

EVANGELICAL FAMILY NEWSPAPER,

That God in all things may be

11. VI.---NO 12

AGE.

ss., has disconveeds, a reme t, from the we as tried it in a

at for St. Je

EDI

at Little

tifies that h

e remedies i

Saxon Med

y informed re

iculars on a

saxon Medic

e, King's

ry and says

great Gener

ed only 75 pe

o Suxon Me

ost salutary

ight to 1221

were aware

ful cure and

nder God's

ringing the

henware

will do well

COBERTSO

Liverpool.

telligeno

Gagetown.

uimack.

ntown.

Sussex.

Studholm]

a Corner.

tead.

Creek.

land.

Cr.

River

Village.

water, Me.

Queensbury

son Settlem

Queen, ury.

oury in New last Agen

Sullivan, B. Norton,

Thorp, arles Uniach

arbour.

gornish.

Milla.

foun.

milk Creek.

ock.

iced to a n

King's Ev

RELIGIOUS INTELLIGECER n Evangelical Family Newspaper, NEW BRUNSWICK AND NOVA ECOTIA. G. A. HARTLEY, Editors & Proprietors.

Published every Friday Morning,

ir office, No. 26 Germain Street, St. John, N.B. TERMS, en Shillings and Six Pence A YEAR-IN ADVANCE. scriptions received for one-third of a year.

directed to either of the Editor. gents and others should be particular to give the cost or Way Office, with the County and Province, of Subscribers and others for whom they make remittances, &c. lease take notice, it is not the Parish or Townin which they reside, but the NAME of the ce where they wish to receive their papers, that we want.

For the Intelligencer. vstery Revealed-or the Eternal Purpose.

According to the Eternal purpose, which he osed in Christ Jesus our Lord."-Eph. 3. 11. hat there are purposes with the Almighty, ible reader ought to deny, especially after ing the above-quoted verse, and also Rom. . But the intention of the Apostle in these

understand them as some comments exeternal and unalterably fixed fate of the of men, all of whom are naturally, and of whom are morally alike; yet some made ce of to be saved, and others rejected, e the conditions are the same in both , and calling this God's purpose of making of ame lump one vessel unto honor and anounto dishonour, seems so revolting to the and disreputable to the character of ot for a moment be accepted as the true ning or design of the text. A few remarks ere offered on the above cited verse. Purmeans intention or any thing done accordo design. Now the apostle makes this purto be a mystery, i. e. something above hu-Therefore we may expect to discover it in

h. 1st-9th and 10th. Having made known us the mystery of his will, according to His pleasure which he hath purposed in him-That in the dispensation of the fullness of anything else that we learn here at school. , he might gather together in one all things hrist, both which are in heaven, and which h earth; even in him : also verse 11th. In (Christ) also we (you Ephesians and I have obtained an inheritance, being prenated according to the purpose of him who eth all things after the council of his own

w, the things on Earth to be gathered into n Christ, are fairly understood from verses 2, 13 and 14 of 2nd Ephesians. " Whereemember that ye in time past, Gentiles in flesh -cailed uncircumcision-by the Circision (Jews) ye Gentiles were without , aliens from the Commonwealth of Israel, gers from the covenants of promise, having pe, and without God in the world." But Christ Jesus, ye who sometimes were far now made nigh by the blood of Christ. r he is our peace, who hath made both ONE. Again, from Psalm 148, last clause of 14th "a people near unto him ;" appears plainbe spoken of Israel. But of the Gentiles. said, ye who sometimes were far off. And according to the purpose are made nigh by lood of Christ. Also Acts 2, 39. For the se is unto you and to your Children (Jews) ALL that are afar off, (Gentiles) even as as the Lord our God shall call.

word Gentiles is allowed on all hands to all the Nations of the Earth except the And to correct the prevalent and false on that salvation pertained exclusively to lews; even visions were granted by God, revelation of the mystery made to Paul, God that it was his purpose eternally to e nations of the Earth to life through

and magnifies the mercy and Grace of God, ding to 2nd Peter, 3, 9, last clause, who is elieveth not shall be damned; and he that began to live.

ST. JOHN. NEW BRUNSWICK.

pent. There are no bounds here to the Grace of impaired by our depravity and guilt. No barrier between any man's soul and Our understanding, and judgment, and will, his unspeakable gift.

For the Religious Intelligener. Fresh Anointing.

student for the ministry. It will, I hope, be read with interest and profit. It shows, moreover, the indispensableness of this overflowing baptismal qualification, especially, for the minis-D. F. NEWTON. NEW YORK, Feb. 18th, 1859.

DEAR BIO. NEWTON :- Jesus is mine.

work, the witness is in my soul-I know it, I fee it. To God be all the glory. I had, previously to this time, been under partial bondage. That the Saviour's blond had power to cleanse the he is my Father by adoption and grace. soul from every sin I well knew, for God declares it, and frequently had I felt this soul saving power, me, I was not entirely a free man. Now as a Lord's, I must be free. I know that Jesus can purposes, decrees, and predestination; as I know that I now consecrate myself entirely, devote all my redeemed powers unto Him forever. I know that the "blood of Jesus Christ cleanseth from all sin," and that "whomsoever the Son maketh free, he is free indeed. I bowed before the Lord, and told Him all this-God met me. Immediately this text came to me : "Likewise, reckon ye also unto God, through Jesus Christ our Lord." Rom. who has "no respect of persons," that it 6-11. Ah! thought I, that is just the thing for me. It is solemn duty to reckon myself dead to sin, and alive unto God; to regard myself as the Lord's free servant.

My soul felt itself to be in the presence of the heart-searching God, and that God himself had taught me thus clearly, filled my soul with huintelligence. But it is further declared to mility, adoration and love. 'Fo doubt that God revealed (made known or disclosed) myste- | had taught me, would have seemed as irrational and wicked, as to deny my own existence, or any wn words; and know whether it appertains of the workings of my own mind. I knew that nditionally to the Salvation of individuals it was God. I felt the witness in my own soul. In comparison with such teaching, how did literary talent sink to nothing? To be thus taught by God seemed to me more precious than all the Algebra, or Geometry, or Greek, or Latin, or

The word of the Lord is now "a fire shut up in my bones" and I long to preach it, go forth clothed with the whole armor of God, and with a strong arm and brave heart wield it against His enemies. May it not be a dull sword, nor and our entire censecration to his glory. Our pointless; but may it pierce even to the "dividing asunder of the soul and spirit, and be a dis- duties and claims. We must seek in all things cerner of the thoughts and intents of the heart." Lord) that it shall be my first, my great object, "to know God and Jesus Christ whom he hath sent"-to unnerstand the Bible-to have fellowship with Jesus and with the Father-to have power in prayer and in speaking-to know how to be "instant in season and out of season"-in the loving homage of heart and spirit, and of short, to "show myself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"-to be an "able minister of the New Testament." Others may have literary culture and power; but give me a heart full of love, full of holiness to God, the power of the Holy Spirit. They may spend their energies in cultivating a fine, polished style, rounded sentences and fine words; but let me understand the way of holiness-gospel puritythe wants of the soul-the human heart; how to win souls to Jesus. May the Lord give me power to speak these things forcibly, in the humblest, plainest, simplest style, suited to the wants of common people. In the cause of holiness, yours,

Our Heavenly Father.

How sweet and endearing is the name, Father. Every good child loves the name, and honours it. How we reverence our father on earth. Happy they who have pious and praythat instead of there being a purpose to ing fathers, whose hands lead them to the house ome to the exclusion of others, it is quite of God, and who ever pray for them at the throne everse, and at one stroke destroys any such of mercy. But God's people have all another Father besides the earthly one, one who dwells in heaven. The supreme God is our Father in fing that any should perish, but that ALL heaven. As such, Christ said to his disciples, come to repentance. This cannot mean | when ye pray say, "Our Father." (Luke xi. 2) tians; if it does, then they too must re- Go to God as such, and address h m as such. or perish. It is evident therefore that God's | We add too, feel towards him as such, and then e here was a purpose of a universal offer you will assuredly experience paternal goodness rcy and salvation to all mankind on the and pity. Euthow is Jehovah our Father? He dently on the assumption of human ruin and mition of repentance and faith. For yet is so as the author of our being. For he made sery. There is no need of a Saviour where there purpose, plan, or previous determination, us and not we ourselves; he fashioned us and is no sin and peril. So that the law of adaptahe that believeth shall be saved, and he gave us existence. For in him and by him, we tion, as seen in the works of nature, are as true

eth must so believe as to be conformed to But in this general sense all creatures have grace. been made by God. But he is our Father espe- This is clearly stated by the Prophet Isaiah, provisions of mercy, then we do not so much not remove it. Afterwards the priest abused consoling must this epistle have been to cially, because he made us in his moral likeness lini. 6. Where he says, "All we like sheep have perish as moral wanderers and evil doers, as him in the church, and when the father, who had ohesian Gentiles, when it places the foun- in the image of his own blessed perfections, and gone astray, we have turned every one to his own blessed perfections, and gone astray, we have turned every one to his own blessed perfections, and gone astray, we have turned every one to his own blessed perfections, and gone astray, we have turned every one to his own blessed perfections, and gone astray, we have turned every one to his own blessed perfections, and gone astray, we have turned every one to his own blessed perfections, and gone astray, we have turned every one to his own blessed perfections, and gone astray, we have turned every one to his own blessed perfections, and gone astray, we have turned every one to his own blessed perfections. who hath sworn by himself and cannot lie, his offspring partake of a spiritual nature, and of apostacy. Then he adds, "And the Lord hath hey might have strong consolation who moral powers, and as such have a resemblance to laid upon him the iniquity of us all." Here is to compress of the constraint at application the region of

set before them in the Gospel. With this view not effaced it; it has marred it, but not annihil-I can rejoice in the purposes and decrees of God, ated it. It is still a truth that we have faculas a Being extending the chance of Salvation to ties, and powers, and emotions such as God himall, and commanding all men every where to re. self has, though in a finite degree, and greatly

the hope of Eternal life, unless he has sinned and affections and conscience, have all their away the day of Grace. Thanks be to God for counterparts in the perfections and attributes of God; so that we can know God, and commune with God, and enjoy God. But there is still a higher application of the name Father when applied to God. He is the spiritual Father of all BELOVED EDITORS :- The following testimo- believers. He has given them their new nature, ny is from a peloved brother in Christ, and a for they are born of God and are partakers of his restored spiritual image. And besides being regenerated of God, they are adopted into his family, and become his manifest sons and daughters. Hence they have a place in his household, and a sent at his table, and enjoy all the privileges and dignities pertaining to the divine offspring. We are the seed royal of heaven and have to-day received a fresh anointing for my the children and heirs of the living God. But there is one word in connection with Father of great import, and that is "our." Not merely mine, but the Father of all his people, even as

So that we are incidentally taught a very importaht truth, that we should look abroad on all still Satan, in some measure, had power over God's children with feelings of fraternal regard

If God is their Father as well as ours, then they are our brethren and sisters in the Lord, and as such must be esteemed and loved, with pure hearts, fervently. However poor, or illiterate, or frail, if sons of God, we must hall them with brotherly concord, and seek to promote their

We cannot tell all the high excellencies which belong to God as our Father. But he is most wise, he possesses all power, he is full of good ness, and is of tenderest compassion; he is a yourselves to be dead indeed unto sin, but alive Father of richest mercy, and his loving kindness's constantly before our eyes; he has exhibited his parental commiseration and love in giving his own Son for our ransom, that by his obedience and sacrifice, we might be restored to sonship, and favour, and eternal life.

Our Father provides for all our necessities. watches us, and cares for us, in all our perils and adversities. He heals our sicknesses, sustains our spirits, sanctifies our hearts, guides us by his counsel, and then at last calls us to his eternal kingdom and glory. As a good Father he corrects and chastens his children, but he knows our frame, and remembers that we are but dust-He wipes away all tears, bears all our crosses and burdens, and soothes all our angush, and by the bestowments of his love and beneficence, seeks that we should love him supremely, and delight in him for ever.

He may reasonably ask for our faith, confidence trust, and obedience. He directs us to pray at all times, and seek his richest blessing. He desires our full conformity to his likeness, privileges are all connected with corresponding to please him, and to do all to his glory. Our · I am fully determined (in the strength of the love must be characterised by holy fear, our prayers tempered with submission to his will, and our services must all go up to him through the Mediatorship of his Son, our blessed Lord and Saviour, Jesus Christ. As his children, cultivate simplicity of spirit, humility of soul, and give him obedience and devotion.

OUR HEAVENLY FATHER. Thou art our Father, God of love. For thou alone can'st life bestow, And all to thee their being owe.

From thee we health and vigour gain, And every good from thee obtain : Thy children are thy constant care, Thou dost our table Lord prepare,

Our daily footsteps thou dost guide, And keepest that we do not slide; From foes and dangers dost protect, Nor dost our childlike grief neglect,

But we behold thy richest grace, Displayed to us in Jesus' face; For he thy wondrous love made known. And brought eternal blessings down.

Oh! may we love and reverence thee, And ever Lord obedient be; And may we all our brethren love, As journeying to one home above.

Our Father bless us, save us all. We pray for rich and great and small; Let every soul receive thy grace, And dwell beneath thy smiling face.

And while in prayer, we lift our eyes To heav'n thy dwelling in the skies; In mercy Lord thy children bless, With all the tokens of thy grace.

The Ruin and the Remedy. and universal as in the arrangements of divine

or refuge, and laid hold on the hope him. It is true, sin has defiled the image, but universal mercy, and provision. his money for pleased down, but the hon, gertie- Legislature and intervent of the propie, and cale ted, margover, that David had co

## MARINE DE LEE

NEW BRUNSWICK AND NOVA

glorified through Jesus Christ-PETER.

FRIDAY, MARCH 25 1859

The wandering from God and holiness, and that to our own souls is demanded from us by this charge there is not a solitary exception. For be saved. all have sinned; all have erred and strayed from God; all have done iniquity, and there is none righteous, no not one. There is not by nature one loyal heart, nor one obedient life among all the myriads of our race. Man is corrupt, depraved, and disobedient, and ungodly. However some persons may be comparatively moral as concerns their duty towards men, all have within them enmity towards God. Amiability is not spiritual goodness, outward propriety is not holiness. No doubt there is a very great and striking difference as to the grades of wickedness, between the vilest and most regular, and orderly of mankind. But the charge still remains in all its tact and power, that all men are guilty before God. The ways of men, however, are widely different, but they are all in the opposite direction of God. Each man's own way is certainly not God's way. For man by his depravity is both opposed to God, and unlike

This moral wandering is progression in the course of evil. It is ever widening the distance between God and the soul, and narrowing the nating with Jehovah, the sinned against, and not Province, in order that the work of God may with the transfressor. For how true are the prosper. The truth is preached, but it lacks the words of our great dramatist,

And he who might the vantage best have took, Found out the remedy."

to find the origin of our hope and salvation. But homes, what this great city wants in all its he has effected our recovery by transfer, and many churches; in all its seats of law not by an act of sovereign obliteration. God did and schools of learning, and marts of comnot by one great amnesty relieve the world from merce, what this whole land wants in all its the consequences of its guilt, indeed it is doubt- wide extended borders; what this whole world ful if he could have done so without tarnishing wants in all its many tribes and nations, is just ed the law, and honoured all its claims; pro- pawer of faith, and the joyous hope of a blessed | reply, " It is the oldest Church; and the Protesclaimed it holy, just and good. He exalted the immortality. Oh, I would cherish the hope that tants are so splintered up, and so much opposed lawgiver, and made it manifest that he was the the Lamb of God is even now dealing with some to each other, I would not know which one to Father of love and mercy. He then placed him- poor stricken heart in this house, and saying in choose. And now, I am in the first church." self in the stead or place of the transgressor, took accounts of eternal tenderness, "Receive thou the | Many in the Catholic Church, I doubt not, though the cap of anguish. which sin deserved, bared Holy Ghost." And if this be so, be it even with disgusted with her corruption, console themselves his bosom that the executive sword of justice a little child, let us hail it as the earnest and the with the same thought. might be sheathed in it; freely endured the in- precursor of "the rushing mighty wind," and explicable agonies, and sorrows, and bloody sweat | tongues of fire; the precursor of that great bapof Gethsemane, and then offered up his life on tism that shall be vouchsafed not many days the altar of the ignominious cross for the sins of hence-"not many days hence"-did Jesus give the world. Now in this way by Christ's atterance to these words; Read it for yourselves, phecy concerning the world's recovery by the praying heart and not many days hence the sacrafice of the Messiah. He says that, "He power of the Holy Ghost shall come upon you" was woundeds for our transgressions, he was bruised for our iniquities, and the chastisement of our peace was upon him, and with his stripes we are healed." Verse 5. Which evidently harmonises with what the Apostle Peter says of Christ. " Who his own self bare our sins in his own body on the tree." (1 Peter, 11. 24.)

We have shown that the prophet avers the "Some months ago, one of our Sabbath school apostacy of mankind to be universal. "All we scholars—a little girl of seven or eight years like sheep have gone astray." Observe, the died. Her parents were Roman Catholics, al-

for us by Christ, but the personal application of not leave the church."

I had after guitte Warrenchoug , that those practices, slong with gentley hills built in

the going in the way of human device and per- the humble and repentant exercise of faith in versity is applicable to every soul of man. To him. And he that thus believeth shall assuredly

> THE RUIN AND THE REMEDY. All we like wandering sheep, In paths of sin have stray'd; But on our surety, Christ, Our load of guilt was laid.

He freely undertook. To save our ruined race : His mercy was so rich and free, So boudless was his grace.

The penalty he bore. As sacred Lamb was slain ; Expir'd upon the accurs d cross, That we might life obtain.

As all in guilt did lie, Expos'd to endless death : So sinners all through Jesus' blood, May 'scape eternal death.

By faith in him who died. I feel my sins removed : And now rejoice in pardoning grace, And sing of boundless love.

Spiritual Baptism Needed.

The following truthful utterances were made is the ruin of our race, personal, universal, and preached by him in the Academy of Music, New total. No sinner ever would have returned to York, on the last Sabbath evening in February, God, or ever could have done so, had not mer- from the 4th verse of the 1st chapter of Acts. We a cy intervened, and grace interposed. But says sincerely endorse every word-we verily believe the prophet, "The Lord hath laid on him the that the Baptism of the Holy Spirit is what is iniquity of us all." Here is the remedy origi- wanted by both ministers and churches in this unction-it needs the baptism of fire to make it For all the souls that were, were forfeit effectual. Read the following and ponder :-

"It is this Holy Spirit to awaken, to quicken, to sanctify, and comfort us that we now require. We have all else. What this vast congregation Yes, in Jehovah's love and mercy we are wants in all its living hearts and in all its happy

> Popish Intolerance. A correspondent to the Observer writing from

Chester, Illinois, says:-

"There are many persons who think the accounts of the intolerance of Papists in Papal countries overdrawn; but they show the same intolerance here when they have the power.

remedy is co-extensive, and hath laid on him the though sending their children-two boys and two miquity of " us all." So that we may fully and girls-to our school; and when their daughter freely preach Jesus Christ, as the "Lamb of died, they sent to the priest-living at the old God which taketh away the sins of the world." town of Kaskaskia, seven miles above us-10 come and bury her. He did not come, and they One word more, the benefit of this transfer got our Episcopal minister, an aged and excellent of our iniquities to Christ, is realized by accept- man, to perform the necessary rites. The child ing Jesus as our Mediator; by consenting to was buried in the Catholic burying ground, and have remission of sins through him, and by be- the Roman Catholics were so incensed, that they lieving repose of soul on Christ, the only sacrifice came near putting the min.ster out of the for guilt, and the only way of a sinner's accep- grounds, and threatened to dig the child up and tance with God. If we unbelievingly reject God's throw the body into the street, if the father did mercy in Christ Jesus. And well may we ask, remonstrated with the priest for abusing him "How can we escape if we neglect so great sal- and his family, some of the others drew knives vation?" The meritorious work has been done and threatened to cut him to pieces if he did

## WHOLE NO. 273

Romish Preachieg in Rome.

The Italian correspondent of the N. Y. Observer writing from Rome gives a specimen of preaching in that city. The sermon was by Mr. Anning, who apostatized from the English Church a few years since. The writer says :--

His sermon was so peculiar, and has attracted so much notice here, that I doubt not it will be interesting to the readers of your paper to have some account of it. The subject of his discourse was the incarnation, and from that one doctrine he, evidently to his own satisfaction, deduced the immacluate conception of the Virgin, the honoring of relics, transubstantiation, and the authority and infailibility of the church. After dwelling upon these doctrines, in his eloquent style, for about an hour, he spoke as follows of the Pope: " He is more than king; more than prophet; more than all the apostles. He is Christ's vicegerent on earth; the Word made flesh is present in him. Therefore the college of cardinals, when they placed him in this holy office, very properly set him upon the alter, that he might receive the honour due to Christ's representative on earth." He then went on to speak of his bearing all the crosses, and wearing the chains of the whole church, and of there being those " within the walls of his own city sacred visage." While he was thus expatiating upon the hardships of his holiness, I could but ly-laden, cross-bearing successor of the Galilean fisherman, and "visible representative" of the meek and lowly Jesus, arrayed in satin and gold, and wearing the triple crown of precious gems. was borne in his gilded chair through a crowd of his adoring subjects, who humbly knelt on the

Of the religious feeling of the Italians this

The young Italians do not, as a general thing, fact, it is said that many of the educated young his character as a moral lawgiver, but he pro- "the promise of the Father"—the glorious bap- confidence in their own faith; and, though they vides a substitute to bear the sin penalty, and tism of the Holy Ghost. Let this be withheld, and have not the remotest idea of separating themthus laid on kim the iniquity of us all. But the withheld because neither sought for nor waited for selves from their church, they habitually neglect person to whom our miquities was transferred you may build churches but pride will rule and her ordinances. Within the last twenty-four was his own son, who was perfectly willing to ultimately ruin them; you may erect schools and hours two intelligent gentlemen, who are comundertake the fearful burden, which takes away colleges, but they must be destitute of the power municants of the Church of Rome, said one to all appearance of injustice in the innocent suffer- and the life that alone can render knowledge myself and another to a friend of mine, that they ing for the guilty. Besides, he had perfect honorable to its possessor, profitable to the had no faith in some of the leading doctrines; control and right over his own life, and was at world, and glorifying to God. You may charter that they could not, for instance, believe in inhis own disposal, and therefore, he could under your banks and hedge them round by the closest dulgences, the infallibility of the Pope, or swaltake the stupendous task, without violating any bars of integrity and oversight, but dishonesty of low the new dogma of the immaculate conceplaw to which another might have been subject. your own training will work its way into them. Iton. The gentleman who spoke to me of these His having our iniquities laid on him, was his You may build palatial residences, but never things, said he "did believe in confession, but own cheerful and most solicitous desire Our shall the confidences and sweet influences of a the trouble was he did not know of a single priest great substitute also possessed infinite worth in home be found in any one of them. You may in whom he had confidence: perhaps he might his own person, for he was holy, undefiled, and marry and give in marriage, but such a relation apply to Mr. Manning, as he seemed to be sinseparate from sinners. So that he had no need ship unblessed with God's presence, unpervad- cere, and he knew nothing against his characto suffer from personal iniquity. And then also ed by His love, never can be happy. God's ter." A strange declaration this for a faithful he assumed the very nature of those he came to Holy Spirit promised, and when songht and son of the Church to make; but he evidently felt restore. He became a man, truly, and perfect- waited for, never refused, will rectify all that is it deeply, and was much distressed at the state ly, but without sin. He thus prepared or sanc- wrong, sweeten all that is now bitter in life, and of things. I asked him why, feeling thus, he ratified himself for the sin bearing work; he obey- bless us with the light of knowledge, the hving | mained in the Romish Church. "Oh!" was the

Coming to Christ.

"A missionary was once preaching to an Inpersonal obedience and sacrifice did God lay "ye shall be baptized with the Holy Ghost not fied, describing the scene of Gethsemane, and on his own Son the iniquity of us all. The many days hence." Let faith catch up these pointing to the unbefriended sufferer on the prophet in the chapter where these words are echocs and place it before the throne of the true cross. The congregation were much affected, found, has dwelt at large on this most momen- and faithful promiser. Place it with all the and soon a tall son of the forest, with tears on tous theme. It is in fact the evangelical pro- power that faith in the promise can lend to the his red cheeks, approached the pulpit and said "Did Jesus die for me-die for poor Indian ! Me have no lands to give to Jesus ! the white man take them away. Me give him dog and my rifle." The minister told him Jesus could not accept af those gifts. "Me give him my dog, my rifle, and my biankets; poor Indian he got no more to give-he give Jesus all." The minister replied that Jesus could not accept them. The poor, ignorant child of the forest hung his head in sorrow, and meditated. He raised his noble brow once more, and fixed his eye on the preacher, while he sobbed out, "Here is poor Indian; will Jesus take him?"—The Spirit hath denehis work and,he who had been so poor, sat at the feet of Jesus, heir to the treasures of heaven. His offering was that which the poorest may make, as well as he, and which the richest must make," "Give me thy heart," is the language addressed to each one.

> More Bible Burning. From Bayfield, Wisconsin, the following is communicated :-

" A Romish priest went into the house of an Indian family belonging to the Protestant Mission at Bad River, under the care of the American Board, and in the absence of the woman, took, their Bible, which Mr. Wheeler, the missionary, had given them, and committed it to the flames. Some Sunday School books and religious tracts have been burned in Bayfield, at the instigation of this same priest. This priest is and men who are neither Papists nor members of any Christian church, are encouraging its spread and courting its influence for political ends. God save us and our youth frem the influence of this 'lying wonder."