"Glory to God in the highest, and on earth Peace, good will toward Men."

SECULAR EDTO THOMAS McHENRY,

VOL. XIII.

From the Watchman and Reflector.

THE CONVERTED COLLIER. MESSRS. EDITORS,-Your readers will have forgo ten that a few weeks ago I mentioned the name of Richard Weaver as one who was working successfully among the poorest of our city. Thinking that more information would gratify my friends who read my letters, I have sent an account written by a dear brother in Christ, whose judgment is always valuable. As I sent you a first proof from the press I hope you will not object to insert it in the Watchman and Reflector, although I know your rule is to

Should it be desired, I will send extracts from Mr. Weaver's sermons, with running critique. I am yours, ever truly,

insert nothing but original matter.

C. H. SPURGEON. It was at the instance, we believe, of the Hon. and Rev. Baptist W. Noel that " Richard Weaver" came to London, and commenced those stirring and pathetic addresses to large bodie of its working-class population, which made his name known and respected throughout several of the most densely peopled districts in the metro polis. To a mixed assembly of ministers and Christian gentlemen, held last April, Mr. Noel gave some very earnest exhortations on the necessity, in order to produce a religious impression on the minds of the masses congregated in our great cities and towns, for employing all avail-ble instrumentality to this end. In illustration of his views, Mr. Noel, said, "Mr. Weaver, for example, a converted coilier, has been a most successful preacher of the Gospel 10 persons of his own class, though he can hardly read. He has been preaching at Sheffield, and other towns to multitudes of working men, who delight to listen to the truth from his lips. I may mention that he was, at one time, a dicted to prizefighting, and that he was never beaten in his life. His companions used to call him undaunted Dick,' and now that he has become a Christian his heroic character remains with him. When he became converted, he was much taunied and persecuted in many ways by the godless men who labored in the pit with him. One of

which Weaver seeing, said to him, "'That coal is mine, not yours, and my being a Christian is no reason why I should encourage

them stole a quantity of his coal on one occasion and was about sending it up the shaft as his own

" Never mind,' said the man, 'I shall have it. "'If you mean that,' said Weaver, 'we must ee who is the strongest;' and he got his coal .-The man was in a great fury, and struck him on the face, and wanted him to fight. But Weaver

would not fight.
"No,' said he my Master says, "If they strike you on the one cheek, turn to them the other

also;" and he let the infuriated man strike him again and did not return the blow. "When the man had exhausted his fury he

went back to his work. This was on Saturday On the Monday he came to Weaver, trembling and pale as death, and fell down on his knees,

begging to be torgiven, saying,
"You have never been out of my mind since Saturday, and I am miserable; will you forgive

"Weaver replied, 'If you are sorry for what you did, I will forgive you freely.'

"The result was that the man became awakened to a sense of his sinful character, and now attends upon the means of grace, I might," continued Mr. Noel, "give you many other illustrations of the salutary effect of Weaver's example of what Christian conduct should be, and of the influence of his words; and I ask, why should he be hindered from preaching any more than the Demoniac of whom we read in the Gospel, who went through the ten cities of Decapolis preacting the good news of salvation through a crncified Saviour. The people who had heard of the Demoniac would probably say to him, 'Why only yesterday you were a naked savage; what can you know about these things?' 'True he would reply, 'it is indeed so, but I can tell you what the blessed Jesus has done for my soul. I have not been at college, but I love the Saviour, and I want you to love him. It is just because was a Demoniac, and am now a Christian, that can preach.' I do not wonder," Mr. Noel dded, "that hundreds of strong and hardened men should be milted to tears under the preaching of Richard Weaver. He preaches from the heart, from the character, and from the life, and in my opinion is every inch a preacher. If we can get the same natural abilities and carnest spirit combined with education, so much the better ; but meanwhile let not the church despise.

or refuse to encourage, such a man as this." Mr. Weaver is at the present time but thirty-six years of age, though he looks several years older. He is rather slenderly built and below the middle height. Congregations of strong men have been noved to tears by his touching pic-tures. Yet there is nothing tender in his features or pathetic in the tones of his voice. His utterance is an almost continuous shout, and the expression harsh to the ear of Londoners, especially as his provincial accent is decidedly marked. His general appearance is not unlike that of Mr. J. B. Gough, and (like that remarkable man) he owes much of his power over masses of people to his dramatic abilities. There is, however, nothing that is understood by the term "theatrical," about his manner; it is natural acting, though somewhat violent, arising from genuine carnestness of purpose, and a deep-telt conviction of the truth of all he utters. He left home, he says, when he was only fifteen, and from that day he wandered far from virtue, and became immersed in wickedness till he was twenty-eight, when he was roused to a sense of his moral condition in a remarkable manner. In his moral condition in a remarkable manner. In the midst of his grovelling dissipation, words of serious import struck upon his ears, and refused to be dismissed from his thoughts. He never belonged, it seems, to the "Prize-ring," but was nevertheless frequently engaged in pugilistic encounters with other Suffordshire miners; and one day, after a night of debasing revelry, while he was still in bed, he caught anatches of religious conversation between two sons in the toom beneath. His reflection at the time, he says, had reference to an impending fight, when the question, proceeding from the lips of one of the speakers below, pending fight, when the question, proceeding term the lips of one of the speakers below, "When God rises up in judgment, how shall we meet him?" diverted his though a for a time, and made him feel uneasy. The momentum and made him feel uneasy. The momentum and made him feel uneasy. The momentum approach to have a personal approach approach approach and made have a personal approach approach approach and made have a personal approach approach approach and made him feel uneasy. The momentum approach appr

JOHN, NEW-BRUNSWICK.

and against his will he pondered over it. Pre- "That's it, daddy,' cried the child, 'that's sently he was called upon to get up to his work. it;' and with her arms round the collier's neck, He arose, but could not go to his usual occupa-tion. "Get!drunk again." said the invisible tempter. He seized the malignant suggestion, ing discourses of the touching tenderness of drowned his convictions in the intoxicating cup. er. Indeed, the pathetic everywhere predominates; though it will be seen that he can thunyet stupefied with alcohol, he was startled by the Scripture declaration flashing upon his memory: "The drunkar! shall not inherit the Weaver's preaching increased, it was resolved

And plunged him in despair." she offered on his behalf, " You may do that if now rejoicing in God their Saviour. you-will, Richard, but I will never give over | So thoroughly satisfied are the gentlemen who says, out of the seventh chapter of Romans into the eighth—out of "O, wretched man that I am" into "no condemnation;" out of "this body of death" into "Jesus Christ." So mighty was the change that had happened to him. " He's mad !" likely to be heard. said some, and others thought to win him back London, September 1860. to his wicked ways; but his answer was.

-" Clear the way, Let me go; My old companions, fare you well, I will not go with you to hell, I mean with Jesus Christ to dwell; Will you go?"

in Loudon were held in Cumberland-market, you with a few words on the present remarkable that had been used as a penny theatre. Night days during the month of September in noting after night, in the month of June last, (1860,) he talked for hours together in his own rough and have since been in correspondence with those ready, but most striking, and not unfrequently who are so situated as to be well informed of all pathetic manner, to thousands of people, many of them belonging to the very lowest orders of an especial adaptation. At these open-air services a positively thrilling effect was sometimes produced by Mr. Weaver's singing in the midst of the preaching. For example, on one occasion his subject was :

"And the ransomed of the Lord shall return. and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and signing shall flee away." One principal passage in his discourse was in connexion with the remark that the ransomed of the Lord are a singing people, and the way to Zion a singing way.—"They shall return to Zion with songs." "I was always fond of singing," he said; "I believe I was born singing. But the songs I used to sing are not the songs I love now. I remember when 'Old Dog Tray,' and 'Britons never shall be slaves,' used to be my songs. O, my dear men, you sing 'Britons selected a few praying Pr ebyterian pea ants in the never, never shall be slaves;" what slaves you county Antrim to inaugurate, humanly speaking, are to your own lusts, to the devil, to the landlord! I used to sing 'We won't go home till morning;' the landlady loved to hear that. I've sung that five nights together, and spent £14 on one spree, and got turned out at the end, and she wouldn't trust me for a quart. But I've Smith, the minister to whom I refer, a man of a learned hetter songs ; I'il tell you some of the

"O happy day, that fixed my choice On thee, my Saviour and my God. And here's another,

" There is a fountain filled with blood Drawn from Immanuel's veins, And sinners plunged beneath that flood. Lose all their guilty stains.'

The speaker quoted with wonderful rapidity, bu thout the least semblance of irreverence, at least a dozen hymns, or portions of hymns, some of which he sung, the meeting taking up the chorus. Then he related the following anecdote which shows how affectionate a heart may be Then shall the King say unto them on his developed by the grace of God in a man employ-ed in the hardest work, and once addicted

" I knew a collier in Staffordshire who had one dear little girl. the last of four or five. This child was the light of his eyes; and as he came home from the pit at night, she used to meet him at the door of his cot. to welcome him home. One day when he came in to dinner, he missed his little darling, and going into the house with his heavy coalpit clogs, his wife called him up stairs. The stillness of the place and her quiet voice made his heart sick, and a foreboding of evil came upon him. His wife told him they were going to lose their little lamb—she was taken suddenly ill, and the doctor said she couldn't live. As the tears made furrows down tis black truly converted." face, and as he leaned over his dying darling, she said, "Daddy, sing

" Here is no rest-is no rest!" 'No, my child, I can't sing, I'm choking; I can't sing.' 'O, do, daddy, sing "Here's no rest." The poor fellow tried to sing (preacher

Here on the earth as a stranger I roam,

Here is no rest-is no rest!' But his voice couldn't make way against his trouble. Then he tried again, for he wanted to please his sweet little girl (preacher sings)-

· Here are afflictions and trials severe, Here is no res!-is no rest! Here I must part with the friends I hold dear,

Yet Lam blest-I am blest !" Again his voice was choked with weeping; but the little one whispered, 'Come. daddy, sing, "Sweet is the promise?" And the poor father

and went to the drinking place, and for a time spirit which is frequently displayed by the preach-

distant drunkery whither he had gone, and while der the terrors of the law upon occasion, and

kingdom of God." The awful truth haunted by a number of gentlemen, anxious for the preach, him all night so that he could not sleep. In the ing of the Gospel to the working-classes, especimorning he went out from among his fellows, ally to that portion who might be utterly ignorand hid hims if in a lonely sandpit, and there— ant concerning it, to hire St. Martin's-hall, and "His conscience felt and owned his guilt. subsequently St. James' hall, for nightly sermons, succeeded by enquirers' meetings. Scores of But the Lord was merciful unto the wretched deeply interesting cases of conversion, are menman and a gleam of hope entered his agonized, tioned as the result of Mr. Weaver's devoted laspirit, as there came to his mind what his pious bor. Not a few who have travelled even further mother once said to him when he lifted up his than himself on the road to eternal ruin, have hand to strike her on account of the supplications | been reclaimed in London by his means, and are

praying for you ;" and he thought, " Surely this have associated themselves with Mr. Weaver in starting up before me of my sinful life is the his London labours that spiritual good is being answer to her prayers." Then came crowding done by his means, that they have prevailed upon his long-beclouded memory many a holy upon him to promise to devote himself to simitruth taught to him in his boyish days by that lar endeavours for several months to come, if Christian woman, whose last words to him, his health and strength do not fail him, which "before she went to the Allelulia country," appears to be far from improbable, unless he had been, "God bless you, my son Richard;" shall wisely limit his preaching toils to less than and he wept like a child, as he gave vent to the seven or eight hours every day. Although it is deep desire of his heart, for the pardon of his said that Richard Weaver was never beaten in manifold iniquities. The prayer was answered, any of his pugilistic encounters, he, by no means he gratefull? declares, then and there, and joy appears to be a robust man. He evidently thinks unspeakable took possession of his soul. It was so himself, for he says he expects not to be alive a sudden leap, a good Lancashire spring, as he on the earth ten years hence, though his present

effect that he hastened home, and, with adoring the preacher may prove extensively useful in boldness, related to one and, another the great | many parts of the country where his voice is never

Correspondence of the London Freeman. THE REVIVAL IN KINGSTOWN AND DUBLIN.

DEAR SIRS .- The insertion of my recent communication on the state of the revival of religion The first services that Mr. Weaver conducted in the north of Ireland, induces me to trouble its character, mode of working, and results ; and that is passing.

This work was not communicated from Ulster; society, and for whom his exhorations possess the revival in that province being apparently unable to pass into the Roman Catholic province of Leinster. The reason for this arrest of the work when it reached the spiritually-benighted counties of Meath and Louth, is not difficult to discover. The truth is that, in a work of salvation, God's grace and man's faith must co-operate. Fire cannot spread without fuel, and the Gospel seed falls unproductive on a rocky soil. Of a certain place visited by our Lord we read, " He could do no mighty works there because of their unbelief.,' This is a solemn passage to some in our own land more enlightened than the poor Romanists of Louth.

> The revival may be said to have commenced at Kingstown, on the 5th of September, 1859; just as the first outbreak of emotion in Ulster had subsided, or assumed a quiescent aspect. God " whose ways are not as our ways," and who the work in Ulster, selected a Congregational minister, and a few Welsh sailors on board of boats playing between Holyhead and Doblin, as the instruments for commencing the remarkable work to which I now allude. The Rev. J. Denham Catholic spirit, and signally qualified for aiding such a work, thus alludes to its commence

> " It was in September last that the Lord gave a new spirit for prayer, which, along with the truth, were the forerunners of the blessing. Alternately for weeks the church and the express boats in the harbour became the scenes of a calm tearful, and almost silent awakening. The most striking of these scenes was on an afternoon in September, when the Cambria, crowded to excess was flooded with emotion, for which sobs, and not words, were the natural expression. The

> 'Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,'—the spirit of prayer descended as an overpowering flood, and, amidst deep sobbings and tears, the crew of the ship, and Christians from shore, continued for a long time in one unbroken series of carnest and de vout supplication." . . "A wonderful spirit of prayer has been poured out. Men who not long since, were Sabbath-breakers, drunkards, and profane, are now publicly praying in the house and service of God. Fathers, mothers sisters, and brothers, servants and little children are in deep anxiety about their souls ; many who have passed before men as Christians, declaring

with sadness and alarm, that they were never The conversion of almost the entire crews of the " Cambria, Telegraph, Scotia, and Eblana' followed, and meetings for prayer and praise were held by the crews of the several vessels whenever they were in harbour. The cabins were soon found too strait for the numbers attending, and preaching from the deck of one or other of the boats moored alongside the quay was commenced on Sunday afternoon, and the scenes witnessed on the shore of Lake Galilee in the days of our Lord's earthly sojourn were reproduced in the harbour of Kingstown. From the boats and the seamen the revival passed to the chapel of Mr. Smith in Kingstown, and to the chapel of Mr. Smith in Kingstown, and to the residents and visitors of that watering-place. The building, although greatly enlarged, was found inadequate to accommodate the crowds which attended, and it was consequently determined to open the largest public room in Dublin—the Metropolitan Hall, in Lower Abbeystreet, twice a week. Mr Smith generally presides at these meetings but they are conducted

ing room is also made available. It will require der yourselves. You are toiling and struggling, more practised pen than mine to convey an all worrying and exhausting yourselves by seekadaquate idea of these services. There is a peculiar fascination shout them which holds one ing happiness in riches, in honors, in dress, in enthralled for hours, which pass almost unheeded | the ten thousand labors and pursuits of life, yet

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and it is found difficult to disperse the assemblies hundreds remaining after the first, second, and third dismissalhas taken place. I witnessed meetings convened at noon, dismissed at two, ings at eight in the evening were dismissed at ten, eleven, and half-past eleven o'clock, but many remained at that hour, notwithstanding the I would say, go and see for yourselves, for no words, will suffice to convey a correct impression. The singing, the speaking, the praying, generis, and must be studied on the spot. Ten vesting in goodness, in worship, as the best nours from London will now place one in the Metropolitan Hall at the Tuesday meetings, held at noon and at eight p. m.; and to a Christian postor seeking to inform himself to the edification of his flock, I know of no means by bestowed. Conversion invariably attends these services : as few as one and as many as sixty- a revival meeting, one exclaimed " Bless the nine have been reported as the results of a Lord for I am so happy'I do not know what to outbreak of the work, held on the 5th ultimo, it

meetings, and so can other fathers and mothers and friends known to myself. Many of the conversions have been of a recluding the highest ladies and gentlemen moving in the best circles in Dublin, young men and women from the shops and warehouses, sailors, soldiers, and children of tender age,-have alike that change in the life. A lady has left him who was not her lawful husband; an employe who had absconded from England has returned to make such restitution and reparation as was within his power, while persons of the classes usually, but most improperly considered hopeless are meeting for prayer and renouncing their

was announced that some there thousand known

nonths, Individually, I can speak with the

deepest gratitude of blessings bestowed at these

this week :-"We are having wonderful times here just now; meetings more crowded than ever, and conversions continually. The work of awakening has gone into all places,-into one of the prisons where the prisoners had a prayer meetng into a Magdalen Asylum, where twenty-eight have been converted.

Their cries for mercy were heard outside at the badges of their sins,- 'hating,' as the Apostle says, ' the garments spotted with the flesh : while, such is the spirit of prayer amongst the soldiers, that no room can hold their meetings, and they go in by turns to pray. All classes are and we ate it as we walked affectionately togefinding Christ at the Tuesday meetings."

Fifty public prayer-meetings, open to all de-nominations, are now held in Dublin and Kingstown weekly, in addition to ordinary and special meetings in churches and chapels. A clergy-man of Dublin writes to inform me that four of yielding earth, when the little incident was forthe city churches are now opened weekly in the evening and all crowded," so that this revival, like that in Ulster, is not sectarian in its character, but blesses all who have faith to desire and brought forth a tree and loaded it with fruit.

The conversions are not accompanied by out cries or physical prostration, as was the case to some extent in Ulster, although a few such cases have occurred, mostly at the homes of those attended it. The Roman Catholic journals rave about it and its instruments, and finding nothing tangible to which they can except, they are proportionably bitter in speaking of it.

Some of the bigots of that Church have used their influences with the Chester and Holyhead Railway Company, to discontinue the services on board the express boats ; but a counter memorial from the leading inhabitants, signed by men of all parties, has been transmitted to the Directors; and as the captains of the converted crews speak in the highest terms of their exemplary conduct, sobriety, and docility, it is not doubted that the order will shortly be revoked. Meetings attended by some 5,000 people take place in the grounds of the Dublin Rotunda every Suuday afternoon."

I am, dear Sirs, your obedient servant, BENJAMIN SCOTT. Loudon, Oct. 27, 1860.

Currespondence.

For the Christian Visitor. SYNOPSIS OF PROF. FOWLER'S LEC-NOLOGY."

(Continued)

DIVINE LOVE OUR HIGHEST HAPPINESS. By a first law of things the right exercise of all our faculties renders us proportionally happy; whilst their wrong action, and their dormancy, renders us correspondingly miserable. Indeed, all happiness, all misery, have these soul causes and governing conditions. There is no happiness except in the right, no misery only in the wrong, exercise of one or another of our faculor inertia becomes virtual death in just that proportion. How perpetual, how boundless the ten thousand forms of happiness consequent on the exercise of sight, of hearing, of breathing, of mople, because Man's highest faculty? Hence all more than his atheistical fellow?

crowded; while occasionally every inch of stand-| more you love the happier will you thereby renknow ye, that merely as an investment-as a means of personal enjoyment, not only in an other life but likewise in this-love to God is your most three, four. and half-past four o'clock, and not "paying investment." To be sure it also "lava entirely closed even then ; and again, the meet- up treasures in heaven," but we are speaking especially of here and now. Instead of going to California or toiling night and day in business, departure of the President. To any who desire or to get money that you may be happy therein, to study the nature and progress of such a work, just cultivate love of God, and that will render you happier than all the other labors and specus lations of your life besides. Then let even the the mode of conducting the meetings, and the worldling and devotee, let all mankind everyeffects on the audience, are each of them sui where and always seek their happiness by in-

' paying stock" to be found.

In proof an illustration, take the natural language or expression of those whose innermost souls are warm with love to God. Meeting in the sunny south a band of Slaves returning from single meeting; and on the anniversary of the do, Oh! bless the Lord for I am so happy." Hear that loud praying and shouting of that reconversions had resulted in the space of twelve vival camp-meeting! Are not their tone and gesture expressive of ecstatic happiness? Yet what but this exercise of veneration renders them thus happy? Or look into the face of that young convert. How inexpressibly beautiful! markable kind. Roman Catholics of classes, in- No language can describe the happiness of his soul-consequent on the exercise of Veneration, and its influence over his other faculties.

Much is now said about "cheap pleasures for professed change of heart, and have manifested | the people." Yet this very cheapest, very richest, very most ecstatic of ell human joys and pleasures is least enjoyed, because most neglected. Ho, all ye lovers and seekers after happiness, come and partake of this highest terrestrial and celestial pleasure, that of divine adoration and love; for is not the happiness of Heaven itself sins. A minister from Dublin thus writes to me self-same natural law?

> WORSHIP ENHANCES ALL LIFE'S OTHER JOYS. By a first law of mind the more faculties we can bring into concerted action the greater our happiness, because each reacts on all to redouble each other's action, and consequent pleasures.

The first time myself and wife went to our Fishkill home, some one gave her a peach. Reserving it till my return from the field, she halved ther along the pathway near the well. It being very delicious, she said. I'll plant this pit, and see what will come of it," and, suiting the action gotten, till years afterwards, when nature, fergetting nothing, and ever true to her trusts, had This recalled the little incident of its planting in perpetuity of which we instituted the cuetom of father, mother and children gathering together under its sacred boughs, at the fullest ripening under concern. This work has been remarkable of its fruit, to have a real family and love-feast, rather for the quiet subdued emotion which has till one year, father absent, mother and children kept up the anniversary of love by gathering under its sacred bows to feast of its fraits, and, filling a basket of its handsome specimers for absent husband and father, one labelling one peach, and another, another, and all sending their love along with them: suppose you they did not taste all the better for this union of the affections with appetite? Would other p eaches, actually just as delicious, yet eaten grudgingly, because dear-Acquisitiveness working against Alimentiveness-have given a tithe as much merely gustatory pleasure as did these? And did not this union of the affections with appetite redouble their lusciousness? And thereby their healthfulness? And did I not eat all the more of them?

Suppose two persons, equally hungry, to eat given meal together; the one a rank Atheist, denying a divine existence, the other, in devout love and thankfulness to his bountiful Father in heaven having ordained appetite and food, and provided that so grateful to him; would not the latter enjoy that meal far the more? Of course. But why? Because the atheist exercised only TURE ON "THE THEOLOGY OF PHRE- Alimentiveness, while the christian exercised Alimentiveness just as much, and Veneration along with it, which double action of his faculties rendered him doubly the happier.

More than doubly ; for each faculty reacts to redouble the happiness of the others. Thus rendering him several times happier in that meal than the Atheist could be. And because of the athcism of the Athiest, and devotion of the devout. And thus of worship in combination with each and all of our other faculties.

Or they behold and ascend together you towties, or mental functions, while their dormancy ering mountain, surveying in concert its magnificent scencry, its rich vallies, loaded with the beauties and bounties of nature, the Atheist ad- the history of such a people can be gathered, will miring and enjoying as only a natural production, and the Christian the same, but with this tion, of memory, of thought, of study, of conjugal superaddition of gratitude and love to its Divine and parental love, of benevolence, for is it not Author for thus providing so paradistical a home " more blessed to give than to receive?" And and so many luxuries for all His creatures-huthus of all other faculties. Then is worship an | man, animal, and insect-does not the filial worexception? Is it not, instead, its highest exam- shipper enjoy this glorious scenery ten times

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the devout husband and father both love and enjoy by far the most ? And the more in propertion as he loves God in them, and them in God, and thanks Him for having instituted the parental and conjugal relations, and provides for him a wife so good, and children thus lovely? Then does not family worship not when a tormal duty-task, but when a fervent thank offering of family and heavenly affection-amazingly redouble all domestic pleasures? Nor can that wife, half love her husband who does not thank God for having created this faculty of reciprocal love, and adapted her husband so perfectly to her love requirements.

And thus equally of every human faculty and pleasure, every possession and hope, every power and function of human life-in short of the hdman entity in whole, and in detail. The powers and enjoyments of each and all are immeasurably enchanced by their being wedded with divise love and worship, but lessened by being divorced therefrom.

Be it therefore known, then, O human being, both infide; and saint, philosopher and fool, wise and ignorant, one and all, that loving and wershipping God is to you and all your pleasures, your very life even, what sun is to solar system. and that without it you are but in clouds, in darkness, in cold frigidity-that worship is the mais-spring of life, and all its powers and pleasures, is to all what sauce is to food, the flavor, sweetener, and enricher of all,-that without it, life is almost as insipid and tasteless as dirt, that only those can revel in the highest zests and richest luxuries of life who, " whether they eat or drink, or whatsoever they do, do all to the glory of God." Then go only where you can take God along with you, and do and become only what you can do in filial affection for Him, and obedience to his will. When will worldling and philosopher, when will even prefessing christians learn and practice this first fact and philosophy of life and nature, as well as command of the Bible. And the entire happiness of man en dependent and consequent on this action of this earth, both as individuals and communities, might be at once augmented a hundred fold by fully practicing this principle, and will not the prosepctive happiness of even millenial glory be consequent mainly on this natural law of mind and things, that worship exalts and happifies all the other buman functions P

Forever blessed, then, these who " eall on the whether in high places or low, who "know not God ;" for they neither enjoy this life, nor are fitted for another.

Then what work as benevolent to man as provoking him to love and worship? And is not hilanthropy, when divorced from religion, emasculated, spiritless, and almost powerless ?

(To be Continued.)

For the Christian Visitor. DENOMINATIONAL EDUCATION.

IMPORTANCE OF CHURCH HISTORY.

As intimated in my last, there is now abundance of material placed at the disposal of all who are desirous of acquainting themselves with the history of the Christian Church. And what study, that of the Bible alone excepted,-can be more intensly interesting, especially to Baptists, than the study of the history of the churches which succeeded those planted in the time of the Apostles, and which through long and dreary ages of persecution and martyrdom, have existed and flourished in various countries preserving e pure faith, and a pure practice," down to the present day.

In both theOld, and New Testaments we find numerous predictions and promises concerning the Kingdom of Christ; especially respecting its establishment, extension, perpetuity, and ultimate triumph. Now it is but natural to suppose that all who reed, and rightly understand these predictions and promises, will be concerned to know how far they have had their accomplishment, or to what extent they have actually been fulfilled. No real Christian, I think, having gathered from the sacred scriptures the true character of the Church, as organized by the Apostles and disciples of our Lord; composed entirely of Believers, baptized in the name of the Father, Son and Holy Spirit, and "continuing steadfastly in the Apostle's doctrine, and fellowship, and in breaking of bread, and in prayers," will fail to evince an earnest solicitude respecting its subsequent history. The question will at once arise in his mind ;-" Has this Church, or organization in all respects similar to it, or in any way resembling it, existed from the days of the Apostles to the present time ?-Or has it been composed of the same class and character of people during the last eighteen hundred years ?"

"And," to use the words of a modern writer, "having ascertained the sources from whence he not be moved, owing to the present distracted state of Christendom, and the conflicting claims of modern sects to belong to the family of Christian churches, to enquire with great carefulness, "what were the peculiar doctrines which in every age distinguished this unbroken body of witnesses-under what form of Church government did they exist, I how did they observe the