

The Religious Intelligencer.

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

Rev. E. McLEOD, {

That God in all things may be glorified through Jesus Christ—PETER.

{ Editor and Proprietor

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Religious Intelligencer.

THE DAILY PRAYER MEETING.

The religious interest which now pervades the Fulton street prayer meeting draws large numbers to the rooms every day. Cases of hopeful conversion were never more numerous. Some of these are children from 10 to 15 years of age. The work of grace among children is widening and deepening every day. It is by no means confined to New York and the adjacent cities, but it is spreading abroad over the country. Here is an example from Troy. It is written in Roman capitals, and is signed with the name of the writer:

"Troy, January 27th, 1861.

"To the Fulton Street Prayer Meeting:
"Please pray for me daily that I may become a Christian while I am seven years old, and be come a useful man."

"C—A—"

Here is another from a little girl:

"Will the brethren in the Fulton street meeting pray for the writer of this that I may be truly converted and saved; and also for my father and mother, both unconverted, that they may become good Christians."

"This letter was signed, 'Marr, 11 years of age.' We give another from a little boy:

"To the Fulton Street Prayer Meeting:

"Christian Friends—I am a boy 14 years of age, and I desire an interest in your prayers, for myself and for my parents, that we may all love and serve Jesus our Saviour. Pray for me, friends, that I may become a Christian. Oh! I feel that I am a great sinner. Oh! it makes me feel very bad when I think who it is that I sin against. Pray for me with all your hearts."

The week past has brought before the meeting many requests, of which the above are examples. Several notes have also been presented from Sunday school teachers—some saying that nearly all in their classes are awakened, and some have been converted—and asking the prayers of the meeting in their behalf.

A gentleman stated that he was from Brooklyn. So earnest had appeared the spirit of inquiry among the children and youth of the Sunday school that the pastor and teachers thought best to turn the Sunday school exercises of last Sunday afternoon into a prayer meeting, and to this meeting, in the church, the parents were invited, and the body of the church was crowded.

Many, said the speaker, have obtained a hope of pardon through the peace-speaking blood of Jesus Christ. I had good reason to be thankful, for my wife, one daughter and two sons were among the number who were seeking the Lord. That night my house was a Babel—a place of tears. But oh! what joy when we gathered for family worship next morning. There was I, who had walked for years alone, and my wife, and that daughter, and two sons, all rejoicing in the joys of pardoned sin. One daughter—the only other child—remained out of the ark of safety. She was in great distress of mind. She, too, has since found deliverance and peace.

Many of those children and some of those parents are now hopefully converted. The gentleman said that so great was the interest that a prayer meeting is held every night, and now at this hour—from 12 to 1—the church are spending the day as a day of fasting and prayer: they are now supplicating at the throne of grace, that God will open the windows of heaven, and rain down upon them a more copious shower of his grace. And we expect to have a Pentecostal season.

Another said he was from the North Baptist church in Newark, New Jersey. You know, said he, that I have, of late, on several occasions asked your prayers for the outpouring of the Holy Spirit upon the church. We have some tokens of the rising of the little cloud from the sea. An unusual interest appeared among the children of our Sabbath School. Last Sunday afternoon we turned our Sunday school into a prayer meeting. Seventeen of the scholars arose for prayer. Oh! said he, I wish you all could have been there. You would have felt that God had heard and was answering prayer. We have some hopeful conversions.

A young man arose and said: You all will know me. You all will remember that I arose here and told you that myself and wife were in much distress about our souls, and I begged you to pray that we might be converted. I come to bring you the joyful news that we both hope that God, for Christ's sake, has pardoned our sins. We met with great opposition. Strange as it is, my own father and mother are doing all they can to win us back to the world. They invite us to parties and convivial assemblies, and they wish us to give up religion as a very poor affair. I want you to pray for me and them—for them, that they may be converted; for us, that we may be kept steadfast in the love and service of the Lord.

A young German called on the meeting to render thanks to God for answering prayer. You know that I asked you to pray for a German family of 17 persons, all out of Christ, for whose salvation we have resolved to labor—myself and two others. We have held prayer meetings with them every night. All are now converted, but one, and that one is under deep conviction of

his sins. The work has not stopped there, but it has entered the congregation to which he was attached, and about 30 have been converted. This congregation is on the corner of 8th Avenue and 40th street—German Baptist—and this man was superintendent of the Sunday School. Eight out of the thirty converted are children varying in age from ten to seventeen years.

A young sailor said: I came into this meeting nine months ago in great anxiety of mind and asked you to pray for me, for I was going to sea, and I did not know as I should ever come back again. Now I have just returned to port, and I thought I ought to come here the first thing. I wanted to tell you how the Lord had mercy on me on that outward voyage—how I found Christ—how I kept with him all the voyage, or rather how he has kept with me. And homeward bound he has been with me. I have been to the coast of Africa and China, and tossed about on the sea but I have had peace in my soul. I have Jesus on ship or shore: I depend on none but Jesus. Oh! what sweet seasons I have in communion with him. Pray for me and pray for all men of the sea, that the abundance of the sea may be converted to God.

THE POWER OF PRAYER.

The following beautiful illustration of the power of prayer, attended by appropriate effort, was recently related by a Pastor in the Samson street prayer meeting:

A few days ago, three Christians fixed by agreement on a merchant in this city, doing a large business, but who had no interest in Christ, to make him a subject of special prayer. They agreed to meet at the same hour each day, to pray for his conversion. Having done so for two or three days, they said to a fourth, a merchant, "We want you to go and talk to that man about his soul." "I will go," he said. He went, found the merchant in his counting-house, in the midst of business, and asked him for an interview. It was granted. He told him, at once the object of his visit. "I have come to speak to you about Jesus." The man's head fell upon his breast. He was silent. "If you feel that you need a Saviour, I have come to tell you that his salvation is free, and that you may have it if you will." "Do you say that?" he asked. "I have the highest authority for it," said the visitor. "Will you go with me to see my pastor to-night?" "I will go to-night," he replied. "At seven o'clock that evening," continued the speaker, "that merchant and his friend came to me, the former anxiously inquiring for Jesus, and sitting with the simple earnestness of a little child, begging to know more of the way of life." (Phila. Paper.

PRAY FOR A REVIVAL.

A WATKINS has said, "I doubt not when the secrets of all hearts are made known, it will be found that many precious works of grace, which have caused saints and angels to rejoice, have commenced in self-denying effort, and fervent prayer of one or two individuals. Then an instance is narrated of a revival in which over one hundred souls were converted, where the interests commenced in the dwelling of an humble woman, who earnestly besought the Lord to pour out his Spirit upon the community, and accompanied her prayers by faithful labors among those within the sphere of her influence.

In the western part of New York State, a large and prosperous church is now located in a place where once there was only a hardened degraded set of godless men. One pious neighbor at length settled down among them, whose righteous soul was vexed from day to day by their ungodliness. But he knew that God was all-powerful, and he prayed unceasingly for their conversion. At length one was led to turn from his evil way, and unite his prayers with those of the man of God. Soon fifteen were brought to a saving knowledge of Christ. Still there was no minister until the little praying circle numbered fifty-four when they were enabled to build a church and call a pastor, giving a salary adequate to his support without assistance from the Board of Missions.

A poor blacksmith, who could hardly speak for stammering, came to his minister one day and begged him to appoint a conference meeting. He felt confident that a blessing was about to descend on the long-slumbering church. His soul had been so oppressed with the burden of souls that he had closed his shop and spent the afternoon in prayer. The meeting was appointed with little hope of many attending. When the hour came the house was crowded to overflowing. A marked solemnity prevailed; soon one arose and asked with tears for the prayers of the church. Then another and another followed, until it was found that individuals from all parts of the town were under deep conviction, and what was peculiar, they dated their impressions from the time when the poor old man was agonizing in prayer in that humble blacksmith's shop.

Reader, never feel that the sphere of your influence is too narrow to admit of your doing good. No one can draw nearer to God than you may. He is no " respecter of persons." Oh! will you not go, then, at once to your closet, and beg of him to pour out a blessing on the church to which you belong? And let this be thy hourly cry of thy burdened heart. Surely he will not turn away unanswered.

DR. PAYSON ON PUNISHMENT.

The Rev. Dr. Payson had no fears of preaching the whole truth of God. He was earnest and very successful, and no man ever was inclined to think him a "Universalist." Hear him:

"But I can spend no more time in answering objections, or in defending the justice of God against the complaints of His creatures. I cannot stand here coolly arguing and reasoning while I see the pit of destruction, as it were, open before me, and more than half my hearers apparently rushing into it. I feel impelled rather to fly, and throw myself before you in the fatal path, to grasp your hands, to cling to your feet, to make even convulsive efforts to arrest your progress, and pluck you as brands out of the burning. My careless hearers, my people, my flock! death, perdition, the never-dying worm, the unquenchable fire are before you, your path leads directly into them. Will you not then hear your friend, your shepherd? Will you oh! will you refuse to believe that there is a hell till you find yourselves in the midst of it? Oh! be convinced, I conjure you, be convinced by some less fatal proof than this. Yet how can I convince you? how can I stop you? My arm is powerless; yet I cannot let you go.—I could shed tears of blood over you, would it avail. Gladly, most gladly would I die here on the spot, without leaving this sacred desk, could my death be the means of turning you from this fatal course. But what folly is this to talk of laying down my worthless life to save you. Why my friends, the Son of God died to save you, died in agonies, died on the cross; and surely, that doom cannot but be terrible to open a way of escape from which He did all this. And it is dreadful. The abyss into which you are falling is as deep as the Heaven from which He descended is high. And will you then rush into it while He stands ready to save you? Shall He, as it respects you, die in vain? Will you receive the grace of God in vain?—Shall those souls which might be filled with the happiness of heaven writhe and agonize forever under the gnawings of the immortal worm? Shall I, must I hereafter see some who are dear to me, for whom I have labored, and prayed, and wept, weltering in the billows of despair, and learning by experience how far the description comes short of the terrible reality? But I cannot proceed. The thought unmans me. I can only point to the cross of Christ, and say, There is salvation, there is blood, which, if applied, will quench the fires that are already kindling in your breasts. There is deliverance from the wrath which is to come."

THE CONY OF SCRIPTURE.

Cony is another name for the rabbit. It is taken from the Latin word *cuniculus*, which means subterraneous passage or hole, because rabbits burrow in the earth to make their dwellings. They are furnished with sharp claws, with which they scratch and dig; and their underground settlements are found in sand, or loose, dry soil, those being the most easily excavated.

We find the cony mentioned in the Bible as living in rocks. The Psalmist says:

"The rocks are a refuge for the conies."

And Solomon says:

"The conies are but a feeble folk, yet make their houses in the rocks."

Now we all know that the inspired Scriptures contain no mistakes: the animal, therefore, to which allusion is made in these passages, could not have been a rabbit, and it is difficult to determine how good and wise men, such as those who translated the sacred books, committed this inaccuracy.

The name, which has been rendered cony in our English Bible, is, in the original Hebrew, *Sophan*.

There is no animal in Palestine, at the present day, bearing this name; but animals have, in many cases, changed their names since the times of the ancients, and in some instances have passed away altogether from the earth, as is proved by bones being found belonging to strange creatures that have had no existence in modern times.

There is, however, an animal now inhabiting the East, whose habits are the same as those of the *Sophan* of the Bible.

The Ashkoko, mentioned by Bruce the traveler, makes its homes in the cavities of rocks. Its feet are soft and tender, with round toes and weak nails, completely the reverse of those of the rabbit. It chews the cud, and divides the hoof as mentioned in Lev. 11: 5, and Deut. 14: 7. It is about seventeen inches in length, and has no tail. In Arabia and Syria it is known by the name of Gannim Israel, or Israel's sheep, probably from being found in great numbers in the rocks of Horeb and Sinai. The name of Ashkoko is derived from Ashok, hair, in consequence of glistening hairs, two and quarter inches in length being scattered over its body. It also wears mustachios of the same. It is feeble and timid, hiding in its rocky recess upon the least approach of danger. It feeds on grain, fruit and roots.

If then, the *Sophan* still exists, the conjecture of its being the same animal now bearing the name of Ashkoko and Gannim Israel, appears to be correct.

But the lesson to be learnt from the *Sophan* is more important than its identity. It is "feeble," and seeks "refuge," and "makes its house in the rocks."

Rocks are always used in the sacred writings to illustrate strength and security. In the song of Moses, which we are told, the redeemed will sing in glory, five times God is spoken of as a Rock. The Psalmist, in a dozen places, uses the same figure. He asks:

"Who is a rock, save our God?"

He prays,

"Lead me to the rock that is higher than I."

"For thou hast been a shelter for me, and a strong tower from the enemy."

He says again,

"He only is my rock and my salvation; he is my defence, I shall not be moved."

"For God is my salvation and my glory; the rock of my strength, and my refuge, is my God."

Our Saviour, in one of his parables, tells of "a wise man, which built his house upon a rock." Solomon says of the Saphan, that it "is little in the earth, but it is exceeding wise."

Honorable mention is again made of a rock when Christ is applauding the faith of Peter in his own Messiahship. He says,

"Upon this rock I will build my Church, and the gates of hell shall not prevail against it."

And lastly, we find Christ himself called a rock—the smitten rock, from which the Israelites drank in the wilderness, was typical of him. St. Paul says,

"They"—the Israelites—"did all drink the same spiritual drink; for they drank of the spiritual rock that followed them: and that rock was Christ."

The Saphan is "little," and "feeble," but is admired for its "exceeding wisdom," in sheltering its weakness in a rock: let us, then take example from it, and fly for safety to the Rock of God's mercy—the Rock of Christ's atonement. We are small, and frail, and surrounded by enemies; but if under "the Rock that is higher than we," we need fear no danger.

The Saphan is not free from suffering. In the arid regions which it inhabits, it is likely to be exposed to endure hunger and thirst; though if there be moisture anywhere, it will be found dripping within the cool recesses of the rocks, and the little creature will not perish. It is so with us; we have trials and difficulties to undergo, which are sent to test our faith and to discipline our character; but however severe the dispensations of our lot, if we keep under shadow of the Rock of our salvation, the sweet drippings of divine love will refresh our thirsty souls. "The sun shall not smite us by day, nor the moon by night; while we shall be defended from assaults of temptation, and the storms of sorrow and care. Our Rock will 'give unto us eternal life; and we shall never perish, neither shall any man pluck us out of his hand.'" SHERLAU.

GIVING UP THE WORLD.

Miss H— was an amiable and intelligent young lady, of mature thought, but gay, and negligent of spiritual verities. She had attended the Unitarian church, and loved its pleasant flattery of the carnal mind. Her serious aspect in the sanctuary, while the Spirit of God was there and the truth reaching many hearts, arrested my attention. I called soon after, and upon introducing the subject of personal salvation, she told me she did not, and could not believe in the doctrine of total depravity. I gave her some of the usual reasons for receiving it, and mentioned the case of a young man who heard a sermon on this subject, and was at first angry; but upon second thought, determined to sit down, and in the survey of his own experience, seek the proof that the doctrine was untrue. He began with his earliest recollection to examine his deeds, expecting to find those that were unchristian, performed simply for the glory of God. The total failure produced conviction. I inquired if she would take the same honest method to ascertain the truth. After a moment's hesitation she consented to apply the test. I immediately left her. She passed me in the hall, on the way to her room.

The next day, upon making the inquiry whether she had reviewed her life, she replied, "Yes." "This was followed by the question: Did you find anything consecrated to God by supreme love to him? Her answer was a solemn shake of the head. The choice of God in Christ was urged. The real difficulty then appeared. "O," said she, "it is hard to give up the world!" For a few moments the fearful rebellion and peril of such hesitation was pressed, and a decision asked. The agitated heart shook her form—the balance wavered.—I rose, leaving the responsibility of a fatal choice upon her own soul. She started as from a wild dream, and said, "I will give my heart to God." I again left her; and O! what experiences of humility, peace, gratitude and joy, were the language of the redeemed sinner ever after!—Christian Treasury.

Written for the "Intelligencer." A DIALOGUE.

"Let every man prove his own work."—Gal. 5: 4
P.—"I believe the common use of Tobacco to be inconsistent with the profession of a creed, which enjoins the necessity of 'self-denial.'"

C.—"Yes, you invariably wind up your controversy with the charge of inconsistency. Now, for my part, I can see no inconsistency in the case, provided the indulgence is not carried to excess, any more than I do in eating and drinking under the same restrictions. Did not our Saviour himself say, 'Not that which goeth into the mouth defileth.'—Matt. 15: 11."

P.—"True, but the occasion required it, and the drift of His reproof was directed to the correction of a fallacy leading to consequences more important to men than the proprieties of 'eating and drinking.'"

C.—"What was that?"

P.—"The 'tradition' of the fathers (Matt. 15: 2) respecting 'washing the hands' before meat, which the words quoted (by you) were designed to correct and explain, and to convey the instruction that external observances do not conduce to spiritual profit when separated from a believing trust, and the requirement of the written word, and that 'meats' which enter into the body only, cannot defile the soul which they do not enter; but the evil referred to, being concocted in the soul does defile it."

C.—"Well, I may have misconceived the drift of that particular passage, but my general principle is supported by the freedom of intercourse which the Saviour permitted to his friends, and the unrestrained freedom with which He partook at feasts and observed customs, rather provoking the charge of excess, than the taunt of abstemiousness."

P.—"Yes—from the elements of truth and righteousness; but you replied to his question—'which of you convinceth me of sin?' Scaptoles for eighteen centuries essayed the answer and failed to give it."

C.—"Still, there doubtless was some ground to proceed upon in the charge; though the extent may have been, and was exaggerated. We cannot, for example, suppose in the instance referred to, (Matt. 11: 19) that He exhibited the principle of 'Total Abstinence' in this intercourse with the people."

P.—"That is not necessary to be contended for now, and is indeed wide of the mark, for the moderate use of an article of food, can never be allowed as an argument for indulgence in the use of a 'vice narcotic.' We have but one instance on record, in which any stupefying (or deleterious) beverage was offered to our great Exemplar, and on that occasion, (at the Cross,) it was rejected."

C.—"But if the indulgence by the people in a moderate degree of hilarity and festivity was permitted unchecked, what ground have we to suppose that the moderate use of Tobacco, in any form, would have called forth His reproof, or have received the amount of censure with which you visit it?"

P.—"I am far from designating the innocent enjoyments of the domestic circle, or the social assemblies and sacred contracts of Christians by any harsher term than they do receive in the Gospels, such relations and joyous intercourse, being, in my opinion, quite compatible with the highest order of human excellence, and acquired holiness,—but, my good friend, permit me in all plainness, to say that, all you have advanced is wide of the mark, and is conceived in the spirit of reprobation. Adam, who, failing to charge the cause of his fall upon his Maker, endeavored to fix it upon his wife. The Scriptures, to which you have appealed, never encourage or connive at sensual indulgence, but, in innumerable instances in relation to man's responsibility, duty, and danger, in regard thereto, do warn, counsel, and threaten him. The indulgence in question, undeniably proceeds of a vitiated sense gratifies sense, (appetite,) only, and that, too, at the deprivation of healthful vigour, and is, therefore, confessedly one of the lusts of the flesh, and is in direct collision with the command of the Saviour's, 'If any man will come after me, let him deny himself, and follow me.' J. B.

For the Religious Intelligencer. HEAVENLY TREASURES, OR, "TREASURES IN HEAVEN."

Notwithstanding all the sermons, exhortations, lectures and instruction given, and all the books that have been written against the sin of covetousness, which is idolatry, and which is so greatly denounced in God's holy Word, yet the majority of persons of wealth, in and out of the Church, still remain guilty of that sin, if we judge them by their fruit, which is the only rule for that purpose laid down in God's Word.

How many there are to be found in all the Churches professing to call themselves Christians throughout Christendom, who are violating our Saviour's injunctions, viz., "Lay NOT up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;" And how few adhere to this that follows,—"But LAY up for yourselves treasures in heaven, where neither moth and rust doth corrupt, and where thieves do not break through and steal;" for where your treasure is, there will your heart be also." What is it to lay up for yourselves treasures in HEAVEN? Is it to accumulate money and place it upon money in Banks, Stocks, mortgages on lands, houses and ships, or in adding house to house, ship to ship, and farm to farm? Or is it to seek after the riches, the honours, the fame, and the pomp, or anything that this world calls great, so that when we die our names may be handed down to posterity as having left to our families or friends so many thousands or millions of dollars or pounds? The reply to all these questions is emphatically, No.

What is it then? Is it to bequeath all that we may have to the poor, or to the Church, or to any benevolent end whatever, for their benefit when we are called hence to give an account of our stewardship at the bar of God? No. No. Pray what can it be then? Is it to identify ourselves with a Christian Church, and give to that Church all that we can well spare whilst living, and at our last moments bequeath the large or small portion we may have remaining to it? No. No. No.

The love of money is the curse of nearly all the Churches in Christendom, and will be their downfall, unless they repent, for many of the

Churches labour under the "strong delusion," that money gives them power, and the greater number of rich persons or great men that they can catch, the greater and more powerful they will become, forgetting that the weapons of the true Christian Church are not "Carnal but Spiritual," and that the knowledge of the true God and of Jesus Christ whom he hath sent is that alone which gives true power and dignity in a spiritual sense, i. e. to be rich in grace and faith, and to be filled with the Holy Ghost.

Now for a direct answer to the question, What is it to lay up for yourselves treasures in heaven? The very first thing required of every soul before they can begin to lay up treasures in heaven is to repent, and obey the command of our Lord, "seek ye first the kingdom of God, and his righteousness," to be filled with the fruit of the spirit, and to deal justly, to love mercy, and to walk humbly. Then are we to go and feed the hungry, to give drink to the thirsty, to clothe the naked, to visit the sick and those in prison and also, to let the oppressed go free for Christ's sake. This then is truly what may safely be said, "laying up for yourselves treasures in heaven." For it will be said unto all such as have thus done, at the last judgement, "Forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And these shall be rewarded with life eternal. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City."

The most momentous question that should be asked by every true lover of Jesus Christ and child of God, is, am I doing the commandments of Jesus, and do I obey the voice of his Spirit: and am I a member of a Christian church, only.

Many, it is to be feared are erroneously taught. My Christian friends and fellow sinners, saved by grace, there is no teaching comparable with that of Jesus, by His Holy Spirit. He teacheth us all things, and bringeth all good things to our remembrance. For without the spirit of Christ we cannot think, nor speak, nor do any good thing. He teacheth us as no man can teach, unless truly so far as man is taught by him. He has given the invitation "for all to come unto him saying, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'"

Reader art thou laying up treasure upon earth only? then thy heart will be there also, and at the hour and article of death thou wilt be found poor, and naked, and blind. But if thou art laying up treasures in heaven, happy art thou, and it shall be well with thee at the last judgement. Written with a sincere desire to glorify the triune God. H. W.

FOR WHAT IS A MOTHER RESPONSIBLE.

A MOTHER is usually also a wife, and has the management of a family and a direct influence over those within her appropriate sphere. She is in subordination of course to her head, has the seat of authority, and wields the sceptre of government. From a position of entire dependence she has risen to power and rank; and though her throne may be in a cottage, and her dominion the little world of household affairs, yet she is not the less really responsible, than the youthful genius, who now ways a scepter over the four quarters of the earth. But for what is she responsible?

She is responsible for the nursing and rearing of her progeny for their physical constitution and growth; their exercise and proper sustenance in early life. A child left to grow up deformed, bloated, or meagre, is an object of maternal negligence.

She is responsible for the child's habits including cleanliness, order, conversation, eating, sleeping, manners and general propriety of behaviour. A child deficient or untalented in these particulars, will prove a living monument of paternal disregard; because, generally speaking, a mother can, if she will, greatly control children in these matters.

She is responsible for their deportment. She can make them fearful and cringing; she can make them modest or impertinent; ingenious or deceitful; mean or manly; clownish or polite.

The germ of all these things is in childhood, and a mother can repress or bring them forth. She is responsible for the principles which her children entertain in early life. For her it is to say whether those who go forth from her fireside shall be imbued with sentiments of virtue, truth, honesty, temperance, industry, benevolence, and morality, or those of a contrary character—vice, fraud, drunkenness, idleness, covetousness. These last will be found to be of the most natural growth; but on her is devolved the daily, hourly task of weeding her little garden—of eradicating those odious productions and planting the human heart with the lily, and the rose, and the amaranth, that fadeless flower, emblem of Truth.

She is to a very considerable extent responsible for the temper and disposition of her children. Constitutionally they may be violent, irritable, revengeful; but for the regulation or correction of these passions a mother is responsible.

She is responsible for the intellectual acquirements of her children, that is, she is bound to do what she can for this object. Schools, academies and colleges open their portals throughout our land; and every mother is under heavy responsibilities to see that her sons and daughters have all the benefits which these afford, and which their circumstances will permit them to enjoy.

She is responsible for their religious education. The beginning of all wisdom is the fear of God; and this every mother must teach. Reverence for God, acquaintance with His word, respect for the duties and ordinances of religion, are within the ability of every parent to implant and if children grow up ignorant or regardless of the Bible and the Saviour, what mother, when she considers the wickedness of the human heart, can expect them to rise up and call her blessed.