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OFFICE.-No. 26. GERMAIN STREET. lirected to the Agent, out of some ERMS-One Doflar a year in ADVANCE. 7 Persons remitting money for this paper should should be taken to state the Post or Way Office. the pap rs are received.

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praved well, and given well, and lived well. Tract. asig of betrage reabling ed. of betrage The soul's self-woven garb is beautiful to the naked eye-the eye of sense or reason. But take the Bible, and, in its clear searching light, look at yourselves in your best and holiest moments ; take the unerring standard, and by it try the noblest specimens of human performances, and you must be blind and and hardened indeed if you refuse to concur in Isaiah's estimate : " But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a

eaf; and our iniquities, like the wind, have taken us away." Isa. lxiv. 6. 4. The man carries about with him a

leadly weapon. By this we mean the sin which more easily besets him. You have some darling lust. That is your deadly weapon, whose sheath is your filthy rags. Look at the ancient Pharisee, so devont in

his prayers, so liberal in his alms, so rigid in his fastings. Surely he could not commit conversation will not be idle, frivolous,

lifeless corpse, a damned sout .- [Sterling

Church Members Column. Hints to Church Members. BY REV. JABEZ BURNS, D. D.

Eminent Personal Religion must be manifested to those around you. It must first be possessed and cultivated, and then evinced. Perhaps it would only be

of God-implicitly " Believe." correct to say, that if possessed, it will be manifested. As is the heart and spirit. so will be the conversation and the life. The

temper will be sanctified. And all wrath, and anger, and strife, and envy, will be put ne, but with here closed of sover gries The tongue will be sanctified; and the

any gross sin. He could, he did : he made worldly or vain ; much less, foolish and his so-called righteousness a scape-goat for

Rules for Hely Living.

Scal de IV.-Of Faith. The substance of things hoped for, the evidence of things not seen." nvisible things; for "the things which are not seen are erernal." na to ateb ant and Exercise the spirit of faith as much as you do the act of prayer. Be humbly and watchfully obedient that faith be not clouded. Endeavor to rest upon the simple prom

V.-Of Love. " God is love."

Frequently call to mind what God Christ has done for you. Think on what he has in reserve for you if faithful. "How great is His goodness !" thoughts, words and actions. astalant largers

Labor to realize that inspired truth-" He cruel law was made, " That no Christian, that dwelleth in love, dwelleth in God, and once brought before the tribunal, should be exempted from punishment without renouncing his religion." VI.-Of Prayer.

DOMITIAN.

The emperor Domitian was naturally of cruel disposition; he first slew his brother. and then rai-ed a second persecution against Cultivate a drep sense of the reality of the Christians. His rage was such, that he even put to death several Romish senators ; some through malice, and others in order toconficate their estates. He then commanded all the lineage of David to be sacrificed. Two Christians were brought before the emperor, and accussed of being of the tribe of Judah, and line of David ; but from their answers, he despised them as idiots, and dismissed them accordingly. He, however, was determined to be more secure upon other occasions; and on this plea he took away the property of many Christians, put several to death, and ban shed others. Among the numerous marty is that suffered during this persecution was Simeon, bishop of Jerusalem, who was boiled in oit, but miraculously es-Be ever striving from the principle of caped, and was afterwards banished to Pat-Divine Love, to please God in all your mos. Flavia, the daughter of a Roman senator, was likewise banished to Pontus ; and a

by the company ; he was attentive and kind. and so moderate in his charges that all who wished for educotion might have obtained it. Many availed themselves of the privilege ; and some of my school fellows now rank in positions far above what they appeared ever likely to come to when in the village school. If such a system were established in England, it would prove a never-ending blessing to the poor.

In reading, everything that I could lay my hands on was devoured except novels .--Scientific works and books of travel were my especial delight; though my father, believing. with many of his time who ought to have known better, that the former was inimical to religion, would have preferred to have seen me poring over the "Cloud of Witness. es," or Boston's "Fourfold State." Our difference of opinion reached the point of open rebellion on my part, and his last application of the rod was on my refusal to peruse Wilberforce's " Practical Christianity." This dis'ike to dry doctrinal reading, and to religious reading of every sort, continued for ears afterwards; but having lighted on those

admirable works of Dr. Thomas Dick, " The

Philosophy of Religion," and " The Philoso-

phy of a Future State," it was gratifying to

Great pains had been taken by my parents

mind, and I had no difficulty in understand.

ing the theory of our free salvation by the

atonement of our Saviour, but it was only

about this time that I really began to feel the

necessity and value of a personal application

of the provisions of that atorement to my

own case. The change was like what may

be supposed would take place were it possible

to oure a case of " color blindness," The

perfect freeness with which the pardon of all

our guilt is offered in God's Book drew forth

feelings of affect onate love to Him who

bought us with his bood, and a sense of deep

obligation to Him for His mercy has influ-

enced, in some small measure, my conduct

even since. But I shall not again refer to the

inner spiritual life which I believe then began

nor do I intend to specify with any promi-

nence the evangelistic labors to which the

ove of Christ has since impelled me ; this

In the glow of love which Christianity in-

art the Man." BY THE REV. JOSEPH PATRICK, A. M. Vhen He maketh inquisition for blood, ite , remembereth them."-Ps. ix. 12.

The criminal has fled. Guilt and fear add finess to his pace ... He stays nowhere ; salutes no man by the way. Onwerds, wards, he goes, seeking safety from his rsuers. Shall he effect his escape ? No! ie law can prevent it. The officers of tice are on the watch, and he must be very dy and crafty who eludes their search. ook at that broad placard posted up in the eets and principal places of concourse. us read. The criminal is minutely des bed. All may recognize him at a glance. will be well if he can discover the portrait himself-a portrait whose painter is hean's own sunlight-the Light of the world. ill instruct thee !

The description is surely an accurate one is drawn from an unerring standard. "hy Word is true from the beginning." The man is a native of the place called r Country. "Ye who sometimes were off." Two neighbours, separated only a few doors, may be practically at a great stance from each other. They never meet any friendly purpose. They pass by one other-the Jew having no dealings with e Samaritan. There is no sign of recogon on either side. In reality, they are as ich strangers to each other as if the wide ean rolled betwixt them.

The sinner is every moment in God's sight d under God's eye. But when does he lingly, of choice, meet with his Maker? en does he hold converse with the Holy e ? Not in the closet : a form of words ed, but withou living religion. Not in sanctuary; the exercises are gone through h mechanical exactness, but there is nothlike spiritual worsh ... Not at the sacrautal table : the sacred emblems are taken, tasted, but the dry bark and husk are re; the fruits of the tree of life is untouchunknown. Essentially the Lord is even r the sinner, but practically the sinner is ranger to God : he is a dweller in the far ntry. Is it not so, O man? Ask thyself Art thou not living very much as e atheist's creed were thine? A thous d times in thy heart thou hast said, Ne And the acted language of thy life, at is it 2--No God, if so, thou art the The land of thy birth, and chosen ing-place, is the land from which God xcluded-the land of sin, the region of angement from the fountain of living ers. Plead guilty to the charge, I am the

The man's trade is that of a slave nployment of one called "Adversary,

VICIOUS. AV OUL BUILTY his sins. The devout petitioner was ofttimes The demeanor will be serious-not dull God in him." a devourer of widows' houses-he made his good deeds cover his evil ones. He formed or melancholy ; but grave and circumspect. a sheath for his deadly weapon among his Paying due deference to persons and things. filthy rags. Two things may be found co-The intercouse with those around will be existing in the same person-striciness and influenced by righteousness of principle, and looseness. A man is attentive to closet prayby candor and charity. er, but carries on some secret trade of sin. He is a most regular church goer ; but on

The holiness and goodness of religion will Monday he coolly tells lies, or utters oaths be seen in the family circle-in the workshop and blasphemies. Many who have sworn in the market-in scenes of business or allegiance to Jesus at the sacramental table, recreation. At home or abroads, its in an are as deceitful in business, and as loose in There will be no assumed sanctimonious their morals, as those who make no such proessions. What do ye more than others? ness, no over scrupulousness of manner ; but This is not religion at all-it is a miserable equity, honesty and love, will stamp their mockery. See the deadly weapon concealed influence on all our dealings and intercourse mong the filthy regs. been and and with our fellow men. We shall carry out 5. The man stands charged in God's into the daily actions of life, Christian prinight with the crimes of murder. "Whoso ciples, and evince the Christian spirit .-ever hateth his brother is a murderer; and Righteousness of life will be the motto of our ve know that no murderer hath eternal life entire being. A righteousness begun and abiding in him" (1 John iii 15). " But I sustained by the operation of the Spirit and do not hate my brother, so the charge is false, grace of God in ovr souls. Let your reliand falls to the ground." But if unconverted gion thus stand out. Thus be palpable, that yeu do not love your brother; and not to love the church may see it and glorify God in you; h m is, in Bible phrase, to hate him. The and that the world may see it and take knowsinner loves not (lod : the absence of love ledge of you, that you may have been with implies the presence of hatred, as the ab- Jesus, and have learned of Him. Now being sence of darkness. " The carnal mind is thus manifestly the epistles of Christ, will enmity against God." The sinner loves not enable you to adorn the doctrine of God, his brother; and where no loves exists, in- and to be truly useful in your Christian avotred must be found. The mind cannot be in cation. a negative state. There must either be the

charity which thinketh no evil, or the oppose 117.-The Importance of Cultivating, and Employing the talents with which you have site teeling. While condemning the shedder been entrusted. of man's blood (like David, denouncing the

crime while himself was the criminal,) it is The talents God commits to his people are possible to be, in thine own person, a mur- of various kinds and in different degrees .-derer of thy brother. This thou art is thou This, therefore, renders both close self-exhatest him; and in God's sight thou hatest amination and Chrisian counsel indispensahim, if thou batest him, if thou lovest him ble ... What the Lord would have you to do, is a most important question. And that he horse it is believed. he again guabed cton We have come with no purable like Na. would have all his people to do something. than's, but we have drawn up a charge found- we might almost take for graned, For as in ed on the sure Word, "Sinner, thou art the natural body every member has its apthe man." Dost thou recognize thy portrait, propriate function; so in the spiritual body of or see thy face in the mirror we have held Christ's church, every member is there, not up? And art shou ashamed, horror-struck, only to receive direction and nutrition, but ail but sunk into despair? Listen, then, for also to discharge the duties arising from the we have a word of direction and encourage, position in which it is placed. Indo'ence and and bailed yartestanonop at testadast inactivity can never be consistent with the "Behold the Man." Christian character and profession; and where

Let all look at their sins to numble them; such is the prevailing state of the heart and at let them be sure also to hchold to Lamb life, there can be nother healthy enjoyment, of God. Behold the Man-the God-man, nor progression in the Divine life. Now sit Christ Jesus. "Through this man is preach, down, and with due consideration, prayered unto you the forgiveness of sins. Have fully ascertain what God has committed to you been dwellers in the far country of ain? your trust.

Schold the Lamb of God. "But now in Is it learning? If so Corist Jesus, ye who sometime were far off and devoted to sacred literature, to the exare made nigh by the blood of Christ! Are position, and illustration, or defence of Divine your righteousnesses seen to be no better truth. an anone out out had ber test bet

than filthy rags? If you take hold of the Is it great mental endowment? The themes offered grace, you shall know the meaning of the gospel and the Divine philosophy of of the words, " Bring forth the best robe and salvation, may well employ your loftics: put it on him." Are you groaning, being powers. burdened with a body of sin and death? Be- Is it ability publicly to instruct? Then hold the man, the risen Redeemer. Exalted bring your heart and tongue to labor for God on high, he is able to send down the Holy and souls in the work of the ministry. Or, if Ghost who, wherever He comes, turns the you are not satisfied that this is your high

" Pray without ceasing."

tirement. Jesus "continued all night prayer."

in pravers and i toll . moult garvas, of viscon Christ.trahaut add traview los higow dilaad te Spirit. I wed wood wincress i do not first strive to feel at heart. Beware of cold, formal, abridged seasons of prayer. Prevailing prayer is called

strait gate." Labor to preserve the spirit of prayer when imprisonment, racking, searing, broiling, not engaged in the act; continually sigh for burning, scourging, storing, hanging, and the Spirit around right for standard Let your prayers be engaged in as for the pincers, and others were thrown upon the ast time on M has astheatter feit as stadio v

" wrestling"-" Agonize to enter in

VII.-Of Humility. "Be clothed with humility."

scribable unworthiness in the sight of God. Dwell upon your origin and end : "Dust thou art, and unto dust shalt thou return."

Think of the purity of angels ; contrast with succeeding Domitian, he gave a respite to it your own sinfulness. Mortify personal pride by remembering months, his successor Trajan in the tenth

infirmities and liabilities of your earthly vear of his reign, and in the year 108, began the third persecution against them. Trajan Montify spiritual pride by remembering wrote to Jerusalem, and gave orders to exterthe vast imperfection of your best attain- minate the stock of David; in consequence ments, and the tendencies to evil and back- of which, all that could be found of that race wardness to good, yet larking within. were put to death. About this period the emperor Frajan was

till he expired.

Mor ify a fondness for human praise, by remembering its worthlessness. succeeded by Adrian, who continued the per-Remember how many rise vastly above secution with the greatest rigeur. When you in every good thing. Phoens, bishop of Pontus, refused to sacrifice

VIII.-Of Meditation. " I will meditate in Thy precepts.

Endeavor after an even trangulity of mine all occasions, and in all circumstances Strive to get accustomed to this frame. mun bo'dly vindicated the faith of Christ be Medica e, at least a short time, every ever ing, of set purp se, on Death and Heaven. Meditate much on your final account. for, after being dreadfully scourged, he was



find my own ideas, that religion and science During this reign there were various tales are not hostile, but friendly to each other. published in order to injure the Christians .-fully proved and enforced. and an vision excel Observe fixed seasons of religious re- Among other falsehoods, they were accused of indecorous nightly meetings, of a rebelto instil the doctrines of Christianity into my lious turbulent spirit, of being inimical to the

Never proceed to any business or engage- | Roman empire, of muldering their children, ment till you have first implored the Divine and even of being cannibals; and at this time. such was the infatuation of the pagans, that Exercise exalted thoughts of the greatness if famine, pestilencence, or earthquakes atand goodness of the Divine Being addressed flicted any of the Roman provinces, it was charged on the Christians. These persecu-Rest firmly on the intercession of Jesus tions naturally multiplied the number of informers, and many, for the sake of gain, Humbly depend upon the aids of the Holy swore away the lives of the innocent. When any Christians were brought before the ma-Use no expression with the lips which you gistrales, a test was proposed, when, if they refused to take the oath, death was pronounced against them ; and if they confessed themselves Christians, the sentence was the same. The various kinds of punishments and inflicted cruelties were, during this persecution, worrying, Many were lacerated with red hot

horns of wild bulls. After having soffered book will speak not so much of what has these cruelties, the friends of the deceased been done as of what still remains to be per-Christians were refused the privilege of buryformed before the Gospel can be said to be preached to all nations.

ROMAN EMPERORS.

cust first into a hot lim kiln, and being drawn

Trajan likewise commanded the martyr-

dom of Ignatius, bishop of Antioch. This holy

fore the emperor, for which he was cast into

prison, and was tormented in a cruel manner

compel ed to hold fire in his hand, and at the

same time, payers dipped in oil were put to

spires, I soon resolved to devote my life to the alleviation of human misery. Turning Only one year elapsed between the second this idea over in my mind, 1 felt that to be a and third Roman persecutions." Upon Nerva poneer of Christianity in China might lead to the material benefit of some portions of that the Christians; but reigning only thirteen immense empire ; and, therefore, set myself to obtain a medical education, in order to be qualified for that enterprise.

In recognizing the plants pointed out in my first medical book, that extraordinary old work on astrological medicine, Chlpeper's "Herbal," I had the guidance of a book on the plants of Lanarkshire, by Patrick .---Limited as my time was, I found opportunities to scour the who'e country side, "collecting simples." Deep-and anxious were my studies on the still use per and more perplexing to Neptune, he was, by his immediate order, profuedities of astrology, and I believe I got as tar into that abyss of fantasies as my aufrom theuce, was thrown into a scalding bath thor said he dared to lead me. It seemed perilous ground to tread on farther, for the dark hint seemed to my youthful mind to loom toward "selling soul and body to the devil," as the price of the unfathomable knowledge of the stars. These excursions, often in company with brothers, one now in Canala, and the other a clergyman in the United States, gratified my intense love of nature; and though we generally returned so unmerhis sides and lighted ! His flesh was then torn | cifully hungry and fatigued that the embryo with hot pincers, and at last he was despatched parson shed tears, yet we discovered so many to us new and interesting things, that he was a ways us eager to join us next time as he was the last. On one of these exploring tours we entered a limestone quarry-long before geology was so popular as it is now. I It is impossible to describe the delight and wonder with which I began to collect the shells found in the carbouiferous limestone which crops out in High Blantyre and Cambuslang. A quarryman, seeing a little boy so engaged, looked with that pitying eye which the benevolent assume when viewing the insane. Addressed him with "How ever did these shells come into those rocks ?" " When God made the rocks, [Extract from his " Researches and Tra- he made the shells in them," was the damping reply. What a deal of trouble adopting the Turk-like philosophy of this contraued nine days. as an of an and Scottish poor-that of the anxious housewife Scotchman! My reading while at work was carried on kept up a preity constant study undisturbed received a farthing of aid from any one, and

a moniferted.

ing their remains. Cultivate a deep sense of your own inde- THIRD PRIMITIVE

Devil, and Sa.an." "Whosoever com eth sin is the servant (or slave) of sin n vii. 34. Tel! many a man living in sin, bu art a slave, and he says it is false : " er was in bondage, and t ever shall be to man or devil. A slave! I can go no 1 please. I can do what I like." True e is no physic il force compelling a man in, as the horse is driven onwards by the and the spur. The essence of the sins boasted freedom is this-his will is at. with the devil's. It proves the bondage dete when the slave at Egypt's brick shakes his chains in your face and says, in free." You do what you like. Bu if the devil's liking and your's agree an go where I like." But your path is of tully. You please yourself in going the enemy bids you. "I can do what ase.22 Let it be your pleasure to serve and then the tyrant's power will be felt. choose wisdom's ways as your ways, h n you will teel the pressare of the m. ilehain drawing youbdek. ent bus movis

The man's raiment is filthy rags.

the reprotion of the city and the dispersion of , the Hail, Vicentiti Bary, M. F., in the of

synagogue of Satar into a living holy temple calling, then go into the Saluath school, and for Deiry to dwell inell the state and there labor to train in the knowledge and fear to erable credit to himself; but then gave Art thou indeed the man, O sinner ? Is it of God, the rising generation. gainst such as then that the law's threaten. Is it the talent of weakh? Then be ready

ings are denounced ? Then Jesus is the and liberal in every good work. Sow plenvery Saviour for thee. Behold the God man teously, that you may also reap abundantly. Redeemer-behold him bleeding, dying-Visit the fatherless and the widow. Be eyes see him, living, reigning, reigning over all to the blind, and feet to the lame ; and make worlds-Prince of the kings of the earth Behold the two natores truly united in His rejoice. Let the claims of Christian insurneglorious person. He has a human heart to tion at home, and the necessities of the Heafeel for the ignoran and the wandering ; He then abroad, be aided by your enlarged gene-

has a mighty arm to rescue. Satan's captives rosity. The out of swarte from their thraldom. And where canst thou Is it the talent of influence ? "Then employ find one so well adapted to thy wants? Art it in the neblest of all causes, the cause of bringing salvation; and the gospel offers sal- per it.

we boast of that which came when sin e into the world? After their fatal deed abundantly 1" The offer is earnest, the call and in devising and carrying on and out, plans of wild beasts, and then wor-

nic oscope, and the coarseness of the Jesus calls now; come now. To morrow is labors of love.

Adman died in the year 138, and was suc-THE FIRST PRIMITIVE PERSECUTION, UNDER ceeded by Autoninus Pius, so annable a mon-THE EMPEROR NERO.

arch, that his people gave him the tile of The first persecution in the primitive ages "The Father of Virtues." Immediately on of the church, was under Nero Domicius, the his accession to to the throne, he published an edict, forbidding further persecution of the six h emperor of Rome, A D. 67. This mon-arch resigned for the space of five years with Christians.

way to the greatest extravagance of temper, and to the most airocious bai barities. A nong Perular other diabolical outrages, he ordered the city of Rome to be set on fire, which was done by

by the fury of wild beasts.

his officers, guards, and servants. While the Dr. Livingstone's Education and Conci y was in flames, he went up to the tower burndes version.

of Mæcenas, played upon his harp, sung the song of the burning of Troy, and declared, vels in South Africa."] "That he wished the ruin of all things be- The earliest recollection of my mother re- Beologists might have saved themselves by fore his death." This dreadful conflagaration calls a picture so often seen among the

Nero determined to charge the whole odi- striving to make both ends meet. At the um of this deed upon the Christians, at once age of ten I was put into the factory as a by placing the book on a portion of the spinthou the strayed sheep, the stony hearted Jesus; and let it all be brought to tell in sinner, the blind, lost, dead sinner entombed free religion. Lay it out with fresh persecutions. The barbarities inflicted her anxiety. With a part of my first weeks after sentence as I passed at my work; I thus corruption's grave ? Jesus has come, much prayer for God to succeed and pros- on the Christians during this first persecution, wages I purchased Ruddiman's " Rudiments were such as excited the sympathy of even of Latin," and pursued the study of that lan- by the roar of the machinery. To this part vation ; this tract, lays down salvation at thy Is it the talant of time? Then how ad- the Romans themselves. Nero refined upon guege for many years afterwards with una- of my education I owe my present power of sh pride, the pride of dress! What, door, "I am come, that they might have vantageously you may work for the church of cruelty, and contrived all manner of punish-bated ardor, at an evening school, which met completely abstracting the mind from sur-

arst parents felt their makedness, and is gracious, the gift is free, wi hout money of usefulness around you. and winhout price; will thou hear and obey? The oner is earliest, the carrying of and out, plans is gracious, the gift is free, wi hout money of usefulness around you. The by dogs till they expired; and others and winhout price; will thou hear and obey? The close the cars, and harden the heart, is to the and time to do, ought to be done; and to be and time to do, ought to be done; and to be the and time to do, ought to be done; and to be the and time to do, ought to be done; and to be the books out of my hands. I had to be prime to do, ought to be done; and to be and the Pharisaic sect of religious provoke God, peril the immortal soul, and done cheerfally and freely, in the spirit of persecution was general throughout the Ro- back in the factory by six in the morning, sively severe on a slim, locse-jointed lad, but aplacency on the court everlasting perdition. The suiters for humility and earnest prayer. man empire; but it increased rather than and continue my work, with intervals for it was well paid for; and it enabled me to pun robe of their own deservings. of dress is bad, but the pride of faoried usness is without excuse. That pur-fine then and choose now whom effective; and vou will daily live in more fine then and who were not been transmitted to poste ity, fine then and who were not been transmitted to poste ity, for the pride of faories in this way many of the clas-in and who were not been transmitted to poste ity, for the pride of Dr. Wardlaw, by the vertices of Dr. Wardlaw, by work, who intervals tor the beart are the Saviour and Satan; the re-sults as:, life or death, heaven or hell. they will be increased and rendered more fine then the pride of labels. The pride of labels is a set to be and the spirit of the pride of labels they will be increased and rendered more in the spirit of Dr. Wardlaw, by work intervals tor the beart are the Saviour and Satan; the re-sults as:, life or death, heaven or hell. they will be increased and rendered more in the spirit of Christiaoy. The spirit of Christiaoy is the pride of labels they will be increased and rendered more in the spirit of Dr. Wardlaw, by work intervals tor the divisity lectures of Dr. Wardlaw, by If fine timen please the eye, but take thou wild serve. Let there be no delay. comfort and joy in your works of faith and and who were mostly their converts and fol- at s xteen than I do now. Our schoolmaster working with my hands in summer. I never lowers, suffered the most cru I torments. -happily still alive-was supported in part Fron Septist Manting Mouse.