deligions futelliaences.

That God in all things may be

;lorified through Jesus Christ-PETER.

FOR NEW BRUNSWICK AND NOVA

VOL. 7.--NO. 32

THE KIND OF MEN WE NEED. 1. WE NEED INTELLIGENT MEN. It is the mind that distinguishes us from the brutes. The nore cultivated this is,—the more we know, and the better we know it, the better we are qualified other things being equal, for the great responsiilities before us. Without this discipline-acuhe might be, to act nobly his part on the arena of life. He must know what he is about. He must

plify great themes; that can accurately judge of ef- he will never have reason to regret. fects; know the genuine coin from the spurious,

2. WE NEED MEN OF PRINCIPLE. A man may | not to apply a remedy. have intelligence, and yet be an unprincipled sy- On a Saturday night, in one of the southern the precincts of his family or the turmoil of the world, he is actuated by the same noble, uncomromising principles of truth. You know who he sand where to find him; for he is always at his post. Such men are needed-men of sterling, Christian integrity—who are not as many of our would-be-called Christians are, governed by circumstances, prejudice, party-spirit and supreme selfishness-like the van which points this way to-day and some other way to-morrow, leaving you in perfect uncertainty where to find it next, but who are a fixture, true to themselves, notwithstanding the arts, flatteries and seductions of the world. Such men are really praiseworthy, while the selfish, worldly, hypocritical "Uhris-

ian" is a disgrace to himself and to religion? 3. WE NEED MEN OF HEART. Heart-work is often considered effeminate; something appropriate for women and children; an indication of weakness rather than strength; but this is a mistake! Love is one of the strongest principles of

That can our souls unite."

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Pity, symyathy and compassion, are essantial to our manhood. We may have knowledge and principle merely, and be as cold as an iceberg.

"Love makes our service liberty, Our every burden light," &c.

The heart is as essential to manliness as the ead. We must feel as well as know. There

all the good works that are of any account; and by them we conquer our enemies.

The very heart of hate melteth at a good man's love." probable to some I Phospie a

power, which gives character and efficiency to our he a cold and dreary waste. Bolts and bars, and ways drives one away. mountains, and time itself cannat destroy it; and the best of it all is, it makes one happy while stemming the current. climbing the mountain, neeting with opposition and enduring toil and

Love ;-what a volume in a word, an ocean in Dr. James Hamilton.

A seventh heaven in a glance, a whirlwind ma

A seventh heaven in a glance, a whirlwind in a sigh,
The lightning in a touch, a millennium in a moment."

The lightning in a touch, a millennium in a moment."

4. We need Men of Decision and persever, and the property of the lightness in childhood, but when we become men we should put away childish things. We should have a mind of our own; a mind for toil, self-reliance and sacrifice. We should have a mind of set as a flint;" in other words an unflinching resolution that never quairs until our work is accomplished and our object.

The fellowing very interesting letter was read enemy of grace, providence is an enemy of covetousness. Robbery of God cannot be riches for ourselves, or our sons. If we would receive an ourselves, or our sons. If we would receive and not one can read it without being deeply effected;—May dear Brother,—You know that for many years I had been a fel lower of strange to as and a lover of this world and its vanities. Although not what the world call a bad man, I was self-righteous, and though I had religion enough of my own should have a mind of set as a flint;" in other words an unflinching resolution that never quairs believe in the devil or bell. I believed that as believe in the devil or bell. I believed that as believe in the devil or bell. I believed that as believe in the devil or bell. I believed that as believe in the devil or bell. I believed that as better than the Bible. I did not believe in the devil or bell. I believed that as believe in the devil or bell. I believed that as better than mere gain.

The fellowing very interesting letter was read in the enemy of grace, providence is an enemy of covetousness. Robbery of God cannot be riches for ourselves, or our sons. If we would receive and mother than the substanting the cheracter of the life of Doddridge, eand enemy of grace, providence is an enemy of coveries. Courselves, or our sons. If we would receive and enemy of grace, providence is an enemy of coveries.

The fellowing review benefit and no one can read it without the until our work is accomplished and our object God had created man he was bound to save You. This incident suggests, also, a questian which est hymns that for a century nearly have been you, if you want grace, will not save you. gained. It is comparatively easy to make a re- him. I knew I did not serve him, did not we will do no more than state, leaving the solution, but it requires manliness to keep it, especirlly in the face of worldly scorn and inter- and thought that all Trinitarians were idolators. greatly the loser, if he should part with his reli-

The circumstances in which we ere placed and deep in my heart, though they had been buried men-knowledge, no one is so well prepared as tation, diverted with new objects and delayed mind, which, however, were soon stifled. walks of literature.

and apply the principles of his theories to practi | owing too much to the indecision and consequent

stances induced to do the same. On Monlay and the next year the boat laid by regularly every

he world redeemed from its thraldom.

Such are the men we need .- [Morning Star.

THE WIND AND THE GOSPEL. guides King William to Torbay.

it affects the weather index in the wind, there prayed jointly for ourselves and ourselves and may be little seeming progress; nay, so far as our child. And God heard our prayers and concerns any plan which society purposes to it- received us, as He always does those who seek self, the favouring gale may shift and shift again, such, "they shall surely find me."

Baxter died in 1691 B and the story of a nation be little better than the Here is an inexhaustible and unconquerable register of a statisnary vane pirouetting on its windy pivot; but so far as affects the scheme of manliness, and without which this world would God, there is an aura in the universe which allow Waller, "that a member in the church

and Providence a wind which never whirls about. his money for religion. That year the miser died; field? The breath of God's spirit and the strength of and his children have since spent hundreds at God's purpose are steadily wafting our world, and law concerning the division of his estate." all the worlds, in one mighty convoy towards There is a lesson in this incident, appropriate God's appointed heaven in the distant future.— to the season of collection for benevolent pur-

The fellowing very interesting letter was read | tendeth to proverty." As covetousness is an know him, did not obey him, I did not reader to answer for himself. Would he who believe in the entire divinity of Jesus Christ, "hates to part with his money for religion" be You know what my early instructions were; gion, whether for money, or not?

he work before us to be performed demand de-ided action. Otherwise we shall accomplish God was neglected—and worldly morality was out very little. We must be decided what to do, the tree which brought forth its own deceptive and then go forward and do it .- He who is als fruit. So I lived-so I would have died, had it ways hesi ating never accomplishes anything as he might. He is continually assailed with tempby hesitancy and distraction. He complains of time rolled on, God blessed me with children. is a bad custom as respiration is a bad custom as respiration is a bad custom as respiration. the want of time, simply because his time has As our boy grew up, our mutual love for him of life. He must know what he is about. He must be a man of thought, upon which is based well di- been wasted.—"He might have been learned, career. From time to time intelligence beamed rected action. As the mighty river, sweeping on- wealthy, renowned, if he had only had time," from him. His mind turned over the little he ward in its majesty, owes its grandeur and power when the truth was, he had had learned of God in his nightly prayers, to dry up the brain, emanciate the body, enfeeble is one of the best books ever written," said Milto the hidden springs in the mountain, so do great mot decision enough to use it in securing his obmenrefer to the springs of thought and self-culture ect. Milton and Prescott, though blind, have menrefer to the springs of thought and self-culture sect. Milton and Prescott, though blind, have questions often puzzled me; and the sweet and as the secret of their extensive and varied influ- given to the world illustrious examples of what ence. Here, in this ground-work of self-devel- decision and perseverance can do in overcoming sinful father, to know more about his heavenly serious consideration with those who value time. indelible impression. He began to examine opment, is the mystery of many a signal achieve- great obstacles, and that even in the elevated Father, and that "happy land, far, far away," which his nurse had taught him, proved to me that God had given me a great blessing in him. A thoroughly disciplined intellect; a mind ac- Every young person should be so fixed in re- A feeble feeling of gratiude would steal up in customed to close and consecutive thinking, has gard to certain great moral principles of action my heart, and fill me with smething like regret, within itself resources more valuable than gold- that no temptation to violate them will ever dis- and bring back the time when I loved to hear about, and believed more about, that same a power available in extremities—the price of turb his equilibrium. No inducement whatever "happy land." A greater distrust of myself, great successs—the glory of humanity. Give us should influence him to indulge at all in profaniand a greater sense of my inability to assure my the mind that can apprehend and comprehend; ty, fraud, deception—to form evil habits; to visit boy of the truth of the faith contained in the be observed. that the substance which is thus more than one hundred editions have been pubcan analyze and generalize, and draw its legiti- the theatre, the gambling or tippling saloon, or simple little prayers I had learned form my mo- hawked up, is the nucus and saliva, which and lished, which has been read on the banks of the mate inferences; a mind that can grasp and sim- any other place of illiest pleasures. Such a course began to grow over me, and made me oftener not less requisite in their respective places, than Ganges and the Mississippi, and which the great think. Still I never went to church had not fects from the causes, and of causes from the ef A great deal of the Sabbath-breaking, intem- even a Bible in the house. What was I to teach | that the saliva which is copiously drained off by days of his life in reading, declaring that he had | kind, my brothers and my sisters, going into perance, profanity, and other sins around us, is my boy-Christ and him crucified, or Univer- the quid and the pipe, is the prime and greatest derived much comfort from it, and if he lived hell, never to get out again. Break, break, hard salism? or let him learn what he could from the Jesuits, in whose church he had been baptized? cal life, and we will show you a man of true avail- inefficieny of those who are opposed to them. Blessed be God, he in his sovereign will chose They interpose no serious obstacle. They labor for me! One of his little friends died, then another, then his uncle. All these made an impression on the boy. He robelled against it cophant—a mere parasite of public and private ports of Lake Erie. a Christian brother called hard that God should just go and take his friends, patronage-a tool of the ambitious and design- upon his minister for counsel in this dilemma he wished He would not do it." I, of course, ing, He may be a time-serving, cringing cow- He had business the next Wednesday in a di had to explain the best I could. One evening ard. We have too many ocular de monstrations tant city, where credit and money were at stake self and my wife being seated by the fire. She Something more is necessary. He He intended to have gone Friday, but a storm had been telling me that T --- had not been a must have light principles-integrity of purpose prevented the boat from coming in. - A stage- | good boy that day. All was quiet: when sudand action. He must be above brow-beating, coach would leave Sabbath morning, and not denly he broke out in a loud crying and sobbribery, or corruption; a man who will pray, again until Tuesday, which would be too late. A bing, which surprised us. I went to him and a ked him what was the matter? " I don't want preach and practice the truth because it is the boat then in harbor would also sail at the same it there, father -- I don't want it there." said the ruth—who will do right whether he is eating or time, and no other was expected for some days. chi'd. "What, my child, what is it?" "Why, voting, or working, or playing, or trading. Che minister was decided. He told him he had fa'her, I don't want to see the angels to write Whether he is in his closet or counting-room - in better ride horseback or walk fifty miles to the down in God's book all the bad things I have done to-day. I don't want it there. I wish it next port on Monday, rather than break the Sab- could be wiped out." And his distress increasbath. This advice was taken, the Sabbath kept ed. What could I do? I did not believe; but at home, and others who were in similar circum- yet I had been taught the way; I had to console him-io I said; "Well, you need not cry; you can have it all whiped out in a minute if you they went extra stages. The Sunday steamboat want." "How, father, how?" "Why, get ost more than \$120; the proprietors changed the down on your kness and ask God, for Christ's lay of leaving port from Sunday to Thursdayi sake, to wipe it out, and he will do it." I did not have to speek twice. He jumped out of bed Sabbath. Such was the result of one man's ad- Now came the trial. The boy's distress was so great, and he pleaded so ea: nestly, that the big If ever Christian was as decided as was this man, who had never bowed before God in spirit ninister, not only on Sabbath-breaking but on and in truth, got down on his knees alongside that dear boy, and asked God to wipe away his profanity, intemperance, slavery, licentiousness, sins; and, perhaps, though my lips did not speak nd every other sin, much more would be accom- it, my heart included my own sins to. We then lished. These would be rebuked. The victory got up, and he lay down in his bed again .- In a ver every sin would be speedily achieved, and a few moments he said, "Father, are you sure it is all wiped away?" Oh! how the acknowas the words came to my mouth, "Why, yes, ried with him all his vigor of intellect and my son, the Bible says, if you ask God from our heart, for Christ's sake, to do it, and if you are really sorry for what you have done, it shall rind is an annoyance; to faith, it is God's angel his face as he quictly asked, "What did the ed it to a new pattern, and give it to the printer. forwarding the mighty plan. 'Tis a boisterous ange' blot it out with? with a sponage?" Again It went abroad, and the first we hear of it is that night, and Pictish savages curse the noisy blast was my soul stirred within me as I answered, which shakes their peat-hovels round their ears; "No; but with the precions blood of Christh." The blood of Christ cleanseth from all sin," but that noisy blast has landed the gospel on St. The fountains had at least burst' forth. They Andrew's shore. It blows a fearful tempest, and could not be checked, and my cold heart was astead of this we must love the Lord our God it sets some rheumatic joints on aching; but metted within me. I felt like a poor, guilty with all our heart and our neighbor as ourselves. the morrow shows dashed in pieces the awful sinner, and turning away said, " My dear wife, we must first find God, if we want to show him Armada which was fetching the Spanish Inqui- to our children. We cannot show them the way ter's father. The boy then fifteen years of age sition to our British Isle. The wind blows east, unless we knew it ourselves." After a little and detains James's ships at Harwich; but it the boy, with almost heaven looking out of his eye, came from his bed, and leaving on my knee, turned up his face to mine, and said, "Father Yes; "the wind blows south, and the wind are you and mother sinners?" "Why, yes, my blows north : it whirleth about continually, and son, we are." "Why," said he, "have you not returneth again according to its circuits." But a Saviour? Why are you sinners? God don't in the course of these circuits the wind has blown leve sinners; don't you love Ged?" I answered are times when

"Tis manliness to week and be heart-broken now."

We must exercise benevolence, magnanimity and pity, These will open the way to do good when nothing else will. Indeed here lies the sec et of the course of these circuits the wind has blown to our little speck of sea girt Happiness the Gospel, and protestantism, and civil and religious liberty. And so, not of our islet only, but of our little speck of sea girt Happiness the Gospel, and protestantism, and civil and religious liberty. And so, not of our islet only, but of our little speck of sea girt Happiness the Gospel, and protestantism, and civil and religious liberty. And so, not of our islet only, but of our little speck of sea girt Happiness the Gospel, and protestantism, and civil and religious liberty. And so, not of our islet only, but of our little speck of sea girt Happiness the Gospel, and protestantism are liver sinners; don't you love Ged?" I answered to our little speck of sea girt Happiness the Gospel, and protestantism are liver sinners; don't you love Ged?" I answered to our little speck of sea girt Happiness the Gospel, and protestantism are liver sinners; don't you love Ged?" I answered to our little speck of sea girt Happiness the Gospel, and protestantism are liver sinners; don't you love Ged?" I answered to our little speck of sea girt Happiness the Gospel, and protestantism are liver sinners; don't you love Ged?" I answered to our little speck of sea girt Happiness the Gospel, and protestantism are liver sinners; don't you love Ged?" I answered to our little speck of sea girt Happiness the Gospel, and protestantism are liver sinners; don't you love Ged?" I answered to our little speck of sea girt Happiness the Gospel, and protestantism are liver sinners; don't you love Ged?" I answered to our little speck of sea girt Happiness the Gospel, and protestantism are liver sinners; don't you love Ged?" I answered to our little speck of sea girt Happiness the Gospel speck of sea girt Happiness the Gospel speck of sea girt Happiness

COVETOUSNESS.

" A deacon once informed me," wrote Absawhere he was also a member, observed, in paying Predestination is a vane which never vibrates, his annual subscription, that he hated to part with

THE INFIDEL CONVERTED. Christ, and in the hands of their children "it

FRIDAY, AUGUST 10, 1860.

For the "Religious Intelligencer." MESSRS EDITORS.—If perminted a space in the conversion of tens of thousands. the columns of your valuable Journal, I will be glad to address the lovers of "Tobacco."

sary for digestion, is lost, the organs of taste are man, wealthy eloquent, and accomplished, but injured, and the brain stupified. Taking snuff gay and wordly minded, who took it up carelessit, the important sence of smell destroyed, and addressed to a young man afterwards the celeunclealiness and want of health induced. The brated Milner-who was about to accompany least evil which you can expect it to producs, is him on a journey to the south of Europe. It the memory, and destroy the delicate sense of near; let us take it with us, and read it on our smelling. I think the loss of time in the journey-" The young man readily consented, amusement of smoking should be a great and and the reading of that book left upon his mind day in this needless employment. The great before, and the result was the conversion of Wilenrolled by many; "because," say they it brings associated with the history of Legislative Reform a quantity of cold phlegm from the stomach."- and Christian Philanthropy in England. Without insisting that nothing can be taken out | He in turn wrote abook—his " Practical View out of the stomach except by vomiting, it may of Christianity," of which it is estimated that the blood itself. Every medical man knows well, statesmen, Edmund Burke, spent the last two agent which nature employs in digesting food .- | would thank Mr. Wilberforce for giving it to the No young person, and especially no lean person | world. beneficial effects to gross corpulent and ph- when a Christian friend placed it in the hands of for the precoverable run of such multitudes of legmatic persons, and to such as are liable to a careless, worldly minded candidate for the catarrhs, during chilly and damp weather, if taken | ministry. Not knowing what to do with, and moderately,) it is to them extremely detrimental | disliking to read it. he sent it to a college friend besides, by this practice many contract the dis- almost as world ly minded as himself, a curate in gusting habit of parting with their saliva every the Isle of Wight, with the request that he would into a consumption. I think it is not necessary to its contents he should give to the donor. The to say anything at the present time, concerning young curate sat down to read it, and became so

beneficial tendency. I subscribe myself, Yours truly, ANDREW GRAY. St John N. B., August 2nd 1860.

THE POWER OF A BOOK. Towards the close of the reign of Queen Eliza beth, more than two hundred and fifty years ago while "El Dorado" in the New World, and Bacon was just entering upon those pursuits which were to lead to fame, -an obscure Puritah minister, named Edmund Bunny, fell in with a work its publication, fell into the hands of a young written by the Jesuit Parsons-not many years since reprinted in this country-which had some good things in it, reminding in it, reminding us scarce extravagant admiration, that if he would even now of the pungency and point of Baxter, fling his notes aside and preach extempore, he for Parsons was educated under Puritan teachlednment grated through my unbelieving heart, ers, and even in his apostasy to Romanism carforce of appeal. The good things in both Edmund Bunney thought too good to be lost; so be all blotted out." A smile of pleassed over he took the book, cut the popery out offit, shaptwo who afterwards became Non Conformist ministers, Mr. Fowler and Mr. Michael Old, received from it the first serions impressions. Next we find that an old torn" copy of it strayed away the evangelical movement in Scotland, which led to an humble cottage in Shropshire, and was loaned by its owner, a poor man, to Richard Baxread it, and it pleased God it the means of awaken- red him to be the means of the exodus of the free ing his soul and leading him to feel the inex- church from state control. pressible importance of eternal things. From | has become classic in religious literature.

the power of his glowing words and his pungent appeals, or the hallow-ed thoughts of his "Saints Obs. Rest," will venture to compute the results that flowed from that old torn book which the cotta-

Baxter died in 1691. But among the live books which he left behind him was his "Call to

copy of his "Call" is said to have fallen into the hands of a young student at St. Albans, and to through oternity.

of his book was found on the way to the table of The use of tsbacco is in every pernicious. If Mr Uwin, a correspondent of poet Cowper.smoked or chewed, much of the saliva, so neces- There it was met with by a young English states-Many persons spend from three to four hours a the Scriptures for himself as he had never done virtues of a pipe taken in the morning fasting are liam Wilberforce the man whose name is forever

minute; and have eventually, smoked themselves | read it and send him word what reply in regard the way tobacco was manufactured and preser- engrossed in its perusal, that he finished it at a ved; as that will be a who'e subject for another single sitting. A decided change was wrought communication at some future time. Hoping in his views of Divine truth, and he declared, that what I have already said may have some | " I feel it a debt of gratitude which I owe to God and man, to say, that to the unsought and unexpected introduction of Mr. Wilberforce's book I owe, through God's mercy, the first sacred impression which I ever received as to the spiritual nature of the gospel system." That young curate was Leigh Richmond, who "being dead, speaketh and will continue to speak, while there is a heart to be moved by the simple story of the "Poor

African," or the " Dairyman's Daughter." But this was not all. Wilberforce's book crossed the Tweed, and some fourteeen years after Scottish clergyman, talented, learned, eloquent, of whom the great Andrew Fuller said in his might be king of Scotland .- The young Clergyman had been ambitious and worldly minded, and was still an unrenewed man. But a protracted illness had led him to serious thoughts, and prepared the soil of his heart for the seed of the book that now came in his way. He read it, and in the letter in which he gives the account of it, he declares that it wrought "a great revolution in all his opinions about Christianity." It was that book which made Thomas Chalmers " a new man" which fitted him to be the leader of him to give forth stirring appeals and utterrances which have thrilled the hearts of others also across oceans and continents, and which prepa-

Here we pause. But the stream, one of the that hour he devoted himself to a work which fountain heads of which we have found in that closed only with his life, the work of saving souls old torn copy of "Bunyan's Resolution" still His efforts were crowned with glorious revivals, flows on, and other centuries, along banks vet till the name of his parish of Kiddermininster unexplored, shall drink from the waters of this river of life. If any are disposed to underate Who traced his course of unswearied diligence the importance of a wide dissemination of religipersevering energy and consecrated purpose, felt ous literature, let them correct their error in the not whether shall prosper, either this or that, or study of this lineage of a single book .- [N. Y, whether both shall be alike good."

> AN EXPOSTULATION WITH THE UN-CONVERTED.

BY THE REV. DR. GILLIES. When I think of unconveated persons dropping

into hell from time to time, and others following the unconverted," of which it has been estima- fast, if infinite mercy prevent not, this makes me ted that more than 20,000 copies have been sold forget censures. I rather find myself disposed to or distributed in a single year. Who can trace weep and cry out with the Prophet: "Oh that and now, what is the history of that golden hour? of the daughter of my people!'

there will be no further lamentation made you

Dodridge became the faithful and successful pas- burn for ever in hell. Poor, old, decrepit crea-

WHOLE NO 345

guages, has preached to millions and resulted in the conversion of tens of thousands.

Thirty-three years after Doddridge died a copy of his book was found on the way to the table of makes them accured, and then they are sent into that everlasting fire prepared for the devil and his angels. Woe is me, that I can think of this without tears. Dear young ones, cry to Jesus Christ to save you. He is a merciful Saviour. O look to him, and say, "Son of God, save my percious soul from hell." If you cannot pray, will you weep to him? It may be He will hear you. He said, "Suffer little children to come unto the and forbid them not: for of such is the me, and forbid them not : for of such is the kingdom of heaven." Let me lead you to Christ. If He take you in his arms and bless you, you shall never go to hell, Lord Jesus receive them graciously Are not these the lambs which thou hast commanded me to feed? Behold them, thou good Shepherd. I cannot bring them back. Stretch out thy Almighty hand, and do it, and there shall be joy in heaven. Amen. Lord, hear their request, for thou hast said, "It is not the will of thy Father that one of thy little ones should perish.'

And if you who are their parents will not join with me in prayers and endeavours to keep these dear lambs out of hell, you are cruel, unspeakably cruel. The Lord forgive you and

open your eyes!
When I look back on what I have written, 'tis poor and meaningless, on such a subject. If I should go away into some wilderness, and more suitable. Such multitudes of my own heart! Do not think my words strange, you who read these lines, but weep with me if you are men and not stones. Let all the creatures should smoke for though it may have some | The book had been published but a few months of God who may have any compassion, mourn oor mankind,

Othou who didst weep over Jerusalem, thou alone canst give us comfort in this overwhelming calamity. We have none to save us but thee. Blessings and praises be multiplied upon our glorious, dear, dear Delivsrer, without

Heavenly Father, for thy Sons's sake, be pleased to stir up many diligently to preach thy kingdom, when such multitudes of souls are in danger of perishing. O pour out thy Spirit on all flesh, that our sons and daughters may prophery. Let the days come when upon thy servants and handmaids thou wilt pour out thy Spirit. Say to the north, Give up; and to the south, Keep not back. Bring in all thy elect. And then that song shall be sung in Sion, Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and overy tree therein : for the Lord hath redeemed Jacob, and glorified himself in Israel !"

THE TRACT AND THE HAYMAKERS.

The following anecdote of the late Legh Richmond forms an interresting fragment of the early annals of tract distribution. It accurs in that adnirably weil written and instructive book. "The Pastor of Kilsyth," lately published, and may be relied on as authentic. May the Lord give encouragement to his many tract distributors by the perusal of it!

"On one occasion, as he with the other passengers in the public conveyence were assending the well-known Monerleff Hill near Perth, and left the coach to lighten their horses, and enjoy the magnificent prospect, he began to give a tract to any wayfarer he might meet. One of his fellow travellers smiled when he saw one of the tracts given treated contemptususly by the receiver, torn in two, and thrown down on the road. See now your tract has been used,' said he; 'there is one, at least, quite lost.' I am not so sure of that, said Mr. Raymond; 'at anyrate, the husbandman sows not the less that some of the seed may be trodden down.' When they turned round at the top of the hill to take another look at the prospect before mounting the coach, they saw stinctly the fate of the little tract. A puff of wind had carried it over a hedge into a hay field, where a number of hay-makers were seen seated and listening to the said tract which one of their number had found. He was observed carefully oining togeather by a thread! The devil had done his work impertectly; for, instead of tearing the tract to tatters, his agent had left it still available for use, a little pains sufficing to make it leg ble. Thus the poor man who tore the tract in two was the means of its being read by a whole band of hay-makers, instead of by a single individual.' Thus, no doubt, moralised the Legh

"In the morning sowithy seed, and in the evening withold not thine hand; for thou knowest

FAULTS IN SOCIAL PRAYER.

Much of what frequently enters into the exercise of social payer, is not prayer at all, and is therefore followed by no definite results. If it should be said to you, on your return from one of those meetings which are convened for prayer: "You, in concert with your companions, have sought and obtained an audience with the Great Spirit; you have spent an hour in his presence: the harvest of such seed on the worlds broad tears, that I might weep day night for the slain express? What was the mighty wish you felt burning to from which you have been imploring? What About twenty-five years after Baxter's death a Miserable souls that are out of Christ, let me royal gift have you been asking for? How did lament over you a little. If you die in this state, | you f ame your petions, what arguments did you venture to use ; and how were they received to the season of collection for benevolent purposes. Men, for the sake of their children, would be your experimental standard of their children, would be your cry? What, brethren, would be your cry? What is the convergence of the converge one of the most powerful influences which shap- hard are your hearts, you have little or no con- not sometimes be compelled to confess that the cern about it. Your thoughts are fixed on a pre- men who had been appointed on account of their ed the character of the life of Doddridge, came sent world, where are not to live any long time; experience, to lead your solemn embassy, and and you have no concern that your souls, are to | speak in your name, appeared to have no definite purpose in view whatever; and that, although tor of the church at Northampton, educated several young men for the ministry, contributed by his correspondence with Edwards to the revival of religion in this country, wrote the Family Exposition, which has found its way into tens of thoustior, which has found its way into tens of thous- also must be east into the lake of fire. All the heard was rather a discourse on God than an ands of families, composed not a few of the sweet- lovely qualities your Creator has bestowed upon appeal to him; something which seemed to have been meant for the human ear as much as for the Divine—an exercise as distinct from prayer as the proclamation of a herald who sounds forth sung in Christian Sanctuaries, and which we sing now, besides producing his "Rise and Progress look upon you without tenderness. The thought of your damnation is intolerable; yet if you die the titles of a king, or the song of a bard who of Religion in the Soul," a book which in Ger-unconverted, it must be, though all the world relebrates his deeds, is distinct from the cry of man, Danish, French, English and heathen lan-should cry out against it. Devils and blasphem-the mourner who imported his mercy? Would