

The Religious Intelligencer.

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REV. E. McLEOD,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

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THE INTELLIGENCER.

THE WONDER-WORKING WORD.

What wonders will a word, a single word, sometimes work! One word may be sufficient to convey the most welcome and longed-for tidings, or to communicate what will prove a crushing sorrow. A word from a general has reanimated a discouraged army, and led them on to victory. A word from a popular orator has produced important changes in a nation's history, stirring its depths, and extending to its utmost limits. But here, as in everything else God's revelation bears the palm. There are many single words in that blessed book, each of which is weightier than the world, words which have put life into the dead, brought hope to the desponding, and joy to the sorrowful. A single word of God's book may be a sheet anchor to the mariner, a strong staff to the pilgrim, a blessed light to the perplexed, and an all-sufficient companion for the perished and lonely heart. On one of these heaven-proved words let us now meditate. It is the word "PARDON." This word is a precious jewel of indescribable beauty and incalculable value. If we would see its loveliness and know its value in adequate measure, we must earnestly contemplate it as set by the divine hand in the golden ring of truth. Oh, how it sparkles there; and as we look at its beauties it becomes vocal, and in soft tones says, "All who see may possess me." The engraving on the precious jewel is, "Jehovah, Jehovah, merciful and gracious, forgiving iniquity, transgression, and sin."

As far as we know, there are only three classes of rational beings in the universe besides God the great Creator of all. These are angels, devils, and men. Angels do not need pardon; devils need it, but cannot have it; men need it, and may have it. Angels listen with deep interest while pardon is proclaimed to guilty men; and greatly rejoice when even one sinner accepts it. Devils are ever on the watch when pardon is preached, endeavoring to prevent the sinner from entering his heart, lest the sinner should believe and be saved. Thus all creatures in the universe are deeply interested in the subject of pardon, though, alas, man, whom it most concerns, feels least so of any. From the throne of God to the lowest hell, the subject of pardon is viewed as of immense importance; man only, who must perish eternally without it, man foolishly makes light of it, and says to a God of mercy, by his actions, if not by words, "Depart I desire not the knowledge of Thy ways." How sad this resolution, how false this choice! God's ways, which He desires not to know, are ways of mercy, ways of peace. God stoops down to man in Christ, He comes near, He beseeches him to be reconciled by the death of His Son; but man says, "Not now; I pray Thee have me excused." I have my body to care for, my family to feed, my fortune to make, my pleasure to pursue, to gratify. And so he goes on, with the wrath of God abiding on him, with all the dreadful artillery of God's threatenings loaded and pointing at him. Thus he pushes the offered pardon aside, and so passes on to judgment and eternity, where he must give an account of his conduct, and take the consequences of his choice.

But while so many are indifferent to God's pardon, through love of sin and prevailing worldliness, there are others who think a little more on the subject, but yet do not really believe what God says about it. We are all slow of heart to believe that God sends a free pardon to the vilest sinners. We all naturally shrink from God as a great and terrible Being whom we know we have offended; and therefore our evil hearts think that He is ever laying in wait against us. Now, if God wished to destroy us, He could easily do it any moment. But He has not done so. He has spared those whose crimes He knows, whose hearts He reads, who love Him not, despise Him not, seek Him not, and has heaped upon such many mercies year after year. They thank Him not, but still the mercies come again. What does He say to such? He says most about mercy, forgiveness, pardon. Why, if I could gather together all the unpardoned sinners in the world in one place, and if I had a voice that could reach to every ear, I might open God's own book at early dawn, and the sun would go down in the west before I could read all which that blessed book contains about God's character as a God of mercy, His invitations and promises, and His gracious dealings with sinners. And yet men will not believe that God is ready to forgive, but indulge in hard, unloving thoughts.

Some time ago, a minister of the Gospel was sent for to see a dying man. He found his mind in an awful state, full of fear and full of rebellion. The way of life was set before him; he was honestly told that the wages of sin is death, and the gift of God eternal life. "Ah!" he exclaimed, "you are a cruel religion, to talk of such fearful penalties!" Cruel, indeed, when its leading point is that God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. "Cruel!" No; "Herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins." What a very man take of God and His ways! This very man who called the Gospel "cruel," had been a most notorious sinner; he had killed several persons in different duels, and been guilty of all manner of crimes; yet, when the Gospel came to him with words of pardon, thus he treated it. He only wanted to have to do with a God who would think make a fatal mistake.

Many persons abuse and pervert the idea of pardon, by putting it in wrong company. Some want pardon and sin. They say, "I shall have peace, though I walk after the transgressions of my evil heart." Against such God declares that His wrath shall smoke, and that He will have no pity. Other associate pardon with readjustment of the mind. They mean to be different some way, and then they think God will pardon them; whereas God says, "Come now, and let us reason abundantly." Return unto the Lord, and He will abundantly pardon. Another class put their own penances with God's pardon. They think that God will be gracious if they deny themselves a little, if they are different from other people, show a few tears, and feel sorry; but our tears, our sufferings, and our doings, cannot avail for a single sin, and such repentance as this will only work death.

Let us study pardon as God presents it to us, and then we shall find it a wonderful wonder-working word. We should learn to connect the following things with pardon.

1. Pardon and God's proclamation.—Here are two facts for us to receive. The one is, that all are considered by God as guilty and deserving eternal condemnation. The other is, here is a book, as we have said, full of pardon. God fully means all that He has said, and can do whatever He has promised.

2. Pardon and the death of Christ.—Through this man is preached unto us the forgiveness of sins. "Him hath God set forth to be a propitiation, to declare His righteousness for the forgiveness of sins."

3. Pardon and Repentance.—Thus Jesus commanded repentance and remission of sins to be preached in His name among all nations; and He is exalted to give it them (Acts v. 31). It is written, "If we confess our sins, He is faithful and just to forgive us our sins."

Repentance cannot purchase or merit pardon, or produce the enjoyment of it. Repentance simply means "a change of mind"; that is, "a change of mind towards God"; thinking of Him as trusting in Him as a pardoning God. Then there will be true sorrow for having offended Him.

4. Pardon and Peace.—Peace means friendship with God, and happiness growing out of that friendship. There then can be no happiness without pardon; while he who has it cannot be miserable. How can he be happy who has the Almighty God for his enemy; and "If God be for us, who can be against us?" Hence it is that pardon is such a wonder-working word.

How beautifully has Cowper described its power as regards the condemned felon, and how suitably has he applied it to the sinner who believes:—

"A felon, whom his country's laws
Have justly doomed for some atrocious cause,
Expects, in darkness and heart-chilling fears,
The shameful close of all his mispent years;
He chafes, on heavy minutes slowly borne,
A tempest usher in the dreadful morn,
Upon his dungeon walls the lightning plays,
The thunder seems to summon him away,
The warder at his door his key applies,
Shouts back the bolt, and all his courage dies;
If then, just then, all thoughts of mercy lost,
When hope, long lingering, at last yields the ghost,
The sound of pardon pierces his startled ear,
He drops at once his fetters and his fear;
A transport glows in all his looks and speaks,
And thankfulness tears bedew his cheeks.
Joy, far superior joy, that such outcasts
The comfort of a poor poor sinner adds,
Invades, possesses, and overrules the soul
Of him whom grace has with a touch made whole.
'Tis heaven, all heaven descending on the wings
Of the glad legions of the King of kings;
'Tis more, 'tis God diffused through every part,
'Tis God Himself triumphant in his heart."

5. With Pardon also comes Holiness.—The wave of pardon that bears away our guilt and curse, brings God's image into the heart. The pardoned sinner loves a pardoning God, and desires Him all the days of his life. Do not think of getting holy before you are pardoned; do not think of being pardoned while you live in sin. You need no qualification for pardon; but you will be sure to have evidences if you are pardoned. Christian, if your evidences are darkened, and temptations prevail, go, as you did at first, in the name of Jesus, go boldly to a throne of grace, that you may obtain mercy, and find grace to help in time of need.

And soon to all the pardoned will come perfection, even eternal glory. The pardon is a perfect one. It is worthy of God, worthy of the atonement of Christ. It is in strict agreement with all that the Bible says. Lift up your eyes to the clouds, and hear God say, "I have blotted out thy transgressions as a thick cloud." Look higher up to the clear blue sky, and again listen, "As the heavens are high above the earth, so great is His mercy towards them that fear Him." As far as the east is from the west so far hath He removed our transgressions from us. Behold the great and wide sea, and hear the glorious words, "Thou hast cast all their sins into the depths of the sea." Ye more, God's law, that He will remember them no more; that He will abundantly pardon; and that all shall be done for His own name's sake, for "Christ's sake," and to His own highest glory. Oh, let us who have trusted God through Christ for mercy, and who have realized it, hope for grace and glory on the same grand scale, and in the same free and gracious manner, as God hath already manifested in His wondrous act of pardon.

PEARL OF GREAT PRICE.

On the coast of Oman, in Arabia, are very extensive pearl fisheries. Many thousands of men are trained, from their childhood, to dive down, and bring up the oysters, in the shells of which the pearls are found. These differ much in size, beauty and value. They are greatly prized, and are sometimes set in gold; sometimes they are braided with the hair, or used in brooches and necklaces, and worn by kings and queens when they appear in the presence of their people in all their royal state.

To this land came a merchant man seeking goodly pearls. His dress was in the Oriental fashion—a long, flowing robe of purple silk, embroidered with gold, sandals on his feet, and a turban about his head, heavy with gems. Many pearls were offered him; but he passed them by, until at length he spied one of marvellous size and wondrous beauty. "This shall be mine," he said, "bead, and bought it." Then his neighbors began to laugh at him and to call him very foolish. "What can you do with it?" they said. "You cannot eat it; you cannot drink it. It will not afford you shelter."

"I will tell you," he replied, "what I intend to do with it. I have heard of a glorious city, of which the foundations are garnished with all manner of precious stones. It has twelve gates; every gate is one pearl, and the streets are of pure gold. In it is a pure river of water of life, and on either side of the river grows the tree of life, whose fruit is twelve kinds of fruits, and the leaves of the tree are for the healing of the nations." And the King of this beautiful city has promised to wipe all tears from the eyes of his people; and death shall never enter, and sorrow, and crying, and pain, shall be known no more. This good King invites all, the poor as well as the rich, to come and live in it, and dwell for ever in his sight; and, lest some should make their poverty and rage an excuse for staying away, he tells them he will give them a garment of light, prepared for them, by his own dear Son, at the cost of toil, anguish, and even of life itself. None are so rich that they can appear in the King's presence without

any other apparel, however costly. There are his faithful and happy subjects; there is no envying, or strife, or deceit, or malice. But, while he invites all to come, it is on one condition. None can enter through those gates, into the holy city, except they bring with them "the pearl of great price."

Some say this hard, and make it an excuse for rejecting the invitation; but the all-wise King, who is powerful as well as wise, has made it possible for all who will to obtain it; yea, more he will give it to them for the asking.

Would you know the name of this city? It is the "New Jerusalem," prepared by our Heavenly Father as a dwelling place for his obedient children. The precious pearl is Salvation. Our blessed Saviour is the way, the Holy Spirit is the guide, the Bible our chart, the conditions—repentance and faith in our Lord Jesus Christ.

SHERWOOD.

JESUS ONLY.

"And when they had lifted up their eyes, they saw no man, save Jesus only."—MATT. XVII. 8.

"Jesus only!" A short sentence, but how great, how grand its announcement! "Jesus only!"

And what stands such value on the Bible? What exalts it above all other books? What is it that glorifies it above all God's great names made known to us in the books of nature and providence? Because "Jesus only" is its theme. From Genesis to Revelation, "Jesus only" is its text. In its doctrines, its sacrifices, its washings, its types and ordinances, its predictions and promises, "Jesus only" is held up to view, as all our hope, all our help, all our salvation.

In the experience of the Christian, also, it is "Jesus only." Is he quickened? But it is "Jesus only" who did it. "You hath He quickened, who were dead in trespasses and sins." Is he pardoned? But it is by "Jesus only." "In whom we have redemption through His blood, the forgiveness of sins." Is he justified? But he is so freely by the grace of Jesus. Is he adopted? But he is brought high by the blood of "Jesus only." Is he glorified? But it is by "Jesus only," who comes again and receives him to Himself, that where He is there he may be also. Thus it is "Jesus only" who of God is made unto him, wisdom, righteousness, sanctification, and redemption.

It is "Jesus only" in heaven. What makes heaven so desirable to the Christian? What is its chief attraction to him? "Jesus only." To the ransomed spirit, what would heaven be without Jesus? "A place of weeping."

And not only in the Bible, in the experience of the Christian, and in heaven, does "Jesus only" hold the place, but "Jesus only" is the subject of all Gospel preaching. That preaching whereby Jesus is not the Alpha and Omega, is no Gospel preaching. It is "Jesus only" which constitutes the Gospel—"Jesus only" who brings "glad tidings of great joy to man." From Jesus the devoted minister of the Cross, cannot, dare not, turn aside and be guiltless—there being "no other name under heaven given among men whereby we must be saved."

Under temptation, therefore, at the solicitation of no one, must he turn aside from Jesus, to meet some question or novelty of the day. He may be told of its great influence upon the mind of the public, but, compared with the Gospel of Christ, all such things are really nothing but bubbles of an hour. The theme of the Ambassador of Christ is not a discretionary one, but one put into his mouth by his great Master, to which he must confine himself. Nor is his theme made up of odds and ends, of this thing and that thing, it is one, only one. It is "Jesus only." But though one, it is an infinite one. It is nothing less than the "word of Christ." And, oh! what a height and depth, and length and breadth, is in that "word of Christ!" Who has ever explored it? Who has ever, by preaching, exhausted it? Ah! the half of it has never yet been preached. "Jesus only" is a theme for eternity. Here thought can never feel hampered, reiteration can never weary; at no point can it restrict. It is a large place—a mine of wealth—a permanent source of power. Whether would the ambassador of Christ go from it? It is the unfolding of all great principles, the expansion of all glorious thoughts, the capacity of all blessed emotions.

"Jesus only," and Him crucified. O Calvary! O Jesus! we turn to Thee—to Thee only. Whither can we go but unto Thee? Thou only hast the words of eternal life. By sin, our nature is mere wreck—a chaos Thou only canst adjust. As sinners, we have an "aching void," which Thou only canst fill. As sinners, we have passions, and desires, and longings, which Thou only canst satisfy. Be Thou, O Jesus! the strength and charm of our inward life. Be Thou our inspiration, impulsion, divinity, and all. Our tears, O Jesus! never relieved us, until Thou taughtest us to weep at Thy cross. Our smiles only mocked us, until Thou biddest us rejoice in Thy salvation. We found no way of peace, until we found our way to Thee. Hope was banished from us, until its dove flew downward from Thy cross, and on our hearts. All was dormant, until Thou didst stir us. All was death and darkness, until Thou didst utter us, "Live." Our eyes are still lifted up to Thee, as to the hill whence cometh all our help. "Jesus only!"

"None but Jesus
Can do helpless sinners good."

"And when they lifted up their eyes, they saw no man, save Jesus only." Oh, blessed Companion with whom they now found themselves alone! Moses, the type of the law, and Elias, the representative of the prophets, had passed away, and no one was left there, save "Jesus only." Neither in Moses nor Elias, in the law nor in the prophets, was there salvation for men; and they went their way and left them, but not till they left them with Jesus, "mighty to save," and that of the whole Bible, is, that in man's salvation it is "Jesus only." He, and He only, is its Author and Finisher, its Alpha and Omega. Over His cross, beneath which, as sinners, we stand; inscribed on the portals of the refuge into which, as sinners, we flee; above the fountain in which, as sinners, we bathe; upon every object on which, as sinners, we gaze, God has written this one sentence—solemn, pregnant, and emphatic—"Jesus only." In man's salvation, it is "Jesus only."

In the eternal councils of peace, "Jesus only" could step forward and say, "Deliver from going down to the pit. I have found a ransom." It was "Jesus only" who could stoop to our low estate. It was "Jesus only" who could stand the Mediator between

a holy, righteous, just, and sin-avenging God, and a guilty man. He only had divinity enough, and meekness, and holiness enough, and strength enough, and love enough, to undertake and perfect our redemption. Not one in heaven nor on the earth could embark in the mighty enterprise of saving lost man, but "Jesus only." It was Jesus, and "Jesus only," who could bear our sins, sustain our curse, endure the penalty, cancel the debt, and reconcile us to God. Jesus must wholly save, or the sinner must be ever perishing. To "Jesus only" shall the anthem be sung, "To Jesus only" shall the honour be ascribed. "Jesus only" shall wear the crown. Hark! how, in the heavenly temple, they chant His praises—highly—highest—singing, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessedness." Oh, yes! In heaven it is "Jesus only."

Despised and scorned as the repentance of a sinner is by the proud and hardened infidel, that event is, the estimation of glorified spirits, an object of great importance. It is a new creation, from which are reflected new illustrations of the wisdom, power, and goodness of God. It is a resurrection of the dead to an endless life of holiness and glory.

CAST THY BURDEN UPON THE LORD.

"Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved."—PSALM LV. 22.

A burden is something that lies heavy upon us, something that weighs us down.

Sin is a heavy burden. Paul felt it to be so; for he says, "We groan, being burdened."

Care is a burden,—the care of our soul. Do we feel this heavy upon us,—the thought that there is within us something that will never die? What are we to do with our burden?

Cast thy burden upon the Lord.

Or, as Samuel Rutherford says,—Pin your burden upon the nail fastened in David's house. Isaiah xlii. 23. "Let Christ know how heavy and how many a stone weight you and your care, burdens, crosses, and sins are; let Him bear all! Let Jesus bear your whole weight. He loves to be the only support of the soul. He wants to be entirely trusted. Do you feel empty, weak, and helpless? O then just lean upon Jesus. Roll thy burden upon Christ; come and tell Him all thy fears, all thy doubts. When thou art in distress, come and tell Him so."

The Lord knows the sinner is not able to bear his burden, and therefore He wishes to bear it for him. He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

He sees men labouring and toiling under the burden, and is grieved to see it so, and says, "Come unto Me; cast it upon Me; let Me be thy sin-bearer; let Me carry thy burden. Why do you toil so long with it? Why do you suffer so much? Why do you keep it so long, when I am willing to take it, willing to bear it? Cast it upon Me."

As the old man said to the Levite, "Let all thy wants be upon me," so Jesus says to the sinner, "Let all thy wants be upon Me."

Can you say, like Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Come and say, "Lord, keep my soul, for I am not able to keep it myself. I cast it upon Thee. Casting all your care upon Him, for He careth for you."

One of the most touching things in the life of Christ, is the way in which the wretched looked at Him. Whenever He went into a house to sit down and rest, all the publicans and sinners came round about Him, as though He was their friend. They felt somebody cared for them.

A Sabbath-school teacher was in great distress about her soul. She prayed very earnestly, and part of it was, "O Jesus, I am told that Thou art the burden-bearer. Here is my burden; here I lay it; I will not lift it; I will have nothing more to do with it; do with it what Thou wilt." From that hour she was happy. A girl who heard of this, determined to imitate it. "I used the words," said she, afterwards, "but the burden would not go off. I had to lie where I was, with the golden staff upon me. I remembered I had kept in my secret heart an idol. At last I tore out, and said, Lord, there is my idol, and then He took my burden away."

What are we to do with our burdens and sorrows if we cannot cast them upon the Lord? They are too heavy for us to carry; our shoulders would bear them; they will crush us. But in prayer we roll them off upon the strong Helper, and He takes—both us and our burden in His everlasting arms.

We do not need to bear our own burdens, any more than we need to bear our sins. God has provided for the bearing of both. He takes them upon Himself. He is both the burden-bearer and the sin-bearer. O why should we bear them? It is not wise, it is foolish, it is useless; but more than this, it is sinful. Let us cast our burden on the Lord.

A certain man, carrying a burden on his back, was met by a rich man as he drove along, and invited to get up behind the carriage, which offer was thankfully accepted. After a while the rich man turned around, and saw the burden still strapped to the traveller's back. He asked him why he did not lay down his pack on the seat beside him? But he answered, he could not think of doing that; it was quite enough that he himself should be allowed to sit behind the carriage, without putting his burden on the seat also.

This is what many do. They keep their burden strapped tightly to them; they expect, at the best, but some relief; they think it too much to expect God to bear it all.

It is a blessed privilege to go and tell Jesus of our sorrows and need; but more blessed still to cast each burden upon Him, whether it be of sin or care.

He shall sustain thee.—The Lord does not say He will take away the burden entirely, but He shall sustain thee; that is, He shall bear, support, maintain, help thee. He shall bear the heavy end of the burden; He shall support you under all your difficulties and trials; He shall maintain thee by His grace; He will say to you as He said to Paul, "My grace is sufficient for thee; He will help thee to overcome all thy temptations. Either He will remove the load, or He will increase thy strength to bear it."

As we rise from our knees, having told our

has got on the coat you gave. He was an infidel; he is now returning from the services of the church. He has been so deeply impressed with the truths he heard, that he called upon his aged mother, and poured out his heart in prayer to God with her. I trust that gentlemen and ministers will turn out of their closets the hats and other garments that can be parted with, so that men may be led to the house of God.—Ragged School Union Magazine.

REVIVALS NEEDED.

Revivals are always needed. They do not necessarily imply a previous declension. They denote a state of religious prosperity. Christians need the aid of divine grace constantly, and there are ever more or less of the impenitent and backslidden around us. The work of the church is one of progress, and when this is accomplished, and then only, is also fulfilling her mission.

Our work and service should ever be welcome. We may not always find all things to our liking. It is easy to look upon our position and circumstances as hard, and imagine that those of others are more desirable. They may be so in some respects which we discern, though less so in others which we do not consider. But the true laborer will not trouble himself much on this account. His inquiry will not relate to where he can have most ease, pleasure and popularity; but how he can most successfully meet the responsibilities resting upon him.

Did we truly have the weight of the cause more at heart, and less of self-seeking, there would not be so many restless spirits in the church, so frequent changes in the pastoral relation, so many gloomy forebodings and fault-findings. We should all find plenty to do where we are, and with our hands and hearts full of labour for God and souls, we should find abundant scope for all our energies. Every Christian has his individual responsibility, every church hers and every denomination. These we cannot cast off if we would, and no true worker would if he could. Others cannot do our work, we must do it ourselves, or it will not be done.

We need revivals to renew the spirituality of the church. There is a tendency to worldly conformity. There is danger of being unduly occupied with the mere machinery, and lapsing into formalism. There is danger of seeking unduly the favor and praise of men. Thus the humility and devotion of Jesus and His primitive followers ceases to be the standard. Our religion is not sufficiently that of the cross of Christ. When we came with the apostle fully determined to know nothing but Jesus Christ and Him crucified, we shall have real power and efficiency.

A demand is felt for such a revival. It is not to be denied that the community feel a lack—that the churches are not meeting their responsibilities, that they are proving a failure; and the churches themselves are feeling the same. The remedy is to be found in a fresh baptism from on high, and anointing for our mission; an entrance anew into the sanctuary, where we can behold the end of the wicked, that we may go forth in the spirit of the gospel to their rescue.—Morning Star.

BE MUCH IN PRAYER.

Who ever knew an eminently holy man who did not spend much of his time in prayer? Did ever a man exhibit much of the spirit of prayer who did not devote much time to his closet? Whitfield said, "Whole days and weeks have I spent, prostrate on the ground, in silent or vocal prayer." "Fall upon your knees, and grow there," is the language of another, who knew that whereof he affirmed. These, in spirit, are but specimens of a feature in the experience of eminent piety which is absolutely uniform.

It has been said, that no great work in literature or in science was ever wrought by a man who did not love solitude. We may lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not take time to be often and long alone with God. This kind of prayer is not by prayer and fasting. Not otherwise can the great central idea of God enter into a man's life, and dwell there supreme.

"Holiness," says Dr. Cudworth, "is something of God, wherever it is. It is an efflux from Him, and lives in Him; as the sunbeams, although they gild this lower world, and spread their golden wings over us, yet they are not so much here as where they shine, as in the sun from whence they flow." Such a possession of the idea of God we never gain but from still hours. For such holy joy in God, we must have much of the spirit of Him who rose up a great while before day, and departed into a solitary place and prayed, and who continued all night in prayer—"the morning star finding Him where the evening star had left Him."—Professor Phelps' "Still Hour."

LOOKING OUT FOR SLIGHTS.—There are some people always looking out for slights. They cannot pay a visit, they cannot receive a friend, they cannot carry on the daily intercourse of the family without suspecting some offence is designed. They are as touchy as hair triggers. Their amour propre, like a porcupine, is ever ready to erect its quills. If they meet an acquaintance in the street, who happens to be preoccupied with business, they attribute his abstraction to some motive personal to themselves, and take umbrage accordingly. They lay on others the fault of their own irritability. A fit of indignation makes them see impertinence in everybody they come in contact with. Innocent persons, who never dreamed of giving offence, are astonished to find some unfortunate word, or some momentary tactlessness, has been mistaken for an insult.

To say the least, the habit is unfortunate. It is far more wiser to take the more charitable view of our fellow-beings, and not suppose a slight intended, unless the neglect is open and direct. After all, too, life takes its hue, in a great degree, from the color of our own minds. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold and cautious to us. Let a person get the reputation for being touchy, and everybody is under more or less restraint in his or her presence; and in this way the chances of an imaginary offence are vastly increased. Your people who easily fire up miss a deal of happiness. Their jaundiced tempers destroy their own comfort, as well as that of their friends. They have forever some fancied slight to brood over. The sunny, serene contentment of less selfish dispositions never visits them.