# Christian

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#### CHRIST TRIUMPHANT.

#### A SERMON.

DELIVERED ON SABBATH MORNING SEP-TEMBER 4TH, 1859, BY THE REV. C. H. SPUR-GEON, AT THE MUSIC HALL, ROYAL SURREY

"And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."-Colossians II. 15.

To the eve of reason the cross is the centre of sorrow and the lowest depth of shame. Jesus dies a malefactor's death. He hangs upon the gibbet of a felon and pours out his blood upon the comunt of doom with thieves for his comp nions. In the midst of mockery, and jest, and scorn, and ribaldry, and blasphemy, he gives up the ghost. Earth rejects him and lifts him from her surface, and heaven affords him no light, but darkens the mid-day sun in the hour of his ex-

tremity. Deeper in woe than the Saviour dived, not invent. He hid not his face from shame and spitting; and what shame and spitting it was! To the world the cross must ever be the emblem of shame : to the Jew a stumbling-block, and to the Greek foclishness. How different however is the view which presents itself to the eve of faith. Faith knows no shame in the cross, except the shame of those who nailed the Saviour there : it sees no ground for scorn, but it hurls indignant scorn at sin, the enemy which pierced the Lord. Faith sees woe, indeed, but rom this woe it marks a fount of mercy springing. It is true it mourns a dying Saviour, but it beholds him bringing life and immortality to light at the very moment when his soul was eclipsed in the shadow of death. Faith regards the cross, not as the emblem of shame, but as the token of glory. The sons of Belial lay the cross in the dust, but the Christian makes a constellation of it, and sees it glittering in the seventh heaven. Man spits upon it, but believers, havmg angels for their companions, bow down and worship him who ever liveth though once he was crucified. My brethren, our text presents us with a portion of the view which fith is certain to discover when its eyes are anointed with the eye-salve of the Spirit. It tells us that the cross was Jesus Christ's field of triumph. There he fought, and there he conquered, too. As a victor on the cross he divided the spoil. Nay, more than this; in our text the cross is spoken of as being Christ's triumphal chariot in which he rode when he led captivity captive, and received gifts for men. Calvin thus admirably expounds the last sentence of our text:— 'Tho expresion in the Greek allows, it is true, of our readpresion in the Greek allows, it is true, of our reacing—in himself; the connection of the passage,
however, requires that we read it otherwise; for,
what would be meagre as applied to Christ, suits
admirably well as applied to the cross. For as
he had previously compared the cross to a signal trophy or show of trumph, in which Christ
led about his enemies, so he now also compares it
to a triumphal car in which he showed himself in great magnificence. For there is no tribunal so magnificent, no throne so stately, no show of tri-umph so distinguished, no chariot so elevated, as is the gibbet on which Christ has subdued death and the devil, the prince of death; nay, more, has utterly trodden them under his fect."

I shall this morning, by God's help, address you upon the two portions of the text. First, I shall endeavour to describe Christ as spoiling his enemies on the cross; and having done that shall lead your imagination and your faith further on to see the Saviour in trinmphal procession upon his cross, leading his enemies captive, and aking a shew of them openly before the eyes of

I. First, our fanh is invited this morning to hold CHRIST MAKING A SPOIL OF PRINCIPA-LITIES AND POWERS. Saten, leagued with sin and death, had made this world the home of woe. The Prince of the power of the air, fell usurper, not content with his dominions in hell, must need invade this fair earth. He found our first parents in the midst of Eden; he tempted them to forego their allegiance to the King of heaven; and they became at once his bondslaves—bondslaves for ever, if the Lord of heaven had not interposed to ransom them. The voice of vetted upon their feet, crying, "Ye shall yet be free!" In the fulness of time there shall come one who shall bruise the serpent's head, and shall deliver his prisoners from the house of their bondage. Long did the promise tarry. The carth grouned and travailed in its bondage. I'he carth groaned and travailed in its bondage.

Man was Satan's slave, and heavy were the
clanking chains which were upon his soul.

At last, in the fulness of time, the Deliverer

put him to death; he leagued with Herod to seek the young child that he might destroy him. But the providence of God preserved the future conqueror; he went down into Egypt, and there was he hidden for a little season. Anon, when he had come to fulness of years, he made his public advent, and began to preach liberty to the capare conquerors of them who were mightier than tives, and the opening of the prison to them with that were bound. Then Satan again shot forth I take it this is the first meaning of dividing his arrows, and sought to end the existence of the spoil-total disarming of the adversary.

it be possible let this cup pass from me." Re-vived in strength, made strong by heaver, needy be remembered, and again shall the meek he no longer quailed, and from this hour never inherit the earth. "Then is the prey of a great did he utter a word which looked like renouncing the fight. From the terrible skirmish all red with bloody sweat, he dashed into the thick of usual to take away all the ornaments from the

of juniper and fiery darts, But chief and head

We pause here to remark that when the spoil divided it is a sure token that the battle is once for all, and put to retreat all his enemies, or else he would not have divided the spoil.

And now, what means this expression Christ dividing the spoil? I take it that it means, first of all, that he disarmed all his ene-Salan came against Christ; he had in his sword out of Satan's hand, and there stood the prince of darkness unarmed. His helmet was cleft in twain, and his head was crushed as with cheek-bones have been smitten, and the joints of a rod of iron. De th rose against Christ. The whose loins have been loosed. Rejoice, rejoice Saviour snatched his quiver from him, emptied out all his darts, cut them in two, gave Death beginning of an eternity of triumph. back the feather end, but kept the poisoned barbs from him, that he might never destroy the ransomed. Sin came against Christ; but sin ransomed. Sin came against Christ; but sin was utterly cut in pieces. It had been Satan's armour bearer, but its shield was cast away, and it lay dead upon the plain. Is it not a noble picture to behold all the enemies of Christ?—nay, my brethren, all your enemies, and mine, totally disarmed? Satan has nothing left him now wherewith he may attack us. He may attempt to injure us, but wound us he never can, for his sword and angar are utterly taken away.

knew that his enemy was born, he conspired to armour and their garments, their hands were

the woman's seed. By divers means he sought to slay him before his time. Once the Jews spoil they carry away not only the weapons but ent the attempt. They sought to cast him They dismantle their fortresses, and rifle all their down from the brow of the hill headlong. By stores, so that in future they may not be able to all manner of devices they laboured to take away renew the attack. Christ hath done the like his life, but his hour was not yet. Dangers with all his enemies. Old Satan had taken might surround him, but he was invulnerable till away from us all our possessions. Paradise, the time was come. At last the tremendous day arrived. Foot to foot the conqueror must fight and happiness, and peace of man, Satan had with the dread tyrant. A voice was heard in taken—not that he could enjoy them himself, heaven, "This is your hour, and the power of but that he delighted to thrust us down into And Christ himself exclaimed, " Now poverty and damnation. Now, all our lost inis the crisis of the world; now must the prince heritances Christ hath gotten back to us. Paraof darkness be cast out" From the table of dise is ours, and more than all the joy and hapcommunion the Redeemer arose at midnight, piness that Adam had, Christ hath brought back and marched forth to the battle. How dreadful to us. O robber of our race, how art thou spoilwas the contest! In the very first onset the ed and carried away captive! Didst thou de mighty conqueror, seemed himself to be van-quished. Beaten to the earth at the first assault. hath rent them from thee! How is the hammer he fell upon his knees and cried, "My father, if of the whole earth cut assunder and broken, and

the battle. The kiss of Judas was, as it were enemy, the crowns and the jewels. Christ on the first sounding of the trumpet; Pilates bar the cross did the like with Satan. Satan had a was the glittering of the spear; the cruel lash crown on his head, a haughty diadem of triumph was the crossing of the swords. But the cross "I fought the first Adam," he said; "I over-was the centre of the battle; there on the top of came him, and here's my glittering diadem."— Calvary, must the dread fight of eternity be fought Christ snatched it from his brow in the Lour Now must the Son of God arise, and gird his sword upon his thigh. Dread defeat or glorious Satan cannot boast of a single victory, he is conquest awaits the Champion of the church. thoroughly defeated. In the first skirmish he van-Which shall it be? We hold our breath with quished manhood, but in the second battle mananxious suspense while the storm is raging. I hood vanquished him. The crown is taken from hear the irumpet sound. The howlings and Satan. He is no longer prince of God's people. yells of hell rise in awful clamour. The pit is emptying out its legions. Terrible as lions, but he cannot compel; he may threaten, but he hungry as wolves, and black as night, the demons rush on in myriads. Satan's reserved forces, head, and the mighty are brought low. O sing un-See joyful noise unto him with psalms, all ye his how countless are their armies, and how fierce redeemed; for he hath broken in sunder the their countenances. Brandishing his sword the gates of brass, and cut the bars of iron, he hath arch fiend leads the van, bidding his followers broken the bow and cut the spear in sunder, he fight neither with small nor great, save only with hath burned the chariots in the fire, he hath

the king of Israel. Terrible are the leaders of battle
Sin is there, and all its innumerable offspring.
spitting furth the venom of aspe, and infring their
poison-fangs in the Saviour's flosh. Death is

If Christ on the cross buth spotted Satzo, leads there upon his pale horse, and his cruel dart not be atraid to encounter this great enemy of rends its way through the body o' Jesus even to our souls. My brethren, in all things we must his inmost heart. He is "exceeding sorrowful, be made like unto Christ. We must bear our even unto death." Hell comes, with all its coals cross, and on that cross we must fight as he did with sin, and death and hell. Let us not fear, a nongst them is Satan; remembering well the The result of the battle scertain, for as the Lord ancient day wher. Christ burled him from the our Saviour hath overcome once even so shall battlements of heaven, he rushes with all his we most surely conquer in him. Be ye none of malice yelling to the attack. The darts shot into the air are so countless cometh upon you. If he accuse you, reply to that they blind the sun. Darkness covers the him in these words:—" Who shall lay anything battle field, and like that of Egypt it was a dark- to the charge of God's elect?" If he condemn ness which right be felt. Long does the battle you, laugh him to scorn, crying :- " Who is he seem to waver, for there is but one against many, that condemneth? It is Christ that died, yea One man-nay, tell it, lest any should misunder- rather hath risen again." If he threaten to distar.d me, one God stands in battle array against vide you from Christ's love, encounter him with ten thousands of principalities and powers. On, confidence:—"I am persuaded that neither things on they come, and he recives them all. Silently present nor things to come, nor height nor depth, at first he permits their ranks to break upon him, nor any other creature shall be able to separate too terribly enduring hardness to spare a thought for shouting. But at last the battle cry is heard. He who is fighting for his people begins to shout, but it is a shout which makes man sin we have an advocate with the Father, the church tremole. He cries, "I thirst." The Jesus Christ the righteous." If death should battle is so hot upon him, and the clust so thick threaten you, shout in his very face :- O grave that he is choked with thirst. He cries, Tthirst" where is thy sting; O death! where is thy vic-Surely, now, he is about to be defeated? Wait tory." Hold up the cross before you. Let that awhile; see ye you heaps? sll these have fallen be your shield and buckler, and rest assured that beneath his arm, and as for the rest fear not the as your master not only routed the foe but after-issue. The enery is but rushing to his own des-wards took the spoil, it shall be even so with you. trretton. In vain his fury and his rage, for see Your battles with Satan shall turn to your ad the last rank is charging, the battle of ages is vantage. You shall become all the richer for almost over. At last the darkness is dispersed. your antagonists. The more numerous they Hark how the conqueror cries, "It is finished." shall be, the greater shall be your share of the And where are now his enemies? They are spoil. Your tribulation shall work patience, and all dead. There lies the king of terrors, pierced your patience experience, and your experience through with one of his own darts! There lies hope-a hope that maketh not as amed. Through Satan with his head all bleeding, broken ! Yon- this much tribulation shall you inherit the kingder crawls the broken-backed serpent, writhing dom, and by the very attacks of Satan shall you in ghastly misery ! As for sir, it is cut in pieces, be helped the better to enjoy the rest which reand scattered to the winds of heaven! "It is maineth to the people of God. Put yourselves finished," cries the conqueror, as he came with dyed garments from Bozrah, "I have trodden the wine-press alone, I have trampled them in my fury, and their blood is sprinkled on my gar-ments."

enemies are rebels against God. Go ye up against them, put your feet upon their necks, fear not, neither be ye dismayed, for the battle is the Lord's and he will deliver them into your completely won. The enemy will never suffer He may hiss, but his teeth are broken and his the spoil to be divided among the conquerors so long as he has any strength remaining. We may gather from our t xt of a surety, that Jesus ter's weapons. You have to fight with a naked Christ has totally routed, thoroughly defeated enemy. Every blow you give him tells upon him, for he has nothing to protect him. Christ hath stripped him naked, and divided his armour, and left him defenceless before his people. Be not afraid. The lion may howl, but rend you in pieces he never can. The enemy may rush in hand a sharp sword called the Law, dipped in the poison of sin, so that every wound which the law inflicted was deadly. Christ dashed this the Lord. Ye war against a king who hath lost his crown; ve fight against an enemy whose

> beginning of an eternity of triumph. To be continued.

## CRITICISM OF SERMONS.

Two Bostonians, after hearing Bishop Pierce preach in San Francisco, were discussing the

One said, "It is a grand sermon—the best I

## For the Christian Visitor.

### OBITUARY.

ELIZABATH MANN

"The memory of the just is blessed."-It is creditor. To render them more lenient to the our duty to record the decease of Miss Elizabeth Mann, third daughter of Deacon John Mann, of St. George, Charlotte County, on the 18th day cution. As the laws now stand, they hold the of October instant, in the 25th year of her age. It is believed that, if all laws for the collection of debt were abolished, except where property has religious conviction in the very spring of her been previously pledged, credit would be coher faith in Christ, and was baptized by the late and the community benefited. It would then, venerated Father Mages, when only 16 years of tion to obtain credit. The people would be age. During the last two years her health was more honest, more economical, and of a higher was enabled, however, on several occasions with- -the lawyer and the speculator. reason to complain." She bore her sufferings increase the exports. It would put life and anideparture being visited by her Minister, she upon his back. freely conversed on the state of her mind. On New discoveries of gold sound in our ears being asked, "Do you find Jesus precious now?" and admonish us that great changes are at hand.
Who can draw an outline of what is to come? She replied, "Oh, yes. He is my only confort Increase gold, and more will be required to purhim until that day. I want to tell all my young keep down prices, and collect gold from the

"So fades a summer cloud away; So gently shuts the eye of day; So dies a wave along the shore.

Triumphant smiles the victor's brow, Fann'd by some guardian angel's wing O grave, where is thy victory now?

She was universally beloved and respected by ner friends and companions, and when she was borne to the grave a large circle of acquaintances came to drop a tear, or to sympathize with the bereaved relatives. They, however, mourn with and are unwilling to lead the devotions of a prayresignation, knowing that their loss is her eternal ing circle. They aver that they have no spiritugain. Her funeral sermon was preached by Rev. al gifts for that sphere of labor, and often take S. March, on Sabbath last, from the words of St. credit for their modesty. But we suspect a more Paul, Phil. 1 chap. 21-" To me to live is natural and truthful cause for their backward-Christ, and to die is gain." Let the young learn ness may be found in their neglect of the closet. to imitate her life so far as she imitated the Sa- Felix Neff once made a striking comparison, viour, and then in death they, too, will be tri- which is worthy of being remembered :umphant,-[Communicated.

## SOCIAL WORSHIP.

favorite preachers, but by a multitude-almost all who could read and explain were engaged in in the well gets low. making known the word to their companionsand the result was deep corviction, repentance, reformation, and consecration to God.

So also in the days of the apostles. From the season of Pentecost, when three thousand were converted in a day, all through the planting and and growth of the primitive churches, we find all Christians uniting actively and heartily in the work. True, the apostles labored and preached mightily, but private Christians labored conjoint- and memory. All the ministers that I have ever ly with them, and all together shared in the ser- known who have fallen into disgrace or into usevice and reward. It was the same in the great lessness, have been idle men. An idle man is revivals under Luther, Wesley, Edwards; and, in the way of every temptation. Temptation

since commenced and progressed very simply, his position, his neglected duties, the temptachiefly in social meetings for reading the Bible tions peculiar to his condition, and his superior In the present gracious refreshing enjoyed in Ire- sus ceptibility. Remember this-stick to your land, social exercises are a great instrumentality book. I am never much afra id of a young min-

never accomplish the work; the church must -no lawyer or physician of your acquainta arise. Not that preachers should do less, but -- no farmer of your parish, be more industrious private Christians more. Now, as ever, it is than you, in their calling. Give not a day of power is of God, and not of us.

came forth, born of a woman. The infant conqueror was but a span long. He lay in the old battles, especially among the Romanger—he who was one day to bind the old dragon and cast him into the bottomless pit, and set a scal upon him. When the old cerpent was the sensible reply.

The other replied, "I did not like it much; it agreat preacher, used to say, "God will curse for his sword and spear are utterly taken away. In the other replied, "I did not like it much; it agreat preacher, used to say, "God will curse in every for if our jeys are in the city, and not a word of history or philosophy in it." had not a word of history or philosophy in it." The other replied, "I did not like it much; it hood in the country, in every class in our literary institutions. God that man's below who goes ally up and down mans, after the enemy had been overcome, it was the crist of misery, starvation and makedness the custom to take away their weapons and sm. "History and philosophy are not the Gospel," and not a word of history or philosophy in it." The other replied, "I did not like it much; it hood in the country, in every street in the city, a great preacher, used to say, "God will curse in the city and not a word of history or philosophy in it." The other replied, "I did not like it much; it hood in the country, in every street in the city, a great preacher, used to say, "God will curse in the city and not a word of history or philosophy in it." The other replied, "I did not like it much; it hood in the city, a great preacher, used to say, "God will curse in the city." The other replied, "I did not like it much; it hood in the city, a great preacher, used to say, "God will curse in the city and not a word of history or philosophy in it." The other replied, "I did not like it much; it hood in the city and not a word of history or philosophy in it." The other replied, "I did not like it much; it hood in the city and not a word of history or philosophy in it." The other replied, "I did not a word of history or philosophy in it." The state of the s The state of the s

#### CASH AND CREDIT.

A feeling exists, in mercantile circles, in favor of changing the laws in relation to debtor and debtor, is to make them a dead letter upon the statute-book. If more stringent, public opinion -the basis of all law-would prevent their exe-

very much impaired, and it became evident that order of integrity. There are two classes of her earthly pilgrimage would be but short. She our people that would lose by this wise measure in that period to frequent the house of God, and seemed to take great delight in the worship. But her strength gradually declined, and a very distressing cough told plainly that Consumption was rate to the advantage of the poor man, to the expreying upon her vitals, and drying up the cur- tent of twenty per cent. We are now taxed up-

rent of her life. She often spoke of death with a calmness and composure such as none but the Christian can exhibit. On one occasion, after a performed, and those who pay, pay for those who fit of coughing which almost exhausted her, her father inquired, "Are you very much distress; ed?" She meekly responded. "I have no will cheapen production, curtail the imports, and with patience, and rested calmly on the Saviour mation into the speculator, such as is exhibited as her stay. On the Saturday previous to her by the tortoise with a live coal suddenly placed

now; I sought him years ago, and I know that chase a given amount of property; and fortunate he is able to keep that I have committed unto it is for that people who restrict their currency, world. We believe that gold exists in the bow. friends how happy I am, and urge them to seek els of the earth in unmeasurable quantities, while the Lord, before they come to he upon the bed we believe the machinery invented for gathering of suffering and of death." On the following it is very imperfect. The quantity now obtained Tuesday she passed away from earth to join the is only the drop that precedes the shower, and Tuesday she passed away from earth to join the time is coming when gold will greatly despirits of the just made periect before the Throne. preciate in value, and prices of property be ad-

> day's labor in the gold mines will be equal to a day's labor on the farm, in the factory, and in the work shop. When that time arrives prices will be adjusted, and the productions keep pace with other branches of industry. It is supposed that a day's labor in the mines is more than equal to two days' labor in the field; the price of the last must advance, and the first fall until the two extremes meet. This result is inevitable, and we must be prepared to meet R.—N. Y. Shronick.

## CONTINUED PRAYING.

Many Christians shrink from social prayer,

When a pump is frequently used, but little pains is necessary to have water: the water pours out at the first stroke, because it is high. But if the pump has not been used for a long It is a remarkable fact that revivals of religion while, the water gets low, and when you want it adorn the doctrine of God our Saviour in all have in every age been carried forward mainly you must pump a long time, and the water comes by what may be termed the social means of grace. only after great efforts. It is so with prayer; In Ezra's time we find the people assembled by if we are instant in prayer, every little circumthousands and tens of thousands to hear the stance awakens the disposition to pray, and Scriptures read and expounded, not by a few words are always ready. But if we neglect prayer, it is difficult for us to pray : for the water

## INDUSTRY IN MINISTERS.

The pious Christmas Evans, when he was about putting off his harness, thus wrote to a young minister :

"I am old, my dear boy, and you are ju st en-

tering the ministry. Let me now, and here, tell you one thing, and commend it to your attention hands. Be ye very conrageous, remembering, as is well known, signally so under the labors of has not to seek him; he is at the corner of the that you have to fight with a stingless dragon.— Randall and Colby. The great revivals in Sweden a year or two minister of the gospel, this peril is multiplied by -forty or fifty thousand assembled to one prayer. ister, when I know that he can, and does, fairly meeting. The revivals in our own country, the sit down to his book. There is Mr. ---, of last two years, especially in the cities have been such unhappy temper, and who has such a love almost wholly in connection with social means, to meddle with every thing; he would long ago Shall we not profit by such experience and have been utterly wrecked, but his habits of inobservation? Able ministers, great sermons can dustry saved him. Let no merchant in the town true that" God hath chosen the foolish things of your life, but for its worth. Industry will keep the world to confound the wise, the weak things you always busy and always at leisure. It will of the world to confound the things which are give you time for everything, and enable you to mighty; the base things of the world, and things do everything in its time, and to perfect everywhich are despised, hath God chosen, yea, and thing you undertake. It will aid you in writing things which are not, to bring to nought things short sermons. It will bless you and your peothat are;" to manifest that the excellency of the ple, and the church in a thousand ways. And examples for your imitation you will find in Lu-Cherish, then, simple means. Encourage little ther, Calvin, Baxter, Wesley; in every man, in gatherings for prayer and conversation. They every department of life, who has risen to high ought to be held frequently in every neighbour-position among his fellows. Shepherd, himself failure of their crops. He says:

suade Newton, when upwards of eighty years old, to preach no more, he replied, "I cannot stop; what! shall the old African blasphemer stop while he can speak !"-Dr. Murray in the

#### CARD PLAYING.

"WHY do Christians object to card play-

1. On account of its avowedly worldly charac-By a sort of universal verdict it has be set down as a purely worldly amusement. On what account this has been done we are not prepared to say. But it is so. Universally card playing is taken as a symbol of worldliness, gayety, and trifling. And this view of the amusement is, with judicious Christians, quite enough to prevent their indulging in it. A line must be drawn somewhere to distinguish the Church from the world, and one of these lines—and a very the world; and one of these lines and a very proper one it is-has been drawn round these amusements which bear the character as above. To step over that line is, in the estimation of the truly good, an inconsistency and error; and Christians wishing to preserve a conscience void of offence, and give offence to none, are eareful not to err in this respect. This is in perfect

Reeping with apostolic precept and example.

2. Another reason lies in the extremely trifling character of cards. The game is one of the most silly, unmeaning, and trifling of amuse-ments, calling forth no deep thought, no skill worth the name, and, so far as either the party themselves or others are concerned, attaining no kind of good. This is different with other games which could be named. In chess for instance, here is needed an application of mind, and an exercise of skill, that have been a beneficial effect on the minds of those who eagage in it, and which render it less a recreation than s healthful mental exercise.

3. A third ground of objection is fourd in the completely chance character of the game. To all purely chance games, Christians generally tak strong objection, and view them as of such a nature as to forbid devout persons indulging in them. None can deny the chance feature of cards, and hence it lies open to all the common objections of chance games in general.

4. A fourth argument against cards is the gambling associated with it. It is true this might be omitted; but when is it? Ask any avowed card players whether they would think them worth playing if no odds were at stake, and if it be not this which gives them a zest they could not, from their own trifling and insipid character, possibly possess. Take away the stakes, and you would find cards almost universally scouted as the most

empty and unsatisfactory of amusements.

5. The associations of card playing are no mean argument against it with right feeling persons. The dissipation with which it usually stands connected the ruin it has brought on many a youth; the domestic wisery of which it has been the frightful parent; the wicked men with which it seems to unite you; are atl, with other associations, of such a nature as to prevent truly virtuous minds allowing themselves ats

6. But with true Bible-taught Christians, those who form their Christian morality not from the lax notions of this lax and worldly age, but from the principles and precepts of Holy Writ, card playing is felt to be so incompatible with so much laid down in the Word of God, as to be utterly removed from the list of their amuse

Take such precepts as those that require us to do all that we do to the glory of God; to redeem the time: to give all diligence to make our calling and election sure; to preserve a conscience void of offence to God and man; to be separate from sinners; to come out from the world; to things; and others of like character. The spirit and tendency of all this is, and muct be, coun ter to such amusement as cards, and hence Christians very properly object to them as a fit amusement at their social agtherings.—Exchange

#### FATHER CHINIQUY NOT AN EPISCO-PALIAN.

It has been stated, in several quarters, that Father Chiniquy and his people at St. Anne, Ill., have become Episcopalians. The report was occasioned by a letter from Mr. Chiniquy, acknowledging with gratitude the donation of several French Prayer Books. It is, however, mistake, as the colony still remains unconn with any denomination. The New York Observer publishes a letter from Father Chiniquy,

dated Sept. 29th, in which he says .-"I have not been a little surprised to see in some papers from the East that I and my con-verted brethren of St. Anne had joined the Episcopal Church. I entertain the greatest respect for that branch of the Church of Christ. The many true Christian virtues-the admirable and noble charity I have found in its members have told me more than could all the dry argument of theology that the Protestant Episcopal Church is a living branch of the living Tree of Life which Christ has planted and called his Church. The terrible battles which I have fought during three years, against the giant power of the Church of Rome, have so absorbed my time, that it has been impossible to make necessary in-quiries, which in honor I must make before taking such a step. In giving up the errors of the Church of Rrome, we have gone directly to Iesus, and to his testimony, the Bible. We shake hands with all who put their trust in Jes-us alone, and take the word of God for the guide

We are born to Jesus only yesterday, and eve ry Christian may feel that we understand very little about the technical differences of our elder brothers, who call themselves Episcopalians, Me-

thodists, Presbyterians, etc.

We humbly confess before the world that we are not learned enough in the theories of the different denominations to embrace one to the exclusion of the others. If we were making our choice now, ignorant as we are, it would be an act of hypecrisy, which we will not de for any consideration. We are not to Cephas, nor to Appellos—we are to Christ and to him only.