

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

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**THE RELIGIOUS INTELLIGENCER,**  
An Evangelical Family Newspaper,  
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## How Shall I Read the Bible?

The question is often asked, How shall I read the Bible so as to profit by it? I answer,  
1. Secure, if possible, seclusion and quiet. The fear of interruption distracts the mind; and so does a feeling of haste.

2. Never begin to read without first lifting up to God an earnest request for his guidance, instruction, and blessing.

3. Study what Jesus says of the Holy Spirit, (John 16: 7, 13, 14, 15), until not a shadow of doubt clouds an habitual and affectionate remembrance of him as your infallible teacher.

4. Do not attempt to read too much. Sometimes you will be able to read a chapter, or several chapters, with attention, facility, and profit. At other times you will do better to pause upon a single verse. Analyze the verse, inquire, How many thoughts does this verse contain? Try if you can recall other verses which inculcate the same truth. Inquire if the verse has any special application to yourself.

Some are best pleased to read the Bible in course. There are advantages in doing this. But those who love the Bible, and habitually resort to it for counsel and instruction, will often desire to read with reference to their daily wants. Such will seek for passages, preceptive or historical, bearing upon the experience of to-day.

5. It is profitable and very interesting to read the Bible by subjects. The use of Cruden's Concordance, (which every lover of the Bible should own,) will greatly facilitate this.

6. Read with your pen in hand, and note in your memorandum book the thoughts which interest you.

7. Study the Bible with unwearying endeavors to know and love Jesus, as you would study the letters of some friend whom you had never seen, but whom you wished to know and love.

8. Study the Bible with the utmost care to know yourself; to know the whole of your case; and especially to know wherein you fail to do the will of God.

9. Seek to learn from the Bible, with minute particularity, your duty to God and man.

10. Seek fresh thought. "Give us this day our daily bread," is the appropriate prayer for one who desires to feed upon the Word of God. Yesterday's perceptions, impressions, and emotions, will not suffice for to-day. They must be renewed and increased by to-day's study. From each reading of the Bible, get at least one fresh, distinct, impressive thought, and dwell upon it. Many of the Psalms are prayers and praises. Select some one of these petitions, or ascriptions of praise; adopt it as your own; and repeat it many times to God.

11. Avail yourself of human affliction. There are in the Bible passages adapted to every condition of the soul. There are passages warning you of each state of mind and heart which God disapproves. There are confessions for the penitent; utterances for the believing; resolutions for the earnest; assurances for the ready-to-halt; hungerings and thirstings after righteousness; exhortations, glorious anticipations, and shouts of victory. There are psalms, proverbs, narratives, parables, memoirs, sermons. From all these you may choose; and should so choose as to secure your complete and absorbed attention.

12. Be not superstitious. Remember there is no virtue or no religious advantage in getting through many chapters or verses, or a given number daily. The advantage to be derived from reading the Bible must be sought in bringing God's truth home to the conscience, judgment, and heart. In seeking this, and only, with the greatest advantage, dwell upon a single verse for days and weeks together.

13. Remember that the truths of the Bible are weapons designed for use. It is not reasonable to expect God to reach you to their force, unless you hold yourself ready and desirous to put them in use.

14. Sustain yourself by the remembrance that the knowledge of the Bible, like other knowledge, must increase from small beginnings. Unwearied patience and perseverance are indispensable. You must add thought to thought, prayer to prayer. Bible wisdom echoes the voice of God, "Ye shall seek me and find me, when ye shall search for me with all your heart."

15. Read penitently. The study of the Bible will convince you of sin. Repent of every sin that comes to your knowledge, on the instant.

16. Cultivate a tender conscience.

17. Crucify self, and self-will.

18. Forgive. "If you forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses."

19. Believe in the forgiveness of sins. "If you forgive men their trespasses, your Heavenly Father will also forgive you." Believe in the fullness of his forgiveness. "As far as the east is from the west, so far hath he removed our transgressions from us." It is indispensable that you believe these great truths, else the Bible will terrify rather than attract you.

20. It is also indispensable to the most profitable and interesting study of the Bible, that you have a distinct and firm determination to "seek first the kingdom of God and his righteousness." Love to God and his cause will certainly attract you to the Bible. Love will impel you to persevere in the study of it. Love will interpret to you the meaning of your Almighty Friend, and will make you both a hearer and a doer of his word.

21. If you are persistent, patient and affectionate in your study, you will ere long discover that God so orders all the events and circumstances of life as to make them explanatory of the Bible: and so, in the highest degree to endear the Bible to you.

22. Seek to become skillful in administering from the Bible to the wants of others.

The starry firmament on high,  
And all the glories of the sky,  
Yet shine not to thy praise, O Lord,  
So brightly as thy written word.

The hopes that holy word supplies,  
Its truths divine, and precepts wise,  
In each a heavenly beam I see,  
And every beam conducts to Thee.

**FAST ASLEEP.**  
BY REV. J. RYLE.

THE Book of Jonah tells us that, when the ship in which he was fleeing to Tarshish was almost lost in a tempest, Jonah was down below, fast asleep.

How strange that sounds! The wind was howling above. The waves were roaring beneath. All around him were at their wits' end with fear. Death was close at hand. Jonah was not ready to die. He was fleeing from the presence of the Lord. Yet Jonah lay fast asleep.

Reader, are you sure you are not doing just the same thing about your soul? There is a sleep of the soul, as well as a sleep of the body. There are multitudes buried in this soul-sleep, and hanging over the brink of hell. Reader, perhaps you are one.

I dare say you are wide awake about temporal things. You read the newspapers. You have your head stored with earthly wisdom and useful knowledge. But very likely you have no heartfelt sense of sin, no peace or friendship with God, no experimental acquaintance with Christ, no meekness for heaven, no delight in the Sabbath, the Bible, and prayer. And yet you are a sinner, a dying sinner, an immortal sinner, a sinner going to meet Christ, a sinner going to be judged! What! I would put it to your conscience as an honest man—what is all this but being asleep?

How long is this to go on? When do you mean to awake, and live as if you had a soul? When will you cease to hear as one who hears not? When will you give up running after shadows, and seek something substantial? When will you throw off the mockery of a religion which can not satisfy, can not comfort, can not sanctify, can not save, and will not bear a calm examination? When will you give up having a faith which does not influence your practice—having a book which you say is God's word, but treat as if it was not—having the name of Christian, but knowing nothing of Christ? Oh, reader, when, when shall it once be?

Why not this very year? Why not this very day? Why not at once awake, and call upon your God, and resolve that you will sleep no longer? I set before you an open door. I set before you Jesus Christ the Saviour, who died to make atonement for sinners—Jesus who is able to save to the uttermost—Jesus willing to receive. The hand that was nailed to the cross is held out to you in mercy. The eye that wept over Jerusalem is looking on you with pity. The voice that has said to many wanderers, "O, the sinners are forgiven," is saying to you, "Come to me." Go to Jesus first and foremost, if you would know what step to take. Think not to wait for repentance, and faith, and a new heart, but go to him just as you are. Go to him in prayer, and cry, "Lord, save me, or I perish. I would fall asleep no longer." Oh! awake, thou that sleepest, and Christ shall give the light.

Sun, moon and stars are all witnessing against you; they continue according to God's ordinances, and you are ever transgressing them. The grass, the birds, the very worms of the earth, are all witnessing against you; they fill their places in creation, and you do not. Sabbath and ordinances are continually witnessing against you; they are ever proclaiming that there is a God and a judgment, and you are living as if there were none. The tears and prayers of godly relations are witnessing against you.

others are sorrowfully thinking you have a soul, though you seem to forget it. The very grave-stones that you see every week are witnessing against you; they are silently witnessing, "Life is uncertain, time is short, the resurrection is yet to come—the Lord is at hand." All, all are saying, Awake, awake, awake! Oh! reader, the time past may surely suffice you to have slept. Awake to be wise. Awake to be safe. Awake to be happy. Awake, and sleep no more.

**LIVING WATERS.**  
How delightful the cool waters gurgling up from the perennial fountains of earth. In our native land, amid the gay rambles of childhood, how many a pure spring sends forth its limpid waters in hill and valley, while the mind of the traveler in other lands will intuitively turn to those fountains that flow on perpetually over earth's lovely landscape. Especially when we sojourn in a desert region or in a land "where no waters are," we will be reminded of these living waters—of their purity and preciousness.

"Here are springs of crystal waters,  
Ever welling out of stone?"  
These waters of earth are valuable, not only because they refresh and satiate the raging thirst of the traveler, but also because they cost nothing. What constitutes their inestimable worth is the cheering fact that they are free. "Water, next to air, is the most indispensable of all the productions of nature. We have, I fear, not yet learned duly to appreciate the blessings of good water. Think a moment; how could we possibly do without it? Or how greatly we would be straitened were it very scarce; or how we should often be at a great loss to enjoy the luxury of a cooling draught of water if we should be obliged to purchase it with money. But living waters gush forth and flow through all the green fields, and among the verdure-clad hills of earth.

We remember reading somewhere, of an artisan well being bored in the desert, a land strangely desolate of water. The country was exceedingly parched and dry. The poor Arabs, sojourners in that country, felt very much interested in the success of the enterprise. After boring down into the bosom of the earth one hundred and seventy-seven feet, the company struck through the hard pan on a noble stream of living water. The water instantly rose in the pipes, pouring out a thousand gallons a minute. Ah! what a magnificent scene! Yes, some twenty heads of water per minute, as after-computation shows! A perennial fountain in the desert. It is said when at the moment the waters burst forth, the whole population of the village came rushing to the spot rejoicing with great joy. "The old Sheikh of Seideh Rachwe could not repress his emotion; he threw himself upon his knees by the water, and wept for joy." O my dear friends, we have not far to learn by much as yet, to be thankful enough for abundance of pure, living, perennial waters.

But the waters of eternal life, how infinitely more precious and desirable to the thirsty pilgrim traveler on his way to heaven. He pants for it, drinks largely, as is abundantly satisfied. These living waters are free, and all may partake of them, without money and without price. Come, then, to the living waters, come! Drink deep and with joy draw water from the wells of salvation. These perennial waters can quench the raging thirst and refresh the weary spirit by the way, rendering all beautiful and fruitful in their course.

Christ is the fountain of living waters. In him all fulness dwells. To this fountain all are cordially invited. Who will stay away and perish for want of the waters of eternal life? None need stay away in fear that the demand will diminish the supply. The waters of life are enough for evermore. The waters of salvation flow forever and forever. Here is an inexhaustible fountain.

"Ho! ye that pant for living streams,  
And pine away and die;  
Here you may quench your raging thirst  
From springs that never dry."

[Central Christian Advocate.]

**FEW REVIVALS. WHY NOT?**  
We will remember the observation of one of the deacons of a church, some twenty years since, at the church conference.

"A month has passed away, and not a soul converted among us. Brethren, we must have been untidily. It is the first month since the organization of this church in which there have been no conversions. There is reason for alarm lest we are going astray from God, and the Heavenly Spirit has taken its flight from us."

The church was a working church. The usual order of things was reversed—Revival was the rule, and declension was the exception. A revival is the gracious gift of God but a conditional gift even as the fruit of the earth is God's gift to the husbandman who has ploughed and sowed and toiled for the blessing. Means are used, which result in revivals, and which attend their presence. What are they? Earnest prayer, strong cryings and tears, conversations on Christ and religion, from house to house. Personal appeals to individuals to seek their souls' salvation.

We wonder why there has been a long and general season of declension. We need not wonder. Go to the church and there are but few earnest living prayers, the exhortations are dull and prosy; religious, after a sort, to be sure, because we must talk about religion in meeting. "O, the lack—the fearful lack of life and power of godliness. The minister feels it. He preaches in the midst of a group of icicles or dry bones, very, very dry. His heart is chilled. People are social; they talk, talk, talk, but they do not talk soul food. They talk houses and lands, dollars and cents, bonnets and dresses, marriage and divorces, movings and removings. It is world, world, world, from morning till night, and from month to month. They have taken away the Lord, and where—where have they laid him. Jesus is effectually banished from his place in the social circle, and from his own seat which he should hold in the hearts of men.

We need not wonder why there are so few revivals under such circumstances; means are not used to produce them. The seed of the gospel is not permitted to lie in the mind long enough to germinate without being disturbed. The public heart can only give Christ a part of Sunday, and the world, the flesh, and lust the rest of the time. O, what a miserable return for the mercy and grace of the Lord Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and sanctify us to himself.

The question—Why are there so few revivals, is significant, and the state which prompts the inquiry is certainly hopeful. If it leads to faithful investigation it will certainly lead to earnest prayer, and then to noble and timely effort for the salvation of men, and for their reconciliation to God through faith in our Lord Jesus Christ. We would that it dwelt on the lip of every Christian, and sunk down into the hearts of all who love the Saviour.

We solemnly protest against the idea that the religious death so much complained of is a necessity. Let those who sigh for better things close the door, and earnestly pray for a revival. Let them leave worldly things when the hour for social meeting comes. Let them resolve to be prompt in duty in the meeting. Let them converse seriously and earnestly with every one whom they meet on the things of the kingdom, and the importance of giving the heart and life to God; and, depend upon it, they will at once be in the midst of a glorious revival which will make glad multitudes of hearts. It is a mistaken idea that we must wait, in the time of a religious declension, for some wonderful and almost miraculous demonstration to benefit us, and lift us up, and stir the world, before we can lead men to Christ. The means are constantly in the hands of the church. Let them be faithfully used and revival is the sure result. [Herald of Gospel Liberty.]

**NEW YEAR'S COUNSELS.**  
On the morning of New Year's Day, in accordance with a time-honored custom, the Sabbath-school children and teachers of Montreal met for New Year's addresses and counsels. Some denominations prefer to meet separately, but the schools of five denominations met unitedly, as heretofore, in the American Presbyterian church.

Rev. Dr. Fraser, having appointed to address the scholars, commenced by wishing them a good new year. In old times, he said, when a king died, proclamation was made, The King is dead, God save the King, and in like manner we might say, The old year is dead, God bless the new year. Some children had never looked at the face of a dead person, but they would not be afraid to look at a dead year, which however, would rise again, and bear witness at the day of judgment; for against every one present. In beginning the new year he would earnestly counsel them to improve its opportunities.

Life was made up of opportunities, many of which, if missed, never returned. Life was not a stream flowing evenly, but rather like a series of waves. In connection with this idea, he had read an account of a shipwreck, which was very instructive. A vessel had been thrown upon a rocky coast, and the captain and his wife found themselves on a ledge, scarcely raised above the waves which dashed around them. They were not far from shore, but rugged rocks and boiling surges intervened. Ropes were thrown to them by the people on shore, but unless they took the opportunity of a wave going in which would carry them over the rocks, they were sure to be dashed in pieces. The captain, of course, wished his wife saved first, and put the rope securely round her, the people on shore standing ready to draw her out. He anxiously watched the waves till he saw a great one rushing in, and he called out to his wife—Jump! But she hesitated. It was only a moment, but that moment was fatal. She jumped, but it was to meet the returning wave, and dashed her against the sharp rocks, and she was drawn out a corpse. He would again say to all, do not miss your opportunity, and youth was the best opportunity for embracing religion. They would find many studies difficult, but religion was not difficult in the young heart. It was like seed, easily sown and soon growing up. The case was very different with grown-up persons. To plant religion in a heart which had long been shut against it, was like splitting rocks to get down the roots of a tree.

To illustrate the nature of faith, the speaker said: A mother had a son concerning whom she was very anxious, and for whom she prayed earnestly. This son, who had been long careless, came down one morning with a troubled countenance, and being asked what was the matter, said he had had an extraordinary dream. He dreamed he was in the bottom of a deep pit, in which was some frightful beings, half demons, half men, forging instruments of torture, and looking maliciously from time to time at him; he was much terrified, but he felt something touch his cheek, and perceived the end of a silk thread hanging down. On looking down he saw One who he knew was the Lord Jesus holding the thread, and heard him say, "Take hold." "Not that of slender thread," objected the young man, but the Lord only repeated a second time, "TAKE HOLD." "Oh Lord," cried the young man, "send down a rope; that thread will never draw me up." "TAKE HOLD!" cried the voice the third time, and the young man obeyed, and was drawn safely out of the pit; and in the process he noticed that the thread grew bigger and bigger, till it became a strong rope. This thread was faith. The young man was converted through the influence of that dream, which doubtless was sent by the Lord. [Witness.]

**NO REPARATION FOR AN EVIL DEATH.**  
If an ignorant peasant who had never drawn a bow, should be commanded to shoot a mark far distant, upon condition if he hit it he should be highly rewarded with many rich gifts; but if he missed it, and that at the first shot, he should be burned alive, in what straits would this poor man find himself? How perplexed that he should be forced upon a thing of that difficulty wherein he had no skill, and that the failing should cost him so dear his life; but especially that it was to be only once essayed without the possibility of repairing the first fault by a second trial! This is our case. I know not how we are so pleasant. We have never died; we have no experience or skill in a thing of so great a difficulty; we are only once to die, and in that all is at stake; either eternity of torments in hell, or of happiness in heaven. How live then so careless of dying well, since for it we were born, and are but once to try it? This action is the most important of our life. Upon it depends eternity; and, if missed, without repair or amendment. These human actions which may be repeated, if one misses the other, may hit; and that which is lost in one way may be regained in another. It is a rich merchant has this year a ship sunk in the ocean another may arrive laden with such riches

as may recompense the loss of the former; but if we once fall in death, the loss is never to be repaired. That which is but only one is worthy of more care and esteem, because the loss of it is irreparable. Let us, then, value the time of this life, since there is none other given wherein to gain eternity.

A certain soldier being called in question by Lamachus, a centurion, for some misdemeanor or other committed in the camp, earnestly desired pardon for that once, and promised never to offend in the like again. But the centurion made him this answer—"In bello bovier non libetibi peccare."

"Oh, sir, you know this much: there is no offending in war twice." But in death alas! there is no offending once; there is no hope of pardon. Once dead, and always dead; he that dies once is damned forever. There is no returning again to rise, to amend what is done amiss; as death leaves a man, so judgment finds him; and as judgment leaves him, so eternity findeth him.

If a man were obliged to leap some great and desperate leap upon condition that, if he per formed it well, he should be made master of a wealthy kingdom; but if ill he should be chained to an oar, and made a perpetual galle-slave; without doubt this man would use much diligence in preparing himself for so hazardous an undertaking, and would often practise before an action of great consequence, from which he expected so different fortunes. How far more different are those which we expect from so great a leap as is from life to death; since the kingdoms of the earth, compared with that of heaven, are as trash, rubbish; and the tagging on of the galleys, compared with hell, a glory! When the leap is great and dangerous, he who is to leap it uses to fetch his career backward that he may leap further, and with greater force; we, therefore, knowing the danger of the leap from life to death, that we may perform it better, ought to fetch our career far back, even from the beginning of our short life, and from which we shall know that at the end of it we have a great debt to pay, and that we are to discharge both debt and principal, when we think of it.

It was the saying of Iphigeneia, "That it is a shame for an emperor at any time to say with the fool, 'non putaram'; I did not think it; but it is a greater shame for a Christian man to say, 'non putaram'; I did not think there had been such difference between a godly and a wicked life; I did not think eternity was to follow after this life; I did not think I should have died so suddenly."—Jermy Taylor.

**DEEPER CONSECRATION.**  
THERE IS SUCH A STATE.

We are not about to advocate any particular theory. But there is no doubt respecting the duty and privilege of having more full, decided, earnest piety than most professed Christians possess at the present day. The Saviour set us a perfect example in this respect. He had a single eye to the glory of the Father, constantly intent on doing his will. The apostles gave themselves wholly, earnestly, fervently to the work. And from their day to the present, there have not been wanting these in every age who have shone as lights in the world, and the savor of their godly example has been most salutary. Now God has not two or more standards. The duty and privilege of all are the same. All know that there is no good reason why we should not each enjoy the rich blessing of loving the Lord our God with all our hearts, and serving him with all our strength.

**MANY HINDERANCES.**  
True, there is much in this sinful world to keep us back from this state. Every age and condition has its peculiar besetments. There has been much within the last few years to draw off the minds of Christians from their higher good. The lust of the flesh, the lust of the eye, the pride of life, the excitement of business, politics, tend to absorb the mind, and keep it back from God. But above all there comes to us all, we want the still small voice saying:—

"Love not the world, nor the things that are in the world. If any man love the world, the love of the Father is not in him." Again: "My grace is sufficient for thee." This grace we need, and may have; and the more our worldly cares and responsibilities press upon us, the more should we seek it, and the more will God delight to bestow it.

**MINISTERS NEED IT.**  
Without disparaging any other attainments, it is clear that this is the most essential of all. We want sermons that are sound in doctrine, rich in instruction, delivered naturally, adapted to the circumstances of the people. Yet most of all we want the outflowing of a warm, full heart, glowing with love to God and to souls, the baptism of the Spirit, a deep experience of the things of God. Nothing else so readily gains access to the mind and the heart. Without this spiritual anointing the work of the gospel minister has in it much that is hard to endure, and forbidding in every aspect. But with it we feel that the yoke of Christ is easy and his burden is light—it is our meat and our drink to do the will of God.

**THE CHURCHES NEED IT.**  
The question is often asked, why is there no more revival? The fault is not in God, or in his glorious Gospel. How can a cold, dull, formal church expect a revival among the impenitent? Themselves must need the revival. Who ever knew a church to be revived in its own membership, with a deep work of grace in the hearts of Christians, without an outpouring of the Spirit on sinners? No one. If then we would see our children and neighbors converted, and the cause of God strengthened around us, we must arise and begin to work in the strength of Christ.

**THE WAY.**  
This is plain and simple. There is no secret or patent device about it. It is the same good old way. It is to be sought as we first sought God—by repentance, faith, prayer, reading his Word, attendance upon the means of grace, denying ourselves, forsaking all sin, making an entire consecration to his service, and bearing our daily cross. Reader, it is high time to begin. [Morning Star.]

**FASHIONABLE WOMEN.**  
Fashion kills more women than toll and sorrow. Obedience to fashion is a greater transgression of the laws of woman's nature, a greater injury to her physical and mental constitution, than the hardships of poverty and neglect. The slave woman at her tasks will live and grow old, and see two or three generations of her mistresses fade and pass away. The washer woman, with scarce a ray of hope to cheer her in her toils, will live to see her fashionable sisters all die around her. The kitchen maid is hearty and strong, when her lady has to be nursed like a sick baby.

It is a sad truth that fashion pampered women are almost worthless for all the good ends of human life. They have but little force of character; they have still less power of moral will, and unite as little physical energy. They live for no great purpose in life; they accomplish no worthy ends. They are only doll forms in the hands of milliners and servants, to be dressed and fed to order. They dress nobody; they instruct nobody; they bless nobody; and save nobody. They write no books; they set no rich examples of virtue and womanly life. If they rear children, servants and nurses do all save to conceive and give them birth. And when reared, what are they? What do they ever amount to, but weaker scions of the old stock? Who ever heard of a fashionable woman's child exhibiting any virtue and power of mind for which he became eminent? Read the biographies of our great and good men and women. Not one of them had a fashionable mother. They nearly all sprang from strong minded women, who had as little to do with fashion as with the changing clouds.

**YOUNG MEN.**  
I love to look upon a young man. There is a hidden potency concealed within his breast which charms and pains me. I silently ask: What will that youth accomplish in after life? Will he take rank with the benefactors or scourges of his race? Will he exhibit the patriotic virtues of Hampden and Washington, or the self-crableness of Benedict Arnold? If we have genius will he consecrate it, like Milton and Montgomery, to humanity and religion; or like Moore and Byron, to the polluted altars of passion? If he have mercantile skill, will he employ it like Astor, to gratify his lust of wealth, or to elevate and bless humanity, like some of our merchant-princes? If the gift of eloquence be hidden in his undeveloped soul, will he use it like Sumner, in favour of religion, or like Patrick Henry or Adams, in battling for human rights; or will he, for mammon's sake, prostitute that gift to the use of tyranny and infidelity? Will that immortal soul, which beams with intelligence and power in his countenance, ally itself with its Creator, and thus rise to the sublime height of destiny; or will it wage war with truth and duty, and thus sink to degradation and death? As I raise these great queries, I once do reverence to the high potentiality of his nature, and tremble for the fate. —Daniel Wice.

**PAID FOR.**  
Years ago a certain school teacher, not far from Boston, wore a hat a longer time than some do. All of a sudden, he had a new one. The boys were so pleased they wrote with chalk all round the school room, "Master H. has got a new hat." When he returned from dinner he noticed it, but said not a word of rebuke; but, after deliberation, he took a piece of chalk, and wrote under each, "Paid for."—"Paid for." I call that a wholesome lesson on "higher law" principles, and would be glad to see northern people all wear no hatter's hats, tailor's clothes, or eat butcher's meat, or drink the grocer's tea, till paid for.

I could wish those ministers who are so exceedingly "bold and independent" when preaching to their own congregations on the sins of distant sinners, would be as plain spoken about the enormous abuse of credit nearer home. Why is it not as bad to cheat a white man of his labor as it is a coloured man? And I hold it to be sinful to ask a minister in prayer for us, more than half a day unless we can more than half feed him. Stewards, don't compel him to get things on trust. Advance him his quarters always, so he can buy five to ten per cent cheaper everywhere. Remember our laws now have destroyed a poor man's credit. It's a fact.—Zion's Herald.

**THE WIFE.**  
It is astonishing to see how well a man may live on a small income, while a wife and mother have a better appearance on six or eight dollars a week, than others do on fifteen or eighteen dollars.—The man does his part well, but his wife is good for nothing. She will even upbraid her husband for not living in as good a style as her neighbor, while the fault is entirely her own. Her neighbor has a neat capable and industrious wife, and that makes the difference. His wife on the other hand, is a whirlpool, into which a great many silver cups might be thrown, and the appearance of the water would remain unchanged. No Nicholas the diver, is there to restore the wasted treasure. It is only an insult for such a woman to talk to her husband about her love and devotion.

**PERSONAL EFFORT.**  
A young student present remarked that several years ago a companion on entering the ministry under very favorable circumstances, having a large and flourishing society peculiarly, became very unhappy as from Sabbath to Sabbath he looked over his congregation and considered how few were members of the church. At length his anxiety became so intense, he remarked to his wife that on the following Sunday he should make such an effort as he had never before made, little realizing that Paul may plant an Apollon water, but God alone can give the increase. The result of this great physical effort was the rupture of a blood vessel, which confined him to his house for nearly six months. During this time his former companions from the Theological Seminary supplied the pulpit, and, as may be imagined, he was very miserable in his seeming idleness. But God had a greater work for him to accomplish in his sick-chamber and daily walks than he could have supposed. Naturally, but silently, as his friends called upon him, he alluded to the mercy and love of God in sparing his life, intimating that he hoped to be spared