rule of their conduct? Do you supp Great Britain will ever be overthrown while she continues to be guided by the principles of Chris-tianity? (Applause.) The true purpose of hu-man life, then, is to diffuse Christianity—not the Christianity which is without Christ, which con-sists in crucifixes and images—but that Christi-anity which has a living Christ as it head, and is a spiritual, vital reality in the soul.

9

Now, the first thing in order to the attainment f this purpose is, to be made partakers of this Christianity ourselves; to know its fruit, and feel its power. Here is where many fail. They have not realized what Caristianity is for themselves. But a Christian man can accouplish the true purpose of human life. Christianity is not a religion for the Sabbath, or for the sanctuary, merely, but it is a religion to be carried with men every day, in their counting-rooms, in their work-shops when they travel, and in their houses. God has given us a Christianity which is designed to harmonize with every condition of human life, and if men cannot in their business concerns be gov. erned and controlled by Christianity, it is a wicked husiness. Remember, that "a little that a righteous man hath, is better than the riches of many wicked." a phinister man value of

There are many young men, when in the pursuit of a business, who think of nothing but how they shall acquire wealth, they never think of in quiring from God, what is best for them; and hence, the reason why so many Christians of the present day become bankrupt. But there is a business which no Christian man can engage in, and retain his Christianity; I mean that business against which, I rejoice, that a Prohibitory Law has been enacted, and which will, m a few days, come into operation. (Applause.) Any business which has a tendency to demoralize society, is evil; and any business which takes away from the wealth of a community, without giving an equivalent, is not an honest business. Every young man should seek to be engaged in that business in which he can best glorify God. And if this were the case, I do not say that all men would be richer, but I do say that there would be more wealth in the aggregate, and the Christianity of the Bible would be diffused more widely than it is at present.

There are various ways in which we can make Christianity influencial among those around us. There are a great many who won't do anything, because they can't do a great deal. But all the great men who have achieved great things for the world, began by doing little things. If the Rev. Joseph Hughes had acted in accordance with this spirit, he would never have originated "The Bible Societ," If Robert Ratkes had been influenced by this spirit, and had said, there are so many poor children. and I cannot instruct them all, he would never have established Sabbath Schools. If John Howard had been influenced by this spirit, and the sight of so much misery, wretchedness and want, had deterred him because he could not alleviate it all, he never would have been the great man, whose memory is honored wherever it is known. If that young

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TO CORRESPONDENTS.

Ne Communication will be inserted without the author entrusts us with his name in confidence. Unless the opinions expressed by correspondents be editorially en-dc: sed we shall not consider ourselves responsible for

Correspondents are respectfully reminded that short communications, as a general thing, are more accepta cole to readers of *Newspapew* than long ones and that a legible style of writing will save the printer time, which is always valuable, and secure a correct im-

All Ministers of the gospel, who will send us the advance, for six new subscribers, will get the "Visitor" or one year free of charge.

THE UNCERTAINTY OF THE FUTURE.

The year of our Lord 1855 has taken its deparsayings and doings will constitute an impressive upon earth's active stage. Of the occurrences of some knowledge, but how little we know of what a HAPPY NEW YEAR. shall occur during the year upon which we have

now entered, whether it shall be to us a year of prosperity, or adversity, cf sickness, or of health, of sorrow, or of joy, of life, or of death, who can

The Christian Visitor.

inroads upon that happy domestic circle, an he was supposed to be, at an interminable dis tance, but the fell destrover came nigh, and Rachel now refuses to be comforted because her loved ones are not. At the opening of the year the silk-en cord of love bound that young man and maiden of your acquaintance together in happy wedlock, and they were no more twain but one flesh; but in a few short weeks the joyous wife exchanged her bridal dress for the funeral shroud, and the companionship of the man she loved for the loneliness of the grave. And then what unexpected changes have come over your individual history during the past year, some of which have administered to your happiness : but others which have acted like arrows of distress to pierce you through with

many sorrows. All this reminds us that we are not to boast of to-morrow, for we know not what the morrow shall reveal.

Such then being our ignorance of the future. if we act wisely we shall check all undue anxiety in respect to its manifestations, and we shall learn to place confidence not in the vain imaginings of our own hearts, but in the unerring guidance of him who knows the end from the beginning. CASKET for distribution, can have it done up in bim who knows the end from the beginning, parcels in any number which they may require, at and who will order all things well. Here is the only safety. How delightful to be able to realize that while all created beings are subject to change, and all earthly enjoyments are as fluctuating as the wind, the great Creator never changes. He is the same yesterday, to-day and forever. How many around us are dejected, care worn, and cast down. They are troubled by day, they rest not by night because they imagine they see in the future nought but disappointment and calamity. Half the trouble that is endured in life is borrowed from the anticipations of the future. If men would but learn to leave the future to its own disclosures, and to commit the keeping of their souls and their bodies to Him with whom are the ssues of life, and of death, how much better it would be for them. It is only when we can do this that we can say all is right.

Let us see 'o it then, dear readers, as we are in perfect ignorance n regard to what is before us, not knowing what shall be our condition before another day shall have passed, that we make our peace with G.d, and yield our hearts to him in humble and profound submission, believing that they who trust in him shall not be ashamed or confounded world without end. Dark clouds may gather over us, tempests may beat upon our

souls, life's tenderest ties may be severed, our ture. The last sand has fallen from its hour glass riches may take to themselves wings and fly. and it is now numbered with the things that were. away, the springs of earthly happiness may cease As we bid it farewell we are reminded that its to flow, friends may depart and loved ones may be cut off with a stroke ; our own health may fail chapter in the ponderous volume of this world's us and the lamp of our own existence be extinhistory, and one that will doubtless be read with guished; but if we confide our all to the UNCHANGstartling effect by the generations yet to come ING ONE we shall be eternally secure.

We conclude our remarks on the uncertainty this eventful year which has just closed we have of the future by wishing our readers one and all

The Family Casket.

In accordance with a previous announcement we issue this week the first number of the "Family Casket," and have resolved to exceed our

Melancholy Occurrence.

A letter from the Rev. John Rowe, of the 21st as candidate. for believer's baptism, but the same ult, informs us that Mr. Caleph Tingley was cross. influence had touched other hearts, and four indiing a lake at Point de Bute and a number of boys viduals offered themselves to the church, and were were crossing at the same time on skates Mr. received. After the meeting closed, I was informl'ingley's son fell in, struggled for some time, prounded by a number of persons, but as the ter was deep and the ice thin, none of them could render assistance to the drowning boy .--His Father, in trying to rescue him, fell through twice. He besought his father not to approach This was indeed a Sabbath of good to my soul, and him ; but cried earnestly to God to have mercy him; but cried earnestly to God to have mercy on his soul. His little brother who witnessed soul," for previously to this I had been ready to this solemn sight called upon him to pray. The exclaim, " Who hath believed our report?" In poor fellow struggled for a time, and then sunk the evening our chapel was fuller than it had ever beneath the water, amid the cries and agomes of been since it was removed from its former place. I his afflicted parent.

Almost at the same instant Robert Dobson was church to the newly baptized, and we sat down to skating to his work in company with a boy The commemorate a Saviour's dying love. lad hearing the noise where Mr. Tingley's sen The following week the charel was closed, in

was drowning, left Robert Dobson and went to order to put it in thorough repair. It is newly the place where young Tingley was taken out a plastered, the gallery lighted with gas, &c, and lifeless corpse. In the meantime Robert Dobson the sisters of the Chur h provided a neat crimso had fallen in, but no one was present to render THE Subscriber has on hand a very extensive stock him assistance. Search was made for him, not suspecting, however, that he had fallen through acking and Hose; The Pawtucket Company's Lea-the ice, but he could not be found until next morning, when his lifeless body was taken from 500 dozen Mill FILPS, of the best makers, including its icy bed. It produced an intense sensation in Marsh Brothers & Co.'s, &c. &c.; the neighbourhood, proclaiming to all the uncer 500 doz. other description of Files, viz: Blacksmiths the neighbourhood, proclaiming to all the uncer 500 doz. other description of Files, viz: Blacksmiths trainty of human life. Brother Rowe improve-the melancholy occasion in sermons founded of 760 gang and single MILL Saws; Eccles. 12: 7, and Rev. 20: 12. Christian Messenger please copy. Description of Files, viz: Blacksmiths Pit and Hand Saw Shoe and Horse Rasp Cabinet Rasps and Files; 369 Cross-cut and Pitt Saws; 068 Hand Haws; 369 Tenon and Compass Saws; 5 cwt. Emery; Belt Rivets and Cement; 332 bags Diamond head SPIKES;

Lord blessed the means employed to reason that place to drances which have long existed in that place to the progress of pure religion. Seven person **CRRISON & Co.**, Old Retail Store, No. Prince Wm. Street.

the progress of pure religion. Seven person have been baptized, and there is a favourable Having as usual imported (expressly) for our old prospect of an extensive revival throughout the tail Store, a beautiful assortment of NEW SPRING community. There appears to be a general work of reviva commencing in Canning and Burton. I bap tized one last Sunday and I think a number will be baptized next Lord's-day. My own soul ha of late been filled with love to the Saviour and to my perishing fellowmen, and I have felt as i I could weep ower them, and entreat them by al that Christ has done and suffered for poor sinn ners not to rush on to ruin. May the Lord red ways the sould at an awful sacrifice.

ners not to rush on to ruin. May the Lord reality 25. vive his work in all the churches ! I would say to the brethren in Canan, an ietor of this Establishment, thankful for favors re-the Ridge that I have just received Brotheived during the period he occupied the New Bruns-Keith's letter, and exceedingly regret that the d better accommodation for the public, has creeted have been disappointed in not hearing from marge and substantial Building in Union Street, before. It will not be in my power to return a I intended to do when I left, and shall not therege, and evers flat is well supplied with water, and fore be able to comply with their request. W. D. FITCH."

The Great Work in Burmah.

Mr. Kincaid writes to the Christian Chronicle

baptized in Prome, and the spirit of inquiry

twelve new churches baptized. Bro. Vinton

own mind that two persons would offer themselves

ed of two more desiring to come forward, but

through timidity of feeling had allowed the oppor-

tunity to pass by. I visited them on the following

day, and on abbath morning met, at the water

side, six happy believers, who made a good con-

fession before many witnesses, and baptized them.

gave the right hand of fellowship in behalf of the

W. H. ADAMS.

from it school teachers are going into villages and hamlets to teach the new converts to read their own language. Bro. Brayton has bap-tized about 150 in Donabu. To have all these converts taught to read the Bible and to inruct them in the doctrine of Christ, in the 'all things which Christ commanded.' is a matter of immense importance. It can only be done by well instructed assistants, and then to train these men, so as to be good assistants, is a great labor. This work is going on, the kingdom of Christ is rising, and the gates of hell cannot prevail against it. About 4000 have been gathered into the fold of Christ in Burmah within three years. This does not in-clude Maulmain, Tavoy and Mergui."

The New York Observer and the Bible Union.

A communication from the "Bible Union Rooms" New York, has been forwarded to us for publication referring to an attack recently made upon the "Union" by the New York Observer in which that paper denounces the Revisers employed by the Union in no very measured terms as "astute and professedly learned critics" and as "new version tinkers. &c. It appears that the charge was founded upon the change made by Doctor Conant in the passage to which the Rev. C. Spurden so ably called attention in a recent number of the Visitor in which Job's wife called upon her husband, according to our version, to "cu God and die," but according to the revised version to " bless God and die." The Union replied though Dr. Judd, and requested its publication in the paper which had made the attack, but it was refused admission. The entire article is quite too long for our columns . but we give the following extract from Dr. Judd's reply, which may be interesting to our readers especially to such of them as can exercise a critical judgment on the question at issue.

You say that ' the common version of Job 2: 9, 'curse God.' is sustained by the uniform sentiment of the Church in all ages and climes; that the translation of Dr. Conant, as publish ed by the American Bible Union, ' bless God. is a "new phase" given to the language and sentiment of Job's wife, is " an obvious alteration of the sacred text;" and that "it requires no great knowledge of the ancient Scriptures to expose the glaring absurdity and positive wrong of this Baptist version's alteration of God's holy word.'

Now, such statements, so contrary to the facts in the case, would be unaccountable me had you not at the same time stated that " no great knowledge of the ancient Scriptures is requisite to expose the error of Dr. Conant:' leaving us to infer that they were made with out the knowledge which you deemed super-flous for the proper interpretation and translation of the passage in question. The facts in the case are these: The Hebrew verb berekh, which the common

version renders " curse," in Job 2: 9, and which Dr. Conant has there translated " bless," occurs very often in the Hebrew Scriptures, and, with but few exceptions, it is everywhere rendered bless,' in the common English version: which all Hebrew scholars admit to be its usual meaning. And " some interpreters," says sening "as Schultens, are not fully isfied that the sense of cursing belongs to this verb." Indeed, Heustenberg, one of the best Biblical critics of Germany, commenting on 1 Kings, 21: 10, the very passage cited by you, to prove that the word means curse, says " To curse is a signification forced upon berekh. by those who had taken only a superficial view of this passage, without at all perceiving its reference to the Pentateuch. If it loses its support here, no one will think of applying it to Job 1: 5. 2: 5. and Psalm 10: 3, where it is not at all suitable." And Dr. Adam Clarke, a critic of no mean reputa-tion, in his commentary on Job 2: 9, takes this verb in its usual sense of blessing, and says "it is not clear that it has the meaning of cursing in any part of the Sacred Writings. Gusset, in his excellent Hebrew Lexicon, of 1702, takes this verb in Job 2: 9, in its usual sense, to bless. And Gesenius, the most celebrated Hebraist of Germany, in his Hebrew Lexicon, translated by Dr. Robinson. of New York, says: "Job 2: 9, barekh Elohim vamuth, bless God and die;' i. e., bless and praise God as thou wilt. yet thou must now die ; thy piety towards God is in vain." Dr. Gill in his celebrated commentary at Labor. celebrated commentary at Job 2: 9. says: "The sense is, "bless God." Dr. Boothroyd. in his English version, a work of great learn-ing, renders the phrase. "blessing God." In the authorized version, as published at London in 1843, with 20,000 emendations, made by several learned men, it is rendered 'bless God several learned men. It is rendered bless God. In the English version. made by learned pro-fessors of the Catholic College at Douay, in 1610, it reads "bless God." Olvetan, in his French version, made about 1835, renders it "bless God" (benis Dieu:) which version after being revised first by Calvin, then by a college of Pastors and Professors at Geneva. (embracing Bogu, Crulart, Jaquemot, Bertram, La Foye, and Rotan.) and at last by Martin, is ner of the Lord. Though alone I am much aid-Foye, and Rotan.) and at last by Martin, is now adopted and published by the American Bible Society, with the original rendering of Olvetan in this passage unchanged. The same rendering is found also in the French version, of Diodati. In Portuguese, the excellent version of Almeida, made about 1681, and now published by the American Bible Society, renders it, "bless God" (bendize ed in my work by distributing tracts, inasmuch A week, last Lord's-day, we baptized Capa Deos). In Spanish, the Version of Valera made about 1602, renders it "bless God" (ben-dize al Dios;) that of Seio, as published by the American Bible Society in 1723, renders it in the same sense "bless God" (benedica a Dios;) and that made at Ferrara, in 1853, by tain D'Agley, Deputy Governor of the Pro-vince. Over one hundred and forty have been increasing. A wide door, and effectual, is opened in a cluster of villages, to the north of rome; twenty-one have been baptized. and Dios ;) and that made at Ferrara, in 1853, by learned Jews, who may be presumed to have understood the true meaning of Hebrew words, renders it "bless God" (bendize al Dio.) The Ivanish version, of 1644, as now published by the American Bible Society, renders it "bless God" (velsign Gud.) The Swedish version of 1541, now patronized by the American Bible Society, renders it "bless God" (walsigna Gud). The Dutch version, made about 1632, by some of the best scholars in Europe, and now patronized by the American Bible Society, renders it "bless God" (zegen God). The ad-mirable German version made by Luther, Melancthon, and other learned men, about 1530, and now patronized by all the Bible there are many earnest inquirers. In one village they have built a neat little chapel. mature assistants, to take charge of that field. We have disciples in various towns and villages for sixty miles below Prome. and then to the north, our field extends to Ava, 270 miles. Besides this, we have a large Karen field to the east and southeast, for sixty miles. We have baptized forty-two Karens, and are instructing ten of them, to fit them to go into Meranetnon, and other learned men. about 1530, and now patronized by all the Bible Societies in the world, renders it "bless God" (segre Gott). In Italian, the version of Martini, made about 1779, and patronized by the British and Foreign Bible Society, renders it. "bless God" (benedici Dio;) and that o Diodati, which the author of "the Bible in every Land." pronounces "one of the most important translations of modern times." and which is now patronized by the American Bible Society. renders it. "bless the Lord" (benedici Indio). In Latin, Castalio renders it. "thank God forssoth" (age same Deo gratias;) Dathe, "praise God" (lauda Deum :) Janius and Tremellus. Cocceius and Brough-ton, "blessing God" (benedicendo Deo;) Montanus, Piscator, Schmidt, Michfaelis. Paguinus, and Le Clere in modern times. and Jerome, of the fourth century, (whose revision has been the authorized version of the Latin Church in all ages.) render it all Diodati, which the author of "the Bible in "The work of grace is still onward in Ran-

man, in London, surrounded by sinful associations and an irreligious employer, had been guided by this principle, he would never have offered that prayer and used those means which resulted in the conversion of his employer, and in the establishment of more than 300 Young Men's Christian Associations in various parts of the world. (Loud applause.) .

It is necessary to have a spirit of determination to overcome oostacles and difficulties, if you would accomplish anything. Luther was told that he would meet with the opposition of the world in his great work of reform, and what did he reply ? "Why," said he, "if all the world is against Luther, then Luther will be against all the world," And what was the result ? Why, the result is, that we are here this evening. The young men of this Association have ample work before them, it is their business to shed around them Christian influence. The newer of influence can not be overestimated. A young man, many years ago, came to this city, he had Christian parents, but he fell in with associations which lead him into evil, he was away from the restraint of Christian influence, and he went down the broad stream to the very verge of misery and destruction. Another young man, from the same place, came to this city, he engaged for some time in the business in which he was brought up; he had likewise possessed Christian parents, but here he was away from their influence, and he became careless, and although not plunging into immorality, yet he thought that religion was not of much importance, and he was hasting on to destruction, when after many years stay in the city, he fell in with one solitary christian man. and he a very poor one ; but he recalled to mind the period when he stood by his mother's knee and heard the story of Jesus' love, and this influenced his life; subsequently led him to connection with a christian church, and he finally was induced to give up his calling and engaged in the great work of doing what he could to spread the knowledge of Jesus among his fellow men, and thus to accomplish the great purpose of human life.

Young men, carry out this purpose! If you live without christianity your life is in vain ; whatever associations you may form " ithout christianity, are associations you had better be without.-May God bless you : so that at last it may be said that the Young Men's Association of St. John have accomplished a good and a glorious work.

The next Lecture will be delivered on Thurs. day evening, Jan. 10th, 1856, by Rev. I. E. Bill, Subject-" The relationship of Young Men to the Missionery enterprise.

THE GOSPEL IN TURKEY .- Missionary ad vices state that the fall of Sebastopol has quieted the adherents of the old Armenian church, who before had hoped that the tri-umph of Russia would annihilate Protestantism in Turkey. Another most extraordinary sign of the times, which is referred to in every recent letter, is the readiness of Mo amme dans to read the Bible. It is impossible to tell whereunto this may grow. -----

The tardy worshiper may not be man nutes too lute, but late enough to disturb the devotions of the congregation.

tell ? The wise man admonishes us in words full of point and power, " Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." So great in fact is our ignorance of futurity that we cannot tell what will happen the next hour or the next minute. True there are some things in reference to the

future that we take for granted, but they do not amount to positive certainty Thus I am confident that the sun will set this evening. and that it will rise again to-morrow morning .-I hat the tides of the ocean will ebb and flow to. morrow as usual. That summer will succeed winter, and winter summer, but after all I only judge from the laws which govern the past. cannot say positively, that nathre will move on in the same way in the future that she has done in the past. She may or she may not. Again revelation assures us of certain events that will take place in the future time. Such for example as that we shall die, and that we shall stand before God in judgement prepared or unprepared ; and we are perfectly satisfied that these are facts which will be sooner or later experienced by us; but in respect to the time when we shall die, or the manner of our appearance at the judgement seat we are in perfect darkness. Thus while we may gather some general knowledge from the Bible in respect to the future, and come to just conclusions from past experience in regard to probable occurrences, yet so far as the particula s of human experience in the future is concerned we know absolutely nothing. We have no organ of vision by which we can penetrate a single moment of future time.

How startling are the evidences of this in ou own experience and observation. What changes have occurred in our neighborhoods, in our families, in our nation and in the world which we never thought of until they had taken place. -How very different has been our own history from the pictures we drew of life amid the spor tive pleasures of early childhood, or the more sober reflections of mature years. Have we formed the same connexions that we expected to? Do we live in the same place ? or are we surrounded

by the same friends that our imaginations pictured as standing by our side ? Not so. Provividence has marked a different lot for us. The fond dreams of childhood and the expectations of riper years have not been realised. The compamons of our youth where are they ? Alas! many of them are in their graves, others are in distant climes, and strangers have risen up to fill their places.

Some around us are occupying places of affluence and distinction in society, of which the brightest imaginings of youth never dreamed and others are cast down to depths of poverty and sorrow from which at one time in their history they seemed forever removed. Take for illustration the experience of your neighbourhood and of that we stated in a recent number of the ' Visitor yourselves for 1855. The opening of the year that we were anxious to improve the quality of found some of your acquaintances in prosperous the paper upon which it is printed. They will circumstances, and with hope buoyant for the future—the close finds them crushed under the the better adds very much to the appearance and weight of adverse providences, and blighted ex- value of our journal. Please do not forget that pectations. In your reminiscences you think of this improvement very much increases our exhose who entered upon the year with robust penses, and calls for an enlarged number of payhealth, and a flattering prospect of a long and joy- ing subscribers. ous life : but you enquire for them now and you are told that the clods of the valley cover them. To CORRESPONDENTS .- " War on Christia There say you was the family of neighbour Eall in blooming health, death had never me

romise by sending this number not merely to those who have paid in advance for the 'Visitor.' but to those also who have not paid. We send it to the latter for two reasons ; 1st, we want to do them all the good we can ; and 2nd, we hope by this means to encourage payment of all arrearages at an early day. This surely will give satisfaction to all concerned. For those who have not paid cannot but be satisfied, and those who have, will have the pleasure of knowing that only for their timely remittances, we should have been unable to have supplied even them with this NEW YEAR'S OFFERING. If payments come in in time to enable us to continue to send the ' Cas. ket' to all our subscribers for the year we shall do so, with the earnest prayer that it may prove a rich blessing to each and to all. We would further state in regard to the Cas

KET, that we have directed our Printer to strike off six thousand copies for the purpose of afford. ing a supply for Ministers, Colporteurs, and Superintendents of Sabbath-schools, so soon as anplication is made. The Rev. Mr. Barss, of Nova Scotia, has ordered fifty copies to distribute amongst his people, who will follow this praiseworthy example? A remittance of five dollars will pay for FIFTY COPIES monthly, for the year, Let us have your orders, friends, without delay, and in this way aid the religious press in fulfilling its high vocation.

REMITTANCES .- Many thanks to our Local Agents and Subscribers for their timely remittan. ces during the last two wee's. They will find them acknowledged in our present issue. If any mission is observed, please let us know. When sums are remitted amounting to five or ten counds, we find that it takes up too much room to give the names of the persons paying and therefore' just acknowledge the sum total from the Agent. The names are carefully credited on the book. We hope this will be satisfactory. R. E. Steves, Esq., of Hillsborough, and J Scott, Esq., of Charlotte Town, have done us good service and well deserve our grateful acknowledgments.

OUR FIRST PAGE .- We very much mistake if our readers do not find our first page this week unusually interesting. The Rev. Mr. Nutter's letter will be a treat to those who knew and loved our old Ministers. His descriptions of Fathers Chipman, Manning and Harding are true to the life. The extract from the "Journal of G. O.G." contains valuable information, and the article headed " the bible the preacher's source of illustration" is a choice production. We hope to hear from its author again soon. The sketch of Rev. E. McLeod's lecture before the Young Men's Christian Association contains valuable thoughts.

IMPROVEMENT .- Our readers will rememb

iples," by Rev. S. T. Rand, will apper r pext

Dea. Caleb E. Slocomb writing from St. Fran le the conveniences and moderate char Ber ' uphatically the home of the strang cis under date of Der. 24th, says :--- After bre is of the house will be supplied with the thren Wallace and Rigby left us, we met a fewrket affords, and the Proprietor is dete times for religious service ; then we were visited two large Stables to the Total Abstinence times for religious service; men we were visited. I'w large Stables have been erected on the pre-by the small pox. It was brought into our d hostlers always in attendance. neighbourhood and spread consideraly before we John Sept. 7, 1855. ELIAS S. FLAGLOR.

knew what it was ; but we have great reason to NEW SHOP, bless God that none of our friends were taker NE, S BRICK BUILDING. away with this fearful disease. They are no AMUEL BROWN has just received a choice a all well, and we again hold our regular meet sortment of Cambric COLLARS, Habit Shir ings, and blessed be God we have enjoyed som happy seasons. We have had one Conference of an early inspection. Meeting, and it would have made your heart reconomy is wEALTH! And Punctuality

Meeting, and it would have made your neart reconomy is WEALTH! And Pur joice if you had been here to have witnesse the Life of Trade I---Clothes Cleanin nen who have had aside any articles of C with what freedom all the members spoke Gaccount of the accumulation of GREASE, their ardent desires for a Minister. We all feen Spors upon them, can have the same t used and renewed in appearance, by an like sheep without a shepherd ; yet we feel th BERT J. PATTERSON, who has open great shepherd to be ours. Our meetings at predishment expressly for the purpose. Clothes of all sent are most encouraging. Yesterday we me at moderate prices, on the shortest notice. morning and evening for worship; the meeting ecommendations can be had from several gentle-were very interesting. rere very interesting. We were blessed with the outpouring of th R. J. PAITERSON, Proprietor.

spirit, and one prayed that never prayed with before, and it would have melted the most hard UR CAPS, &c .- Just received from Er

before, and it would have melted the most hard gland and the United States a quantity of ened heart to have heard that ardent prayer fun TER CAPS, comprising :-South Seal the weifare of our infant church, whilst other styles : Otter, new styles : America do. do. rejoiced alcud and praised God for his goodness tria and Common FU is S, Hair, Seal, Sealet-Dear Brother, for my own part I feel to rejoice and constantly making up, all kinds of Storm whilst I see this wilderness blossom as the ross other heavy Cloth Winter Caps; siso all the whilst I see this wilderness closson as the ros other nearly cloth whiter Cape; also all the I have often felt that I must leave the place arous styles of Cloth and Silk Plush caps : fan-go where people met for worship. We coulous qualities; Kossuth and Wide Awake Hats, scarcely hear a prever for months, yes I may say precious souls shall yet be gathered into the garfor years ; and if I attempted to pray, I have been

afraid of the sound of my own voice. But the times are greatly changed. We can

as it gives me access to the people. now hear the singing of birds and the voice of the turtle dove in our land. To-morrow, (Christmas Day), we meet for prayer ; and next Sabbath for public worship, and on Monday evening we shall have a General Conference. New Year's Day we propose spending as a day of fasting and prayer to Almighty God for his goodness and mercy towards us ; and, dear brother, may we have your prayers, for the prayer of the righteous availeth much.

We do most ardently pray that God may send us a Minister, a good shepherd that would take care of the flock."

are now thinking of ordaining one of our most Rev. A. W. Barss in a. communication dated Dec. 20th, ult., referring to his field of labor. savs :--

" The cause of God with us to human appearance is steadily progressing, although not without opposition of various kinds. The rulers of the darkness of this world, and spiritual wickedness in high places are the most formidable enemies of the truth in this region. A form of godli-ness, without the power has spread like a dense cloud over the land, enveloping thousands by its darkness in the chains of superstition and ignor-ance, principally all professedly christians, but still groping in darkness as those who have no in high places are the most formidable enemies eyes. Pray for us, dear brother, that the Lord's power may be displayed in bursting these bands, that many of the prisoners may come forth into the light and liberty of the gospel." the light and liberty of the gospel,"

oon, and in surrounding towns and villager mong the Karens, the work is especially " In my last communication I told you we had indications of good from the number who generally attend the m nistration of the word in this place. On Friday evening, 19th October, we held a conference meeting. I was persuaded in my Lord. Mrs. Vinton has a large school, and ally attend the m nistration of the word in

From Charlottetown, P.E.I.