## The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK

THE PREACHING OF CHRISTMAS EVANS.

Here is a specimen of "Old Christmas's"

"The demoniac is a castle garrisoned with a

egion of devils, towards which the Great Conqueror

approaches across the sea of Tiberias. This is the

first scene. The warrior on his way to the cou-

fliet, sheds around him some gleams of his glory.

The winds hush at his word; the sea grows calm

at his bidding. And his victories elsewhere, in

gloom and darkness, living in a place of sepulchres,

hannting the tombs; sallying forth from his abode

as if from the shades of death, and filling the

whole neighbourhood with terror. In the depths

of the night, when silence reigned, he would

wander up the lonely mountains, making unearthly

him as soon as possible into hell, was ever tempting

not allowed to succeed, for another Power kept

him in check. But he was very dangerous to

others. Men had to arm themselves in self-defence;

women and children dared not appear within his

sight. He broke into houses; people fled in terror

from their own home; and he spread everywhere

confusion and horror, as if he had been a wild

beast of prey broken loose from his lair. And his

condition was hopeless. The strongest men a all

Gadara had often tried to bring him under sub-

jection. But in vain. He had been bound with

massive ropes and iron fetters, but, devil-strength-

ened, he burst them as Samson did his withes and

fled cursing and howling into the mountains,

Kindness had been tried, but equally in vain. His

wife and children were constantly in an agony of

fear, for sometimes, in lucid moments, he would

think of home; but when he drew near he would

he seized with a fit of maddened rage, and making

hideous noises, he would burst open the door and

shatter the furniture into fragments, his family

having gone out through a back door, as soon as

they saw his approach, to seek elsewhere a refuge

from his fury. Never was there such a fearful

spectacle as this man held in possession by six

thousand devils. But the castle again appears-

scene the third-and the Great Warrior demands

its surrender. He sends in his summons, saying

Unclean spirit, come forth from the man,

Strong as the garrison was, this notice makes a

tremendous commotion with them. The whole

What have we to do with thee, Jesus, thou Son

of God; art thou come hither to torment us before

the time?" Oh! the trembling of devils when

the great trump of God will sound! Jesus in-

quired : " What is thy name ?" The reply was

Legion;" this was the name of that regiment of

the army of hell, for it was a numerous one. The

captain implored Christ not to banish them from,

the country, and in this prayer the whole legion

joined. But the Conqueror would not allow them

to take possession of any human form, but they

might enter the swine, because they were unlaw-

ful merchandise; and with this permission com-

mences another scene, which no words can render.

The horror excited in the former part passes into

irrepressible smiles and laughter, while there is

vividly pourtrayed a scene in which there is mingled

with the perfectly natural the unutterably grotes-

an eye-witness of the catastrophe of the swine.

There are abundant responses even now, especially

from the more excitable class of individuals, and

who think that it is their mission to "support,"

by sundry exclamations, the effort of the preacher

while the graver minded men are for the most

part silent, a little puzzled what to think of such

ovtrageous, humorous delineations, still engrossed

with the extraordinary drama acted before them,

and varied with the drollest sayings and absurdest

calculations. The once angel of light, says the

preacher, begs for a lodging inside a Gadara pig

From the number of the Roman legion, it is call

culated that the herd would have to find accom-

modation for an average of three devils a-piece,

nothing is disdained, nothing omitted, that can

add life and graphicness to the picture, or even

that could occur to a fancy running its wildest

riot : all is included; how the maddened herd

shricked, snorted, grunted, foamed at the mouth

how they rushed headlong towards destruction

harricane;' how they leaped from the precipice

how they struggled with the devouring element

how they finally sank out of sight; and how im-

possible it was to drown the devils! Then comes

the interview between the owner of the swine and

of the one, and the choking indignation and

amazement of the other; together with the general

effect upon the people, who cared more for the

" like the waves of the sea before a tremendous

company trembled, and the captain answered

REV. E. McLEOD,

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"THAT COD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST."

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JULY 3, 1863.

[Editor and Proprietor.

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The Intelligencer.

THE REV. DR. ASAHEL NETTLETON. Asahel Nettleton was born in North Killingworth, Connecticut, U. S., April 21, 1783. He was first aroused to spiritual anxiety in 1800, during a period of Pentecostal blessing to the churches in the land of the Pilgrim Fathers. and fifty churches in New England were favoured with the special effusions of the Holy Spirit, and thousands of souls, in the judgment of charity, were translated from the kingdom of Satan into the kingdom of God's dear Son." The distress of Nettleton's soul for a time was great. Every sermon condemned him. Hard views of God troubled him. "At one time he really supposed himself to be dying, and sinking into hell." But light and love came through the believing view and acceptance of Christ, and he at length rejoiced as a

new born soul. After his great change, Mr. Nettleton was desirous to enter the ministry. Poverty was a great obstacle to his getting books, or education or support; but by patient continuance in pursuit of his object, he passed through college and was licensed to preach. He entered Yale college in 1805. While there, he was decided in his testimony for Christ, and earnest for the souls of his fellow-students. And he had the unapeakable early honoured in the work of his affection and his faith. But he had no desire to settle in any sphere. He longed to be a missionary. He and other venerated names first conceived of American missions, and did much to prepare the way. But instead of going abroad, Asahel Nettleton was led by providences unmistakeably clear, to become an evangelist at large among the churches of America. In this he had the sanction of his brethren, and was solemnly ordained to that special

office in 1817. His first success was an earnest of his career. His preaching was "with power, and with the Holy Ghost, and in much assurance," He so preached that many believed. This was not because of gifted genius or glowing oratory, but go at once to the Saviour. no protracted meetings," says one who knew him, " nor did he adopt any measures apparently for effect. His labours consisted principally in preaching the Word. He sometimes appointed what was called an inquiry meeting. . . . . He was, I believe, eminently a man of prayer. That

he entered the pulpit or the inquiry meeting directly from the 'mount of communion' with his Maker, no one could readily doubt who was witness of the holy calm, the indescribable, the almost unearthly solemnity and carnestness of his manner. His countenance was peculiarly expressive, his demeanour was dignified, and his voice was at times very melodious. The joy with which his heart seemed to be filled by a contemplation of the love of Jesus, in giving his life a ransom for sinners, marked his preaching, and imparted an unction and uncommon energy to his eloquence. When he spake of the glories of heaven, it was almost as if he had been there himself. When he made his appeals to the sinner, he made them with a directness which placed before him, as in a mirror, his utterly lost state. It seemed, at times, as if he were about to uncover the bottomless pit, and to invite the ungodly to come and listen to the groans of the damned; and then, drinking deeply of the spirit of his Master when he wept over Jerusalem, to urge them to flee from the wrath to come, with an expression of countenance which it is not in my power to describe."

ministry, applied with point to the consciences of men, should be abundantly owned. The effects were solemn, convicting, sometimes very alarming. Individuals often required to be removed from the meetings, so great was their distress. On such occasions he would say to the audience : " It may, perhaps, be new to some of you that there should be such distress for sin. But there was great distress on the day of Pentecost, when thousands were pricked in the heart, and cried out, ' Men and brethren, what shall we do?' Some of you may, perhaps be ready to say; 'If this is religion, we wish to have nothing to do with it.' My friends, this is not religion. Religion does not cause its subjects to feel and act thus. These individuals are thus distressed, not because they have religion, but because they have no religion, and have found this out. It was on the day of Pentecost. The thousands who were pricked in their hearts had found that they had no religion, and were unprepared to meet their God. They had made the discovery that they were lost sinners, and that their

After solemn impressions by the sermons of Mr. Nettleton, prayer-meetings and inquiry-mustings abounded, where he was a skilled practitioner. He encouraged prayer-meetings, and wished the people among whom he laboured, to pray specially for a revival of religion. In one place where he had been requested to labour he made the suggestion, and added: "Whether you do or not, it is possible there may be one; for Christians in other places have agreed to pray for you." These words struck deep into the hearts of the people, them of my Father which is in heaven."

inquirers. "He discouraged everything like con- came; I sought his face, and received the smiles thankfulness and joy, which break out through Some will remember a touching tale mentioned fusion and disorder in religious meetings. When- of his love; and now I have a hope within me, tears and smiles, are so depicted, that sober-headed in one of the little periodicals published for la ever he saw any tendency to wild enthusiasm and "big with immortality;" and all I do attribute to men bow down their heads in silent weeping; bouring classes. It was published some years ago extravagance, he exerted all his influence to check that book-mark and the grace of God. O, my others ery out aloud for mercy; others bless God It narrates how a poor man, on one of the rocky impressions, as some are apt to imagine. He had A word spoken in season, a simple Christian act, forgetfulness, stand up, with fast-falling tears, to ing sea-fowls' eggs, went out one morning on his

reignty, none more carefully used the best means, philosophically adapted to gain his end," is the testimony of a stranger who witnessed his manner. The following remarks are also full of suggestion : "He never adopted the anxious seat, nor any of its kindred measures. He never requested persons to rise in the assembly to be prayed for, or to signify that they had given their hearts to God, or that they had made up their minds to attend to the subject of religion. He never encouraged females to pray and exhort in promiscuous assem-"During a period of four or five years, com-mencing with 1798, not less than one hundred in the night, was did he meetings to a late hour in the night; nor did he encourage loud praying and exhorting. He did not encourage young converts and others who had more zeal than discretion to take the charge of religious meetings, or to go forth as public exhorters. He was never personal in his prayers and exhortations, nor did he countenance this practice in others. He did not

mies of revivals." joy of seeing a reviva! among them in 1807-8, converse much with awakened sinners. Nor did when many passed from death to life. Mr. Net- he wish them to be occupied in going from one to It is to be feared that many converts are injured by too much sympathy, officious inquiries, and

because of the Spirit's blessing on a thoroughly little confidence in the conversion of persons who had been in the habit of using spirituous liquors, unless they entirely abandoned the habit; and he was unwilling to admit such persons to the Church," On this subject he felt keenly and wrote strongly. He was in advance of many of his brethren, but his example and counsels are still applicable. He elt that in the case of those who have been inemperate, the only evidence of repentance is, " a ontinued course of entire abstinence from ardent spirits of every kind." The spirit of revival is against the spirit of liquor. It is now against its very trade. Surely there must be something poisonous in the thing, when it pollutes so many that traffic in it. The fact is, they live upon the vices of their fellows, and they know it, which must degrade them morally and spiritually. Dr Nettleton placed persons of intemperate habits among presumptuous sinners. "The person," said he, " who has drank to excess and has been warned, cannot venture to drink again, at all, without sinning presumptuously. He sins deliberately, and with his eyes open. Let him remember that he drinks damnation." Let the reader ponder

this, and beware. churches, for he never detracted from a settled minister's usefulness. He was respected in colleges, He valued theological learning in those who have We cannot wonder that such an earnest gospel to teach others. He preached to students, too, up by his visits, and none made jealous by his popuone, 118 members were added during a few months; in another, 84 in a few weeks of the year 1817 in a third, 82 in 1818; in a fourth, 132 in 1821. while to a church whose communion roll consisted of 260, there were 200 more added after his visit in 1821. In that year between 80 and 100 cougregations in Connecticut were signally blessed. These are but specimens of the results of Dr. Nettleton's labours, and it is said that no fewer live! Brethren in the ministry, let us strive to live thus for Christ and for the earnest preaching of his gospel. Let us thus live by labouring with all fidelity and much prayer to save souls.

It was also bliss to die. After his many labours, for which he steadily refused a settled souls were in Jeopardy every hour." Has the remuneration, he broke down, and was called to reader made this discovery? Has he yet cried his reward in that sphere where he shines as one out for mercy? May 16, 1844.

Farewell! dear brother; may thy mantle est Upon the youthful prophets of our God. Farewell! now rest amid the blessed band With whom then once didst worship here below, And oft didst take sweet counsel. There are seals, Thy ministry arresting, and the crowns Of thy rejoicing through sternal days. There numbers beyond number of the say'd Together sing redemption's endless song.

SMALL THINGS. A young lady once presented me with a bookand many were solemnised. Prayer increased, mark, having the inscription, "God bless you," and inquirers were numerous. There is no doubt and exacted the promise that it should be placed his tormentors again! There have been some spair, and immortality of misery. Between these be obstructed more or less, and confusion ensue. that when the people of God are anxious to obtain in my Bible, but never to remain a day opposite heart telt responses before, for the preacher, in you are halting! While you halt the "gulf" i the outpouring of the Spirit on the preaching of the same chapter. Faithful to my promise, I took passing on, has inserted, here and there, such forming that will soon be fixed; the character i the Word, and unite to seek it, the blessing is it home, and rubbing from the lips of my Bible petitions as, " Lord, cast out some demons here deepening that will soon be stereotyped forever likely to come in an intensity of spiritual zeal, and the dust of a week, I placed it in the first chapter to night!" but the recovered man's prayer, who Indecision becomes decision; you decide for helithe conversion of many of the ungodly. Let the of Matthew, and daily read a chapter and changed has known the wondrous change, who can resist white you waver about heaven. And how im reader pray for this almighty agency. Let him its place, I had not read long before I became it? The whole place is filled with a thrilling minent the peril of those that are wavering! I unite with another in the interessed as I had never been before in this good tumult, and "Amens" falter, among universal is now, or it is never; it is here, or it is no ber the words of the Lord Jesus, how He said : book; and I saw in its truths that I was a sinner, sobs and tears. Then the man goes home, pro- where. The door will soon be shut that can "If two of you shall agree on earth as touching and must repent if I would be saved. I then pro- claiming everywhere the great blessing he has never be opened, and the dark abyse that car they shall ask, it shall be done for mised God that I would seek his face at the sar- received; and on reaching the house which he never be crossed. Oh! that I could bring home liest opportunity, and, if he saw fit to convert my had so often filled with misery and darkness, the to every halting man the position that, as a sinne. Dr. Nettleton had great tact in treating anxious soul, that I would spend my life in his cause. It momentary doubt, the incredulous surprise, the without Christ, he occupies! This was much. It did not repress serious reader, "despise not the day of small things." for a wonderful deliverance; others, in utter self coasts of our country, that got his bread by gather

allow himself to denounce ministers and profes-

sors of religion as cold and dead, and as the ene-In dealing with the inquiring, after earnest prayer he spoke to each in a low voice, and if nany were present he sought the aid of brethren in the ministry. He endeavoured to ascertain the state of each one's mind, gave suitable directions, and advised all to go home with stillness, and to go directly to their closets." He attended particularly to the instruction of the young converts in the doctrines of Scripture, that they might be rooted in the faith, and be kept from depending on excitement. He was cautious in admitting persons shricks and howlings. The devil, anxious to get him to put an end to his life; but in this he was another professing to seek comfort, for he was afraid that they would "weep and talk away their impressions." He wished them to read the Bible, meditate, and pray. His mode of dealing did not delay decision but fixed it, nor did it prevent the approach of joy and peace, for multitudes found comfort soon after conviction. He urged immediate repentance, immediate faith, immediate folowing Christ; and he revealed a present salvation in all its freeness, and fulness, and everlastingness. counsels. Most have far too little time to be alone with God. It is with God in Christ that the awakened sinner has specially to deal. Let him

Throughout thirty years this man of God laboured as an evangelist. He was welcomed to all and received D. D., in 1839, from two institutions. with great success. He never kept back any of que, but in such a manner, that every hearer becomes the doctrines of grace for fear of man. And God blessed his labours. Ministers were greatly stirred larity. Congregations were largely increased. In than 30,000 souls looked to him as the means of their awakening. What bliss for such a man to

the streets of Nain, and at the grave of Lazarus, have placed on his head "many crowns," which A TRUE STORY. dazzle the eye of the enemy. He has already I sought the city's crowded lanes, acquired, to the devils, a terrible fame, and his Where vice and misery dwell, approach may well fill the garrison with confusion And ne'er can I forget the sight and horror. The castle is the entire man, with a Within one wretched cell. soul to live for ever and a body to rise from the grave, and held by all the power of an infernal legion. But this strong-hold being, after all, a I had beheld full many a haunt Of sin and woo that day, And heart-sick with the mournful scenes man, what right have figures to stand in the way? None, the preacher thinks, therefore he describes I lenged to turn away. the demoniae, and while he does so, horror sits Yet one abode of meagre want upon every countenance. This is scene the second. A naked, fierce, and ghastly creature, revelling in

Delayed my footstep still, It seemed to me the abject home Of every earthly ill.

And penury's extremest form Most surely reigned within. The other inmates of that place

Of beggary or fraud. I thought I heard a feeble moan, Fainter and yet more faint;

The answer was that it was naught, That no one else was near: I heeded not the words, for still

A ladder formed of rope I spied In a dark corner there; Twas rude, indeed, and suited well

That wrotched stair I scarce could mount, So rotten and so steep ; At length I reached the top, and lo!

A tale of suffering told : No blanket but a dirty sack To shield her from the cold.

And on that childish form, Which soon I knew would feel no more The blast of earthly storm ;

For famine sure had done its work, And wasted there she lay ; Still lovely in decay.

I took the little sufferer's hand, Damp with the dews of death, More faint that parting breath.

I said, "And why, my little one, Art thou left lonely here ? Hast thou no father's fostering love,

And then I learned from those pale lips That infant's tale of woe, And as I bent my listening car

Her father was a man of sin, A drunkard's life he led ; And many days had passed since he

And dost thou know, my child," I said, "What want hath done for thee,

And few thine hours may be ! ' Hast thou ne'er heard there is a God, One full of love and power ?

Oh! ne'er can I forget the gleam That lit her dying eye;

As thus she made reply : "I know that I am going fast, I cannot long be here;

Blessed be God! That infant soul Had bowed to Jesus' rule;

Within a ragged school. Another sun had well nigh set, the herdsman, the broken and bewildered report

THE DANGER OF HALTING.

loss of the pigs than for the recovery of the maniac. But the crisis soon arrives, and it is overwhelming, What is it you are wavering between? Dust for it appeals to all, and to that which is deepest; and a shes, and a crown of glory that fadeth no little to those he meets, by which means they can elevation of the whole race of mankind, not only to it is a scene of resistless pathos. The man is now away." On your right hand is Christ, heaven have a free passage. Were the whole multitude educate carefully and thoroughly our sons for the "clothed, and in his right mind," and the prayer and immortality of blessedness; on your left han to pass directly onward, without any one's yield-sphere of life in which they may be called to move is offered that he may never fall into the hands of is disobediance, rebellion, discontent, remorse, de ing an inch of ground to anybody else, all would and act, but also our daughters, whose sphere of

that was wise to encourage its beside every plan a sincere, simple prayer, may turn a poor wander- exhort their neighbours, and solemnly to urge perilous adventure, and looking down a terrificance of the solemnly to urge perilous adventure, and looking down a terrificance of the solemnly to urge perilous adventure, and looking down a terrificance of the solemnly to urge perilous adventure. While none least more than he can the steep, he saw midway a ledge abutting from the ways of peace. There is before the steep, he saw midway a ledge abutting from the covered with a cluster of the search well-nests.

He fastened his rope to a tree above the cliff, and runs through the whole place, in an under tone, besides the passionate cry, an universal, thankful, preaching. The subject is the demoniac among last energies, pours forth his very soul upon the need of Divine power in the rescue of the sinner, and its deeds of glory, and in appeal, warning, and song of liberty. At last, worn out by immense physical effort and overpowering emotion, he abruptly concludes, offers a very short prayer, but it is a loud wail of earnest solemuity, that lingers unutterable anguish. In intensity of dismay, by a in the ear for ever."

Twas here I saw a wretched pair, Hardened in guilt and sin,

Had wandered forth abroad, To seek th' unsatisfying gains

And asked from whence those accents came, Like childhood's mouruful plaint.

That moan fell on mine ear.

Those walls so black and bare.

A sight to make me weep. On the bare floor a little child

I gazed around the dismal place,

While death's pale hue o'erspread that brow,

And feebler still became that moan,

Hast thou no mother dear f

The starting tear would flow.

Had sought that garret-bed

That death hath marked thee for his own,

Dost thou not know the only name To soothe in life's last hour ?"

A heavenly smile spread o'er her face,

But 'sweet the name of Jesus sounds In a believer's car.'

And that blest name first reached her ear

But to sternal day Earth's little lone neglected one Had gently passed away.

preacher one vast weeping multitude, and there rock, covered with a cluster of the sea-fowls' nests. and the pleasure of society enjoyed.

lowered himself down till he trod upon the ledge. In his eagerness to grasp the spoil, he unwittingly dropped the noose of the rope by which he had decended, and it swung, as it appeared, far beyond his reach; and there he stood on that narrow ledge, above him a fearful height he had no hope to scale, below him a terrific precipice with the sea dashing at its base. It was a moment of desperate effort, he sprang upward. It pleased God he should grasp the rope. He drew himself up to the summit trembling with transport and terror. Every one of us can realize the peril of that fellow creature. But how akin to this, but intensely more awful, the condition of every waverer! He stands on the narrow ledge of life; above him is the terrific mountain of his guilt, that he has no power in himself to scale; below him is the fearful abyes of death, with the death that never dies. There is but the breath in his nostrils between him and the bottomless pit. Oh !

awake, fellow sinner-awake to the true and perilous position! It is late, but not too late. There is but the hope that hangs from the cross of Jesus, or rather from the throne of God; that hope can lift thee over the mountain of thy guilt, and land thee on the brink of the shore of eternal safety and peace. Oh, leap and live! Fly for refuge, and lay hold of the hope set before you," and as God liveth your soul shall live. He is "slow to anger and plenteous in mercy." "As I live," saith the Lord God, "I have no pleasure in the death of a sinner, but rather he should repent own child, to day !" and live. Turn ye, turn ye; for why will you

SUNDAY RAIN.

"I wish to be informed of the reason why this rain which falls on the first day of the week is so much more injurious to the health of both man and beast, who are exposed to its influence, than that which falls on the other days of the week. Perhaps you will say to me, 'Prove the fact, beundoubted, as I shall presently show to you. I live within the bounds of a congregation of Presbyterians in the country; in our church the fact has long been known. There is Captain A., Squire B., Elder C., Brother D., and a number of

" My heart and flesh cry out for thee,

the pleasure of assembling themselves together in against one who has snatched with blood-stained God's house !"-Presbyterian.

CHILDREN'S CHILDREN.

It is refreshing to one's weak faith to trace the fondest affection, his own son Absalom ! history of Christian families, and see how God fulfils the promise to his people, and gives to their

In the years 1779-80, three families of Cape Cod went down into what is how Litchfield, Maine, and settled, two brothers Smith, with their wives, and their sister, with her husband. They came among them.

Puritan instinct. They have promoted temperance, good morals, and "every good word and work." Not one of the six hundred descendants

is not a drunkard or a tippler among them all. | markable circumstance, all three were brought up by hamilets of new settlements, learn much to quicken | tially true, no doubt, of the potentates of all orders.

GIVE WAY A LITTLE.

In the crowded streets of a great city, where multitudes are passing in opposite directions, while

his head to march forward in a straight line, and in no case make way for man, woman or child, or even for a procession, he would be sure to justle some one or other, at almost every step, and would kind in the future as in the past; but if she is proreceive an insult, and perhaps hard blows, for his perly educated to her sovereign mission, her empire obstinacy and impudence.

life, and with respect to our general intercourse lated of the mother of Dr. Doddridge, "that with mankind. In the march of life no one's when her son was quite a little boy, she used to path is so clear as not in some degree to cross | teach him Scripture history from the Dutch tiles another's; and if each is determined, with unyield- of the fire place, on which there were pictures of ing sturdiness, to keep his own line, it is impossible subjects taken from the Bible. He never forgot but he must give and receive many a rude shock. those early instructions, and probably to them, In society, in neighborhoods, and even among under God, his future usefulness may be traced." close friends, there will spring rivalries, and be sometimes a close line of opinion; and if we were naturally obstinate, there could be no bonds or

## INNOCENCE AND GUILT.

It is recorded that an artist one resolved to paint a pair of pictures, to be entitled "Innocence" and "Guilt." He was led to this determination by the sight of a child of such guileless purity of expression, that it seemed the very ideal of inno cence. The artist applied to the father for permission to take the portrait of his boy, who, proud of the distinction, at once consented; and when the sweet lineaments were transferred to the canvas, the painter's loftlest conception was realised. But it was not so with the contrast, as he could meet with no subject who adequately personified the idea of guilt. He applied himself to other works; and that first picture hung in his studio alone. Years rolled on ; he visited many lands, wandered amidst the haunts of the outcast and criminal, and had well-nigh abandoned the project as hopeless, when one day his eye fell upon a countenance that would do. Sin had there traced its hardest lines, shame had bronzed that cheek, equalty had erased every better trace, the features and expression bore the darkest lines of guilt. The man was induced to ait for his likeness, he served as the second model, the pair of pictures was finished, and the artist shortly after invited the father of the child who had before sat for the portrait of "Innocence," to come to his studio and hare his triumph. But on entering the room the old man burst into tears, "Yes," he exclaimed, " it is true terribly true. That," pointing to the painting of "Innocence," " was my child oncethat," pointing to "Guilt," is the same child-my

A boy was playing in his father's palace. He had singular loveliness of form and face, and his curls fell from his open brow and rested playfully and plentifully upon his shoulders. He was the favourite son of a fond father; he was flattered by the attendants of the court; and the fame of his beauty spread far and wide. There was childhood in its sunny morning, with blessings so manifold and sorrows so transient, with the dimpled cheek that shame had never dyed, and the brow that fore you ask for a solution of it.' Sir, the fact, is guilt had never seared, full of brightness and

Years have rolled away. The father of that boy was still king in Israel, but he had grown old and stricken in years. He is leaving his home in the beloved city, "the city of David," the place of the others, good and pious men, who assert it Lord's tabernacle." And, says the chronicler, strongly. Understand me, however, I have never with touching simplicity and heauty, he " went up heard them declare their belief in words; but I by the ascent of Mount Olivet, and wept as he know that the fact is so from their constant pract went up, and had his head covered; and he went tice. As I said before, they are pious and good barefoot; and all the people that was with him men, and often join the rest of God's people in covered every man his head, and they went app. weeping as they wentup." Adversity had gathered darkly round them; sorrow pressed heavily upon them. But whither he is going, and why? He is Now, what but a conviction that Sunday's rain, flying for the defence of his crown and life from cold, or storm, is especially deleterious, could enemies and traitors. If he would save his throne induce them to put such a restraint upon their he must fight for it; if his life, he must defend it. governing inclination as to cause them to forego And against whom? Against a subject and a son; hand at the crown of his sovereign and the life of his father; against that son who once, with his golden locks, gambolled in his father's palace; his well-beloved son, in whom he had garnered up his

WOMAN'S EMPIRE - Woman educates the heart, children and children's children the blessing of his | man educates the intellect; and in this fact consists grace. The Congregational Quarterly for July the chief element of her superiority as an educator. gives the following interesting sketch of a Puritan | The education of the intellect without that of the heart may make demons; for the understanding, when divorced from the affections, is fit only to produce such monsters. But woman, when properly qualified for her mission in the world, happily comwere people who feared God. Far away in the bines the heart and intellect, so that neither is trained wilderness, with only two families besides, they in- at the expense of the other, but both are educated in stituted Sabbath worship. They sustained it the most perfect unison. Man may educate the heart, alone for many years. Occasionally a preacher but this is not ordinarily his part as an educator. The heart is more especially at woman's disposal. Not till thirty years had gone did a home mis- And no one is so eminently endowed by nature with sionary labour continuously among them. In all the important qualifications for the entire work of 1811, thirty-two years after their settlement, a education as woman. She teaches us to love what Congregational church was organized. It con- man teaches us to believe. She ingrafts upon our tained eleven members; five of them were the affections what man implants in our memories. She two brothers, their wives and sister; six of them beads us to honor and virtue by inspiring in us an ad-This church, last year, celebrated its semi-centen- miration of all that is good and true; he inculcates ary. The whole number who have joined it is the theoretic principles of an honourable and virtuous one hundred and eighty-six; eighty-eight of these life as the subject of intellectual apprehension. She were from these three families! Five of its deacons is the sunshine of the soul, comprehending both light have been from these families. It is supposed and heat, to illuminate and vivify all the soul's activthat ten, at least, of the descendants have entered | ities ; he is the sunshine of the intellect, radiating or are preparing to enter the ministry. The little splendors upon the researches after truth, but splencompany would have their academy; a real dors which are, too often, cold and chilling as the sunshine of bleak and ley winter,

Aims Martin, a French author, says that out of of these three families is known to have been of sixty-nine monarchs who have worn the crown of degraded moral character; it is believed that there | France, only three have leved the people; and, re-Let little companies of Christians, in the small their mothers. The same remark would be substanand encourage them ; let parents especially believe, | they love in proportion as they have been educated what hundreds of such Puritan histories may teach | to love, and it is the province of a mother's influence them, that it is well with the families that are and training, especially, to develope this attribute of human nature.

Give us mathers who know how to educate their children; this under the blessing of God would, era long, result in the ushering in of a universal empire of intelligence and law and rightcourness and peace. some are passing obliquely, and others at right and joy. Will it not, therefore, be our special care, duty and influence is even more grand and glorious, Or if a churlish individual should take it into and involves more terrible responsibilities than that which Providence assigns to our sons! Woman's empire is the empire which is to bless or curse manwill only be a blessing and not a curse.

And very much is it so in the journey through | DR, Donnands AND HIS MOTHER. -It is re-

A Chusca AT CANA .-- Under a royal firman, a Protestant church is in course of crection at Caus, ends to contention. Whereas, by the bonds of readiness with which the Mosiemauthorities have ecnatural condescension, social harmony is preserved, operated in this great work is one of the most encou-I raging events to the missionaries.