.

Met on Monday, at 10 o'clock, for business, and
 disposed of several matters of a local character, which
 was done with harmony and good feeling. A resolu-
 tion was introduced by brother Perry—"That this
 District Meeting appoint a District Mission Board,
 and proceed at once to raise funds to support a Dis-
 trict Missionary;" which, after a lengthy discussion,
 was carried unanimously. A subscription list was
 drawn up, and about eighty-six dollars were signed—
 about twenty of which were paid down. The Board
 was then appointed, and commenced operations at
 once, by employing Elder Perry and brother E. Gar-
 rity for one month each, who were to commence
 their labours forthwith.

The District Meeting passed some things, to be re-
 commended to the General Conference; appointed its
 delegates thereto, and adjourned, to meet on the
 fourth Saturday in February, 1864, with the F. C.
 Baptist Church, Upper Sussex.

On Monday evening, the writer preached to a large
 and attentive congregation. It was a season of much
 interest. Next morning brother Perry left for home.
 We continued the meetings that week. The heaven
 had begun to work, and sinners were enquiring the
 way to Zion, with their faces thitherward. Sabbath,
 1st March, I baptized two young men, in the strength
 and vigor of life.

It was a Sabbath day long to be remembered—
 God's Spirit accompanied the preaching of the word,
 and conviction was carried to many hearts. We con-
 tinued the meeting the next week, as the week before,
 and God many times met with us, giving to the un-
 converted repentance, decision and deliverance from
 sin. On Sabbath 8th, I baptized nine happy con-
 verts. God evidently owned his own ordinance, and
 was with us by His Spirit at the baptismal waters.
 That evening was, emphatically a season of deep
 solemnity, and all felt, "How dreadful is this place!
 this is none other than the house of God, and this is
 the gate of heaven." The Spirit of God was evidently
 amongst us, carrying conviction to many hearts,
 making them feel that "all is not well." The follow-
 ing week was spent in a similar manner. Sabbath
 15th was another day of God's power in the congre-
 gation of his people. He magnified his own gospel by
 causing it to win the hearts of many who listened.
 At the close of the morning meeting I baptized twelve.
 That evening was another convicting time, and many
 were led to enquire, "What must we do to be saved."
 We continued the meetings as before, and many times
 were conscious it was good to meet together; not
 only were the young seeking after God, but men with
 hoary hairs were in earnest pursuit after salvation;
 some of whom found it, to the joy and satisfaction of
 their souls. Sabbath 22d, I baptized ten. Some of
 them in the bloom of life and others in ripener years.
 A helping hand in the good work, but his health was
 very much impaired by a severe cold he had taken—
 he therefore left for home on the 24th. Deacon D. W.
 Clark, who continued with us since the district meet-
 ing, and had rendered very valuable service in the
 work, also left two days after. But the revival yet
 progressed with unabated strength. April 14th, I
 baptized three, and on Sabbath 5th eight more; mak-
 ing in all forty-four. The whole number added to
 the Church since the District Meeting is forty-three.
 I left for home on Friday the 10th, after a visit of
 six weeks. At the time of my leaving the prospect
 appeared as favorable as at any former time, but as
 I had an engagement with the Church in this city,
 and having stayed much longer than they expected me
 to, I was therefore under the necessity of coming away
 before the work was done.

The whole work was characterized by much can-
 dour and deliberation, and I most sincerely hope that
 those who have come out from the world in this reviv-
 al may be "fruit that shall remain."
 Coverdale and vicinity is the most inviting field
 of labour I have seen anywhere in this Province as far
 as I have knowledge. I hope some brother in the
 ministry may make them a visit soon; they need
 oversight and care.

I intend doing what I can for them, and should
 the way open for me, may again visit them after
 General Conference, and perhaps remain with them
 as their pastor. Yours in Christian fellowship,
 WM. DOWNY.

REVIVALS.

A private letter from Brother Parsons to
 Brother Hartley, states that the good work at Wood-
 stock is still progressing. Brother P. baptized ten
 last Sabbath, and others are expected to be baptized
 next Sabbath.

Rev. D. W. Currie communicates to the *Pro-
 vincial Wesleyan*, that a work of grace has been in
 progress at Smith's Creek, Studholm. Seventy-one
 persons have been admitted to church membership,
 on trial.

At Titusville, in Upland, the revival influence
 has been felt, and several have found peace in be-
 lieving.

We learn by the *Visitor*, that a revival of re-
 ligion is in progress at Acadia College, Wolfville.
 Nine had come forward for baptism. Also at Scott's
 bay, Cornwallis, a good work was in progress, in
 which the different denominations were sharing.
 There is quite a large Free Baptist church at Scott's
 bay, and we believe Brother Noble has the pastoral
 care, and visits them steadily. We presume they
 are sharing in the revival. Will not Brother N. or
 Brother Lockhart write us?

At Baltimore, in Albert County, a revival is
 in progress. Twenty have been baptized by the
 Rev. Mr. Irvine.

The work at Westport, Nova Scotia, was con-
 tinuing at latest accounts. The last Sunday in
 March, Rev. Mr. Hall baptized sixteen, and Rev. Mr.
 Miller eighteen, and four more a few days later. The
 work is principally among the young.

"HONOR TO WHOM HONOR IS DUE."

We are grateful to find the following in the *Church
 Witness* of Wednesday, and have much pleasure in
 transferring it to our columns. Dr. Patterson has for
 many years been an indefatigable supporter of the
 Bible Society in this Province by arduous self deny-
 ing labors. The annual reports of the N. B. Auxil-
 iary, which are always prepared by him, are proof
 of his sincere attachment to the cause. The honor
 conferred upon him by the Parent Society is merited.

We have very great pleasure in giving publicity
 through the columns of the *Church Witness*, to the
 well deserved compliment paid by the Committee of
 the British and Foreign Bible Society to Dr. James
 Patterson, the zealous and indefatigable Secretary of
 the New Brunswick Auxiliary, to whom early efforts
 and faithful labors for over forty years, the Parent
 Society has to thank, and the Auxiliary is more in-
 debted to him than to any other individual for its first es-
 tablishment and continued prosperity in this Province.
 The New Brunswick Auxiliary was first formed at
 St. John on May 21st, 1819; and of its earliest offi-
 cers three only now survive, namely—the Rev.
 George Burin, D. D., the first minister of the Estab-
 lished Church of Scotland at that place, now in Scot-
 land; Dr. James Patterson, then and ever since
 Secretary; and Isaac Lawton Bell, Esq., one of
 the Committee.

For a short period Dr. Patterson was assisted by
 the Hon. S. L. Tilley, now Provincial Secretary; but
 by far the larger portion of the time Dr. P. has
 discharged the whole duty.

The appointment of Dr. Patterson to be one of the
 Life Governors of the Parent Society was only made
 known to the Committee of the Auxiliary at its
 meeting on the 7th April, and afforded much gratifi-
 cation to the members present, who warmly con-
 gratulated their honored Secretary on this most valued
 bequest of his services.

We may add that in addition to the duties of Sec-
 retary, Dr. Patterson has always been ready to take
 an active part in ascertaining and relieving any Bible
 destitution in St. John and its vicinity, and in oc-
 casional visits to, and attendance on, the meetings of
 Branch Societies.

British and Foreign Bible Society, London.
 10 Earl St., Blackfriars, E. C., Dec. 15, 1862.

DR. JAMES PATTERSON—My Dear Sir:—It gives me
 great pleasure to be permitted to forward to you the
 accompanying Resolution of our Committee,
 which was adopted unanimously and with the most
 cordial concurrence on Monday last. It is a small
 acknowledgment for the important services which
 during a long series of years you have so disinter-
 estedly rendered to our Society; but I trust that you
 will kindly accept it, not so much on account of the
 honor which it confers as an avowal of the feelings

of esteem towards yourself and of gratitude for your
 labors of love in our good cause, which it is intend-
 ed to represent, and of which I beg you to receive from
 me the strongest assurance.

Believe me, my dear Sir,
 Yours very sincerely,
 CHARLES JACKSON,
 Clerical Secretary,
 British and Foreign Bible Society, 10 Earl St.,
 Blackfriars, London, Dec. 15, 1862.

At a meeting of the Committee held this day, John
 Bockett, Esq., in the chair—
 Resolved, That Dr. James Patterson be appointed
 an Honorary Life Governor of the Society, in consid-
 ration of the valuable services rendered by him in
 promoting its object.

(Extracted from the Minutes.)
 HENRY KNOLLECK,
 Assistant Foreign Secretary.

THE BIBLE.

AN ESSAY, WRITTEN FOR THE FREDERICTON FREE BAPTIST
 SABBATH SCHOOL CONCERT, AND READ BY MISS ABBY
 McLEOD.

The Bible is a collection of books written, by in-
 spiration of God. It contains the oldest books in the
 world. The first five were written three thousand
 three hundred years ago, or nearly one thousand year
 earlier than any other history we have. The Bible
 was not written by one person, but by many, of dif-
 ferent stations, abilities, and education. Moses, who
 wrote the Pentateuch, was learned in all the wisdom
 of the Egyptians, and brought up as the son of Phari-
 seh's daughter; David and Solomon were kings;
 Daniel, a minister of state; Ezra, a priest and a
 scribe; Amos, a herdsman; Matthew was a tax
 gatherer; Luke, a physician; Paul, a learned Pharisee;
 Peter and John were fishermen—"uncleaned
 and ignorant men;" they filled no public station,
 and had not received a liberal education. The authors
 of the Bible lived at different times, and therefore
 could not have had any intercourse with each other.
 David wrote about four hundred years after Moses;
 Isaiah, about two hundred and fifty years after David;
 Matthew, more than seven hundred years after
 Isaiah, and four hundred years after Malachi. The
 whole number of books comprised in the Bible, is
 sixty-six. Between Moses, who wrote the first to
 close, and John, who wrote the last, there was an in-
 terval of more than one thousand five hundred years.
 Our limits do not allow us to give even a glance at
 all the books of the Bible; but a brief notice may
 be made of some of them.

The Pentateuch is so called, from a Greek word,
 signifying five books—Genesis, Exodus, Leviticus,
 Numbers, and Deuteronomy. These present us with
 a compendious history of the world, from the creation
 to the death of Moses, a period of about two thousand
 five hundred and fifty-five years. They are also
 called the Law, because throughout the last four
 of them are interspersed the laws which God, through
 Moses, appointed for the regulation of the civil govern-
 ment and religion of the Israelites. The book of
 Genesis means *generation or origin*; and in it we
 have an account of the origin of all things, so far as
 it concerns us to know. It has been truly said, that
 a child may learn more in one hour from the first
 page of the book of Genesis, than all the philosophers
 in the world learned without it in one thousand years.
 It relates to the origin of the universe and of man,
 and gives an account of the introduction of evil into
 the world, and of the remedy which God has pro-
 vided against it. It is the foundation of all history,
 and embraces a period of two thousand three hun-
 dred and sixty-nine years, from the creation to the
 death of Joseph. The title of the book of Exodus
 is peculiarly appropriate. It means "departure,"
 and contains the departure of the Israelites out of
 Egypt. Exodus closes with God taking solemn pos-
 session of the tabernacle; and the book of Leviticus
 treats of the services enjoined therein, which were
 the rites and ceremonies of the Jewish religion. The
 tribe of Levi was set apart to instruct the people in
 the knowledge of the rites, and to conduct the re-
 ligious worship of the Jews; and this book is called
 Leviticus, because it contains the rules which would
 enable them to discharge those duties. Numbers is
 so called, because it contains an account of the num-
 berings of the people of Israel. This book abounds
 with the most signal displays of God's judgments
 against sin; not only towards the heathen, but also
 towards his chosen people. They were burnt by fire;
 they were destroyed by pestilence; they were swal-
 lowed up by the earth, and the plague swept them
 away. And yet in it is also displayed God's faithful-
 ness; for at the close of their journey, their number
 was found to be scarcely less than when they went
 into the wilderness.

Deuteronomy means the "the law repeated," and
 this fifth and last book of the Pentateuch is so called,
 because it contains a repetition of the law, which was
 a second time delivered by Moses, with some omis-
 sions, additions, and explanations. The book of
 Joshua is so called, because it relates to what was
 transacted by Joshua as the successor of Moses, in
 the government of Israel.

Against the truth of the Pentateuch and the book
 of Joshua, has a distinguished Bishop recently urged
 mathematical difficulties, much to the scandal of his
 own church, and the wounding of all true Christians.
 But a greater than Bishop Colenso has said—"The
 word is truth."

The book of Ruth is the history of a woman of that
 name, a native of Moab. Her son, Obed, was David's
 grandfather. It contains the origin of David's family,
 and affords a wonderful illustration of God's provi-
 dence over individuals, and his care of them that fear
 him. Our limits will not allow us to notice the other
 books of the Old Testament. We pass to the New.

Gospel means good tidings; and this name is ap-
 plied to the first four books of the New Testament,
 which contain such memoirs as it pleased the Holy
 Ghost should be recorded of the life of our Lord Jesus
 Christ, God manifest in the flesh, the Saviour of the
 world. Hence also these writers, Matthew, Mark,
 Luke, and John are called evangelists, as being the
 bearers of these good tidings. Matthew, surnamed
 Levi, was a native of Galilee. His occupation was that
 of a tax gatherer under the Roman government at
 Capernaum. Mark was not one of the twelve apos-
 tles. He was probably nephew to Barnabas, and the
 son of Mary, a pious woman at Jerusalem, at whose
 house, we read, many were gathered, praying on be-
 half of Peter, when cast into prison by Herod. His
 Hebrew name was John. Luke was the "beloved
 physician." He was probably a Gentile proselyte.

He also wrote the Acts of the Apostles. John, the
 much beloved disciple of our Lord, was the writer
 of the book bearing his name. He was the son of
 Zebedee and Salome, brought up as a fisherman, but
 called to be an apostle. He was the only one of the
 twelve mentioned as having been present at the crucifixion;
 and to him our beloved Lord, just as he
 was expiring on the cross, gave the strongest proof
 of his confidence and affection, by consigning to him
 the care of his mother. As the witness of our Lord's
 death, so he was first who believed his resurrection.
 The Gospel of John was probably written about the
 year 97. It is thought to have been written the last
 of all the books of the Bible, and more than fifty
 years after the Gospel by Matthew.

The epistles contained in the New Testament, are
 twenty-one; of which, fourteen were written by Paul,
 three by John, two by Peter, and one each by James
 and Jude. The Revelation was written by John, on
 the Isle of Patmos, to which place he had been
 banished for the word of God and the testimony of
 Jesus. So much in relation to some of the books of
 the Bible, and some of its authors.

The Bible is the book that reveals God to man,
 and man to himself. It is God's own exposition of
 the science of eternal life. The history of the Bible
 is the history of a perpetual miracle. Wherever it
 goes, it diffuses light and deposits blessings; while
 its miraculous preservation is a proof of its divine
 origin. It has been buried in the floods, and is not
 lost; it has been thrown into the fires, yet it is not
 burned; it has been exposed to the pestilential noxious
 of a corrupt and superstitious faith, yet it is not
 poisoned; and now, in this nineteenth century, does
 it come forth from all the opposition and the persecu-
 tion of the former eighteen centuries, as virgin gold
 cast into the furnace, more bright and beautiful by
 far than when it entered. Every part of this blessed
 book is inlaid with Christ. The historical part is the
 record of the scaffolding that pre-
 pared the advent, and of the fabric that was carried
 on after his resurrection. The prophetic part gives
 testimony to Jesus: Moses to His Advent—David to
 His royalty—Isaiah to His priesthood—Micah to His
 birthplace—and the Apocalypse to His future glory,
 when His head shall wear "many crowns." "To
 him that gave all the prophets witness." The promi-
 sary part of Scripture is full of Christ. The whole spiri-
 tual firmament glows with promises, as with stars of
 varied magnitude, but of enduring fixity. All their
 force, and beauty are from Him. "In Him all the
 promises are yea and amen." The ceremonial part
 derives all its meaning and consistency from Him.
 He is the high priest, and the refuge, and the temple,
 the living water, and the true bread, and the rock
 of ages. He is the body, and these are the figures.
 He is the truth, and these the types. He is the sub-
 stance, and these the shadows. The doctrinal part
 of the Bible is full of Christ. His righteousness,
 His sacrifice, His intercession, are among the leading
 and distinguishing truths of Christianity. Of all the
 doctrines of the Gospel, it may be said, "He is all
 and in all." He is the Lord our righteousness, the
 Lord our peace, the Lord our healer—the alpha and
 omega, the first and the last. The practical is also
 replete with Christ. He has "left us an example,"
 His commandments are not grievous. His yoke is
 easy. His love is the inspiring motive, and His law
 the regulating directory. Thus the whole of the
 Bible is eloquent with the testimony of Jesus.

How precious then is the Bible! It is a lamp to
 our feet, and a light to our path. It reveals the des-
 tiny of the soul, and the hope of glory. What ancient
 philosophers could not reach, children through it,
 can now learn. Humanity is like a ship that has
 broken its cable, and is drifting in unknown seas;
 and the Bible is its only chart that guides it to a
 haven. Great gift of God to mankind! it rekindles
 in the heart extinguished love, and relights the lamp
 of life, and restores the sabbath of the soul. To the
 grandeur of the man it adds the glory of the saint.
 It overarches the dreary caverns of despair with the
 bow of promise; it sets duties in the bosom of bened-
 dictions, and precepts in promises; it offers pardon
 for the greatest sin, and gives guidance to the humblest
 duty.

The wise, the ignorant, the weak, the strong,
 the poor, the rich, the old, and the young,
 Taught by the Bible, learn to sing the song—
 Of the redeemed in Heaven, beyond the skies,
 All taught it from the Bible.