The Religions Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK

REV. E. McLEOD,

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

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JANUARY 22, 1864.

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A FAREWELL SERMON

At Milton Church, Yarmouth, N. S., July, 1863. The spirits of just men made perfect.-Hebrews xii, 22.

Mind nothing but "highly refined matter?" Nonsense! The one who says so must surely be either an idiot or a knave. Can matter see? Poets may sing of the bright eyes of the sun, but the sun never saw the hill it bathes in light, nor the roses it kisses into blushing beauty. The ocean never saw the fish that disports in its wave, nor the vessel that hangs on its wrinkled brow. The bright old stars saw no ark on the flood, no tent in the wilderness, no cross on the hill, or grave in the garden. Can matter hear? The rill highway. But if the soul be the image and may sing sweet songs, but the daisy on its banks superscription of its Creator, it can "neither hears no music. The cataract may leap and dash adown the rocky mountain, but the mountain they require no sleep. Earth's sweet flowers may ling, bending skies, but the firmament hears no sound. Can matter think? Nor rolling planet, for the brow, his rattle for the dry, dry throat, of the storm. Thunders may roar among trembnor blazing sun, nor majestic forest can think upon | and his grave for the dust; but nor toil, nor night, their age; nor bird in the bower, nor eagle on nor death, can bid the soul close its eyelids and the rock, nor gorilla in the wild; nor tiger in the sink upon the couch of sleep. thicket by the river, can study the beauties and The sleep of the soul, from the death-hour on ture the man, but the brute can read it not. Can matter love? The famed statues of Greece never the mines and the pearls of the main, did they ever fall in love, although wrought into the same coronet, or set into the same silken diadem? The poet may bid the flower woo the balmy zephyr, and the brooklet woo the sunbeam, but the philoso-

Now, although matter cannot see, hear, think, love, yet mind can do all; therefore we conclude that mind cannot be matter, and that Volney must but the vital principle of matter." Can that reasoning principle which has constructed a telescopic highway among the stars, and revealed a universe of microscopic wonders in a dewdrop; can that microcosm of the Infinite, that God-head of humanity, which reflects the eternal as the wellapring reflects the star-powdered heavens, be nothing but matter refined? Down with such an absurdity! Crush such a notion! Then, what is mind? It is spirit. Yes, but what is spirit? It s immaterial. Yes, but what is immaterial? The philosophy of the sage runs wild, and loses itself when trying to define immaterialism. But although spirit cannot be defined, yet, in contradistinction to matter, it may be described as an uncompounded entity; as changeless in its essence; as an eternal, identical I; as possessed of a conscious and an unlimited progression; as possessed of a power to study itself and read the lessons that are shining upon creation's brow, and carved upon her bosom; as possessed of a self-acting attribute, and as having a tondency and capacity for worship. But why should we linger, seeing that this audience believes mind, or spirit, to be altogether distinct from matter, and that it is no subtler mechanism of material existence, no principle which results from matter, but that it is, in short, a miniature portrait of God ? It is not with spirit in general with which we have now to do, but with spirits. The Bible tells us of different kinds

Now, the spirits of the departed, just or righteour homes, and whose tread was heard on our streets, are left behind. The sepulchre of generations is with us to-day, The marble stone glistening in the sun, and the green mounds scattered over the world, proclaim to us where our forefathers were laid to crumble. Their bodies are ion dust, and worm dust, the Creator is ever blending and using. Not au atom of God's creation is lost. Science can see the particles of atmosphere which gives the cataract its energy and the ocean its song, which gives gardens their beauty and skies their glory; can see them blushing in the rose-leaf, and growing in the cedar, and living in the lambkin that sports around the grave, or gambols to its death; can see them, as ingredients, mingling in the salt sea-wave, glittering in draw up and say, in the first place, that

pirits of just men made perpect" are living still. Death can shatter the golden casket, but he cannot touch, with his dark fingers, the immortal jewel. Thanks to God; friends, say thanks to God. Death has no arrow in his bow that can pierce the soul, no poison in his bottles that can have taught that death can blow out the soul, such as Seneca, Democritus, Pliny, and others among the ancients, and many modern ravers who may boast originality. But their stultiloquence Jesus! I am so thankful and so glad! And tongue of anguish, in all its bearing, publishes to clasping the Bible to his bosom he cries, Not in humanity the sleeplessness of the deathless soul! the works of Pythagoras or Zeno, Empedocles, And we might have speken of the declarations of Xenophon, or Socrates, Plato or Plutarch, Cicero | the apostics, which rang among the hills of Judes,

or Homer, but in this dear old book is the immortality of the soul established. The Christian receives the doctrine of immortality not as a tradition from any nation. He gathers it not from the PREACHED BY THE REV. CHARLES P. PITBLADO, the wild tribes of Kalmuc Tartary, or the untutored African on Guinea's coast; not from the Druids of ancient Briton and Gaul, or the roving Indian in the forests of the West; not from the priests of Romanism, or the ministers of Protestantism, but from God he gets it, and God he can trust.

> II. In opposition to the opinion of some, "the just men made perfect" are not sleeping in some

dreamland, or on beds of unconsciousness. While they say that the soul cannot die, yet some would have it that it may go to sleep, and sleep on as century after century glides along in swift and silent tread across their God-appointed slumber nor sleep." Souls never close their eyes: close their eyes when night frowns gather in the hears no echo and no crash. The tempest may mad-den on the deep, but the sea hears not the treadings heavens, and the body may close its eyes when weary with a long day's toil and worry; may close

to that day when these old heavens shall shive

among judgment thunders, and tremble beneath the tread of judgment armies, has been taught by fell in love with each other. The diamonds of men of consideration, such as Dr. Priestly, Dr. Elliteson, the celebrated physiologist, Archbishop Whately, and others. But their theory is sophistry; their argument is empty, as has been shown by men of mind and piety. We cannot conclude that our departed friends are sleeping to-day-that their ears never heard the angels singing and their trumpets ringing-that their eyes have never seen the scraphim young beneath the tree of life, the white hills and the turrets of have been raving when he said that "the soul is glory's mansion glittering in the eternal sun ;we cannot conclude that the departed believer knows nothing about heaven's sight and sounds, heaven's ecstacies and loves; -we cannot believe that, when men say that we are dead and gone, that our souls will then be sleeping. Oh! will the star of hope be muffled in clouds when brightest and loveliest? Will faith's hand be shattered when its grasp is the firmest ? Will the river of life be stopped when, having passed many a stormy night and rocky gorge, it is about to leap in music into the ocean of bright, young immortality? Surely not. Are those noble men who climbed the steeps of philosophy and poetry, as the condor climbs the Andes ! Are those martyrs for truth, whose bones whiten the hillsides and whose blood reddened the atreams in the valleys? Are the departed myriads of the years of other times asleep to-day? Surely not. Abel, art

ping in heaven." Isaiah, Joremiah, are ye sleep

ing in the dust, or have your harps been changed

sters now in heaven." David, art thou sleeping in

the city of Zion, where men laid thy body, or vying with heaven's natives in their anthems ! A voice sounding from the gospol seems to cry, " Vying with of spirits, one of which it calls, in the language of heaven's natives in their anthems." Mary where our text, "the spirits of just men made perfect," art thou ! - sleeping upon some soft, unconscious bed, or up in heaven with thy Jesus ! A ous have gone to a state of moral perfection and voice seems to sound, "Up in heaven with her blooming glory; have gone to inhabit "spiritual Jesus." John, art thou sleeping somewhere outbodies" of what mould or likeness, who can tell? side the door of heaven, or hast thou long ago But the bodies whose countenances were seen in | laid thy head upon thy Master's bosom? A voice seems to cry, "Long ago laid his head upon his Master's bosom." Peter, bars and chains could not hold thee that night in the prison, but did death bind a sleeping bandage on the cyclids of thy soul, that day it found thee on the cross with thy head down, or springing from the tree, didst useful in the world still. God is using the dust of thou lift thy head high among "the bright sons one generation to upbuild another generation. of the morning." The gospel trumpet seems to Human dust and flower dust, and star dust, and say, "he lifted his head high among 'the bright sons of the morning." After all, can it be that the spirits of the generations gone are now sleeping in the bosom of the grave, or incarcerated in some departed humanity mingling as elements in the unknown dangeon, waiting until the rustlings of angelic wings and the clanking of judgment trumps arouse them from their bed of slumber-waiting until judgment flames, glaring through their prison bars, or flashing athwart the gloom, wake them up to consciousness? No! The Bible is trumpet-tongued against the theory of a sleeping soul. Lift your eyes to Tabor, and behold the the rivulet, or dancing in the cascade. But we glorious transfiguration scene. Moses is there, whose body God laid in some mountain hollow I. In opposition to the opinions of some, "the over against Bethpoer beyond Jordan. Elijah is there, who long ago crossed the skies in a flaming

chariot, on his way from earth. Have they been sleeping all this time? Surely, it cannot be that they have been brought from beds of slumber to talk with Immanuel and enjoy the blush of glory for an hour, and then drop once more into their kill or enfectle the spirit. Some strange men slumbers deep until the crash of doom. Look to youder hill, where the three crosses stand. You have read the story of that mount. You have heard it told and told again; it sounds old in have followed the ancient foot-path, much as they | your ears. Yet hear once more that malefactor's ery, "Lord, remember me when thou comest to can affect the fact of the soul's eternal life no more thy kingdom." Listen to the dying Saviour's and not so much, as the song of the frog in its prompt reply. He did not say. Upon this solemn marshy home can affect the sun. The dance of a day, I say unto thee that thou shall be with me in butterfly in the sunbeam can affect the universe of paradise, but not until centuries have swept over matter, but the ravings of the infidel cannot affect thy sleeping soul. His answer was, "To-day the validity of the soul's immortality. The soul shalt thou be with me in paradise." And the is not a bubble floating on the stream of time, songs which greeted the "conquering Hero" home always trembling to its bursting. It is not a flash- were still lingering among the hills and groves and ing meteor playing awhile in the firmaments of thrones, when the thief coming from the cross and existence, and then vanishing in darkness. It is the fight, and following his Master's path, passed not, as Epicurus said, " a subtle, clastic gas," through the jewelled gates, amid welcomes of which passes away. It can't be stifled among the gushing music and hearty congratulations of folds of death, or muffled amid the blackness of crowned and sceptered throngs, to receive an inthe tomb. The soul is deathless. The true be- heritance of blissful consciousness, and to be liever listens and hears the music of immortality crowned and sceptered too. Think, again of Dives come ringing over the dark sea of death ; -listens | the rich, and Lazarus the poor. Yonder, far away and hears its harp down in the valley, amid beyond the tide and the sun, you behold Lazarus gathering shadows and breaking life-cords; in the blooming bosom of heaven, happy and rich. listens and hears its singing in the coffin, spite Yonder you behold Dives, far away beyond the withering flowers, closed eyes, cold brow, and great gulf, restless and thirsty, in the desert of pallid cheek; -- listens and hears its trumpet desolation drear, where no dews fall, no oasis sounding among the graves of the leved, and clap, cheers, no spring flows. And are they unconping his bands for joy, may cry, O Father! O scious ! Oh, how that cry from the parched

gain," because he knew that to be "absent from tent, unbelieving sinners into swift destruction. the body was to be present with the Lord."

actively employed to-day.

in the upper gardens of God, among the flowers of whatever storms arise, all will be well. vortex, no storm nor night. They are students in the nominal Christian and the openly

the libraries of heaven. (To be Concluded next week.)

THE COMPASS-LIGHTS; OR WATCH AND | prayer. PREPARE.

sprang from his bed and was speedily on deck. throng, and enter into his joy Safety now depended on a steady helm and lighted binnacle, in which the needle of the compass trembled. It was hoped that all would be well, if that monitor the needle was clearly seen, and keep the ship's head to the wind. At this moment | ing, he said :thou sleeping outside the walls of Paradise, or worshipping beside a higher altar than that which stood among the fading flowers of the desolate wild f God's love-letter seems to say, "Worshipate to trim them in the hour of danger, and it was | preaching" indeed. Are yo songsters now in heaven? Imagination seems to her hear echo reply, "They are songwreck, and in that dreadful night she went down | liminary words, he said ; at sea, and almost all on board perished. Had "I have come on an errand to you. It is a kept the compass-lights trimmed and burning, she you remember spending a Sabbath in H-

might have outrode the storm, There was a second ship in that tempest. How | F----- P did she escape? The captain had shows a watch- "I do," said I, while a quick flush passed over ful forecast. Before the horizon presented the my face. In case the chains of the helm should part, his and how thin the attendance ?" " relieving tackles" were hooked. A spare tiller "I could not forget it if I would." was provided. Every precaution was made to imminent peril. But instantly other lights were accustomed duties, I felt it my duty to ride over placed in the compass-box, and were burning and deliver my message now, hoping it would brightly. The lanterus had been trimmed, and cheer you in your afflictions." away; and in a few days the ship was safely world of clearer light you shall reap in joy!

moored in its destined port. How important, thought a passenger in this latter vessel, on hearing the cause of the loss of the former, is it to have the lights trimmed and ready for a coming storm. He, from that hour of

shipwreck and safety. concerning the higher interests of the soul.

and sounded along the streets of the Hebrew metro- the works that are therein shall be burned up." polis, all showing that the theory of a sleeping soul "But who may abide the day of his coming?" is a mere human figment. But we only remind James 5: 8: Rev. 1: 7; 2 Pet. 3: 10; Mal. 3: you of the flowing joy with which Paul shouted, 2. It will not be then a mere hurricane of nature, when nearing the banks of the river, "To die is but a storm which shall sweep away all impeni-

Professing Christian, are you watching and III. "The spirits of just men made perfect" are waiting for the coming of the day of the Lord? The body cannot act without the soul, any more trimmed and burning? You can imagine how than the ship can sail without the wind, or the great was the dismay of the captain whose comengine move without the steam ; but the soul can pass-light was put out without the power of react without the body as well as a man can act kindling : can you not also conceive of the sorrow, without his coat, or a steed gallop and prance disappointment, self-reproach, and despair of the without the harness, or the dog run without the mere professor who finds, at last, that the false chain. The soul is essentially an energetic thing; hopes of his life are extinguished, and that he is no chain can bind it, no dungeon confine it. The left to utter darkness for ever? He neglected to now than ever. No clog now on the dazzling of the Lord. Look then well to the lamp, lest it wheels of their progress; no barrier now stands should go out when its light is most desired. Seek in the path of their duty. "They rest not day for the grace of God to shine in your life and conand night." They never tire. They grow strong duct. Live a life of faith on the Son of God, and and young with years and work. They love their ever pray for the enlightening grace of the Holy employ; it is their delight. They are gardeners Spirit to keep faith alive in your heart; then,

truth, where new flowers are ever springing, and But where shall the ungodly and the sinner apthe old flowers are ever blooming with new pear? If there be danger in making a false probeauties. They love the work; it has no toil and fession of religion, of being self-deceived, there is sweat and dust. They are mariners upon "the not less danger in making no profession at all, and they love. They love the sea; it has no rock nor Death and judgment will fearfully surprise alike the schools of heaven, where God is principal. Prepare, then, for the solemn hour of darkness They love the school. There mysteries vanish as and tempest, as it comes nearer and nearer still; vanishes the silver mist of earth before the glance and flee without delay to the shelter to which the of noon. There no brain aches in solving ques- gospel point on The mercy of God is ready to intions deep; no eye turns dim in gazing through close you within its ample embrace. The sacrithe telescope of glory; no constitution is ever fice, intercession, and grace of the divine Redeemer shattered in studying the philosophy or in reading | are offered to you as the appointed and only way in which mercy can be found. The Spirit of God waits to enlighten your mind to a sense of your need, and you may seek his light and life in humble

Believe, and live. Look to Christ with a simple faith in his precious blood to take away your sins, It was night, and the storm was on the sea. A and in his merits and righteousness, through which ship under double-reefed topsails ran before the alone you can be accepted and justified. Penitently gale. The evening had been cloudy, and signs of confess your sin, and forsake it. Let the grace of a coming tempest were visible in the sky, but the God shine in your life by a loving obedience to lis captain thought that it would blow over, and had will. Watch and prepare for the day of the Lord, retired in the evening to rest, after giving the that "when he shall come to be glorified in his usual order the man at the helm. When the saints, and to be admired in all them that believe," fierce wind began to beat upon the shrouds, he (2 Thess. 1: 10), you may be among the blessed

"NOT IN VAIN."

"My first sermon," said a pastor, "what a instantly obeyed. But suddenly a strong wave vivid recollection I have of it? A ministerial acput out the binnacle light and enveloped the com- quaintance who was to spend the Sabbath from pass in darkness. The steersman could no longer home, had invited me to go with him. On arriv-

a second wave swept over the ship, carrying with | " I shall depend on you to preach half the day." it every thing that was on the deck. Why were The afternoon was left for me. There was a not the compass-lamps relighted ? The fact was, heavy rain, and few ventured out, for which I felt the captain had failed to watch the warnings of more and more thankful as the services advanced. the coming storm, and was unprepared. Extra My discourse, partly written and partly extempore, lamps had not been kept in readiness, it was too sounded to my own ears like the "foolishuess of

inpossible, at such a time, to relight the one that | Some years afterwards, while settled over a had been put out. The captain did all that human | congregation in a distant part of the country, an skill and courage could do in that wild and dark acute bilions attack laid me by for a few weeks and starless night. But the vessel reeled under a from the labours of the pastorate. One day, crashing sea. Nothing could avert the crisis that while lying dejected on the sick bed, a stranger impended but a sight of the needle, and that was visited me. He was also a paster, residing some now impossible. The ship soon became a total twelve miles away. After some pleasant pre-

the captain exercised proper watchfulness, and message sutrusted to me by a dving woman. Do some years ago, in company with Rev. Mr.

least sign of disturbance, all things were got ready. "Do you recollect what a great rain there was,

"Well," said he, "I was pastor of that church sail before the gale. As the storm appproached then, we did not meet, however. Two years he watched anxiously lest a wave, travelling faster after you were there, I was sent for to converse than a ship, should break over the deck. The with a lady about to die. She was ready for the first strength of the gale seemed spent, the wind messenger. 'But,' said she, 'I have a special lulled, and the captain went below to his chart. Out request to make of you; then, referring to your of sight of his men, his eye was constantly turned sermon, at that time, as being wonderfully blest to the compass in the ceiling of his cabin, when to her, she added, 'I fear he went away discoursoon a fresh squall came on, and again the captain | aged; and I want you to tell him how God sent was quickly by the side of the helmsman. In home that discourse to my soul, that he may spite of good seamanship a wave struck the ship know that his labour was not in vain in the unfavorably, and breaking across the biunacle, Lord. And," continued my thoughtful caller, extinguished the compass-lights. For a moment "hearing you were sick, and fearing you might the needle was lost to sight, and the vessel was in feel low-spirited in being unable to discharge your

were ready for the crisis. The momentarily ob- "My word shall not return to me void!" says scured needle again pointed out the course. By Jehovah. Toil on with courage, all you who culthe dawn of the morning the storm had passed tivate the harvest-field of the gospel here. In a

"LET US OLD PEOPLE ALONE."

These were the words of a kind and affable old gentleman to a new pastor who had just made the danger, read a lesson of life and its issues, as he family a visit, and spent an honr in religious conlearned how neglect and want of foresight on the versation. He courteously followed him to the one hand, and constant watchfulness and prepar- door, thanked him kindly for the visit, and hoped ation on the other, made all the difference between be would call again, and then as advice based on his own experience, said, " Let us old people alone, Truly there is a lesson, for all who are willing and devote your labors to the youth of your flock." to be taught, from temporal scenes and objects, He then proceeded to give some account of himself. One time he waded through a revival-he was "What I say unto you," says our great Teacher, anxious about his soul, but resisted, and "now for "I say unto all, Watch." "Watch, for ye know years," he says, "I have not had a single feeling neither the day nor the hour wherein the Son of on the subject." He seems aware of his condition man cometh." "Let our loins be girded about, -that he was lost! and yet he was as fully perand your lights burning." "Blessed are those suaded that he should live and die as he was and servants whom the Lord when he cometh shall so he did! How terrible the thought that God find watching." Mark 13; 37; Matt. 25; 13; lets men alone-leaves them to their idols-that Luke 12; 35, 37. There are still found in the they may believe a lie, that they might be damned. world the "wise," with "oil in their vessels with They commit the unpardonable sin of the persistant were bestowed upon them. Yet we may not their lamps;" and "the foolish," whose lamps go tent rejection of the Spirit, whose succors are the out in darkness when most needed, and when it is only means by which they can be saved, until the Priscilla shared with her husband, in the ministry with a brighter effulgence upon his spirit. Spirit takes his final departure. Then convinced of the Gospel, which qualified her no less than If we take a magnet, slighly charged and pass it A storm is approaching which will try every of the fact of their doom, without any tender him to instruct even the eloquent Apollos; nor over pieces of metal of different sizes, it will attract man's character, work, and ground of hope, feeling on the matter-cold as an iceberg, they Lors and Eunice, by whom the well-beloved to itself only the smaller pieces. If by some means Death is the hour of trial and decision, that comes go down to the grave, saying to the ministers of Timothy was trained up in the knowledge of the the magnet becomes more highly charged, it will raise to us individually; the great day of judgment Christ, " Leave us to ourselves and our sins, and Holy Scriptures; nor Persis, "who laboured still larger pieces of metal. So the mind of the reader

change in his felings. I have watched him since, name, in all the New Testament, of a woman who and though constant at church, and a Sabbath bad once been reckoned among the saints. This school teacher, he is apparently living in the same is great honour. But not only have women been state of stolid indifference! How important it is thus honoured with extraordinary gifts; they that the young hear the warning voice of sad ex- have been otherwise favoured with special marks perience, give God their hearts in early life, lest of attention from the Lord. To whom but unto they perish. They may soon die without hope; women did Christ first appear after his resurrecwaiting for the coming of the day of the Lord? or living to old age, they may have it to say, "Let tion? Of what act did He ever so speak as to Are you prepared to meet him? Is the lamp us alone." Now there is hope if they will but render it everlastingly memorable, save that heed the "still small voice of the Spirit." "They woman's who poured upon his feet her alabaster that seek me early shall find me." box of precious continent, and to whom He pro-

WOMAN.

easion from her part in the sad history of the Sacred Scriptures end here. One of the precious Fall, to hold in light esteem the appointed com- epistles of the beloved disciple is addressed to "the spirit of departed believers are more energetic watch and pray, and was unprepared for the coming panion of his life's journey, deeming her to be elect lady;" and in the Old Testament, two of the

God has chosen to confer singular honours upon woman throughout the sacred Scriptures. They who disparage her capacities, and pour contempt upon her understanding; they who contemn her faithfulness and distrust her truth; they who make her man's household drudge, or the mere instrument of his pleasures or convenience-have no ing his sheaves with him."-How often has this warrant in Scripture for so doing. Although we promise been verified !- We have thought of it in sea of glass," affoat in glory's ships, with those of falling into self-inflicted and reckless ruin. in the fall of our race, yet that terrible damagemay not overlook the sad part which woman took which was not, after all, wholly her work-may balanced by the part she had in bringing salvation. | congregations, the father remarked that what was It was not without some such significance that said respecting the family altar in a sermon a few the illustrious "Seed of the woman" who took Sabbaths previous did not apply to them, and then

> Some are seen to have been endowed before men with supernatural knowledge, being favored by the Spirit of God with the high gifts of prophecysuch were Miriam, Deborah, Huldah, and Anna. men have done. Did not Deborah encourage "If I perish, I perish?" Others are famous or of God, for they are all yea and amen. nemorable for various things. For attention to God's word -- as the Virgin Mary, and as Lydia. For going far to seek knowledge-as the Queen of the south to hear the wisdom of Solomon. For works of charity-as Dorcas. For works of pious seal as the woman whose busy hands in spinning and needle-work, helped forward the labours of the tabernacle. For fervency in prayer—as Hannah. For patient waiting on God in daily fasting and prayer—as Anna. For the cordial entertainment of God's messengers for his sake—as the Shunamite women, as Lydia, and as one of the Gospel Marys. For the fear of God-as the midwives in Egypt. For courtesy to a mere stranger—as Rebekah. For humility and patience—as the aged Naomi; and for truthful and devoted affection-as the beloved Ruth. In Thessalonica, not only "devout Greeks," not only humble persons but "chief the Gospel at the preaching of Paul and Silas; and among the learned of Athens, an Areopagite Damaris, being joined with him. What is there fine, in which men have been renowned, wherein some women have not been remarkable? In wisdom, in faith, in charity, in love to the word, n regard for God's servants, in fervent affections, and in the desire of heavenly things-in all these there have been women who excelled. If men have suffered imprisonments, cruel persecutions, and bonds for Christ-women have done no less. When persecuting Saul made havock of the church not only men but women were torn from their homes and committed to prison; and his commission had equally injurious respect to the believers, whether they were men or women." Actaviii. 3; ix. 2. And although we confine our illustrations chiefly to the Scripture itself, it is impossible in mentioning Him. -Mr. It. did so, and she died. -N. Y. women who, in a later age, were tortured, not accepting deliverance, that they might obtain a better resurrection, and who might say with Aune

Askew in the prison house-

" I am not she that lyst My auker to let fall For every dryslyuge myst; My shippe's substancyal."

Nay, more then this, have not the female werthics a second perusal. A very few may be read with inof the Scripture often, in many respects, surpassed terest several times. But the Bible has been read by the men of their own day and generation? Who great multitudes for many ages, and yet its riches entertained Christ so much, so devotedly, and so have not been exhausted, nor the delight in perusing often, as Martha and Mary? Who are in any it at all diminished. instance said to have contributed to our Lord's necessities, but women? Who, of all the ordinary followers of Christ, took note of the place where he was buried, but women? Who went had to beauty in the Scripture except that of a literary the sepulchre to anoint his body with sweet spices, character. But the child of God, with bis mind enbut women? In Acts xvi. 18, we read of a con- lightened by the Holy Spirit, is ever drawing from gregation of women to whom Paul preached, the living Fountain some new and interesting truth. being gathered together at the accustomed place That passage, which, in his early experience, he of prayer. They put a value on social devotion, thought he understood so well, and which afforded while the men were strangers to the feeling.

all the notable things reported concerning women in the Holy Scriptures, and the excellent graces pass without a thought, the knowledge which the grandeur and glory of the Divine Word appear will come to us all collectively. In either case give your strength to the work of saving the young much in the Lord," as many other women did. of the Bible, at first imbued but in a small degree with it is true, that "the coming of the Lord draweth How sad the thought and yet how true! We Phil. iv. 3. But not to dwell further on particunigh." "Behold, he cometh with clouds; and have reason to believe that God does leave men lar instances, it may be well worth our while to every eye shall see him, and they also which to their own course, and that, sometimes, without note one great matter that deserves to be mentionpierced him." "The day of the Lord will come doubt, before they get to be old. Years ago I ed to their praise, and to be kept in everlasting and yet larger infusions of the Heavenly Spirit into as a thief in the night, in the which the heavens heard a young lawyer very deliberately and in remembrance. We have read of men once held his soul, his power of apprehension is augmented to shall pass away with a great noise, and the elements | differently declare on a convalencent couch, that | in high esteem, who became apostates Demas, seize upon the deeper and sublimer thought. - Boston shall melt with fervout heat, the earth also and he expected to live and die as he was without any Alexander, Philetus, and others; but never, by Kecorder.

mised that, wherever in the whole world, his Gospel should be preached, there should her work of faith be held in remembrance?

As if to intimate that man should not take oc- Nor do the honours rendered to women in the six unprophetical books that bear the name of individuals, present to us those of women-those of Ruth and Esther .- Dr. Kitto.

THE INFLUENCE OF A FAMILY ALTAR.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringconnection with an incident which recently came under our-own observation. After enjoying a season of devotion with a family connected with one of our upon Him "to bruise the serpent's head," was he went on to say that they had always maintained "born of a woman," and nourished from her theirs ever since their marriage. They had taught their children to kneel with them, and they had not But let us look at the woman mentioned in only been blessed in doing so, but the custom bad Scripture, and observe how few of them are un- exerted a most salutary influence upon the family. distinguished by some useful quality or holy grace. Their children, some six or eight in number, had all been hopefully converted except one or two of the younger ones, and their oldest son dated his conversion directly from the influence of the family altar. Others are noted for their sagacity and understand- He had grown up and was an unconverted young ng, for which indeed they were proverbial-such man when he left for college. The morning on as the wise woman of Tekoah, and she of Abel- which he left, at the season of devotion, as he thought Bethmaachah. Sarah lacked not strong capacities of the anxiety of his parents and the many prayers of faith, and strong was the faith of Rahab, of they had offered in his behalf, he resolved that he Samson's mother, and of that alien woman whose would do nothing while absent that would bring faith won from Christ a blessing which then be grief to them." He had been absent but a few weeks longed only to "the lost sheep of the house of when the joyful news came that he had found the Israel." Some have shown greater courage for Saviour. 'He has from that time,' continued the father, 'lived a faithful and devoted Christian, and Barak to battle against the innumerable hosts and when he left a few weeks ago for the army I did not ron chariots of Jabin, and adventure her presence feel so much concerned for him, although he was with him to the war, when without her, ho-the se- going amid danger, as I did on the morning he left ected champion-was afraid to go? And who for college.' Such are some of the blessed results could be more resolved to jeopardise her life for of religion in the family. How many parents there God's people than the beautiful Esther, when she are in our land whose experience has been of a simiuttered and acted upon the memorable words, lar character. We should never doubt the promises

"THE DOOR IS SHUT."

Our Irish correspondent, in a recent letter writes: "My old friend, John Hands,-for many years a missionary in Hindostan, and on his return, the London Missionary Society's agent in this city -now in his 83d year, resides at Kingstown. Some months ago he was making his way to the platform of the Westland Row railway station, when he saw the train move off, and a lady met bim exclaiming, "Oh! Sir, just as I went up the door was shut." They went together into the waiting room to stay for the next train, and Mr. Hands said to the lady, 'Madam though the door was shut, it will be opened again in half an honr; but there is another door, now open which, when shut, will be closed for ever.' He then unfolded to her women not a few," were among the first to receive the way of salvation, urging an immediate entrance through the open door. The train was now could not become a believer without a woman, Hands took his place in the second class; and he ready; the lady entered a first class carriage; Mr. saw her no more. A few evenings since, a messonger came to Mr. Hands, requesting him to go immediately with her to see a lady supposed to be dying. He did so, and was shown up stairs into a bedroom, where the window blind was down, and the silence of the attendants presented a gloom and a solemnity befitting the scene. It was one of death. From the bed, which be was invited to approach, was stretched the emaciated hand of one on whose face was the paleness, and on whose brow stood the dew of death. "Sir," said she, "I wished to see you before going to my Saviour, to tell you that it was your conversation about 'the shut door,' that led me to Him; and that you might join me in giving thanks to Observer.

THE BIBLE ALWAYS NEW.

It has been the uniform testimony of all true Christians that the Bible is always new.

Other books often will not bear more than one reading. Occasionally we meet with a book repaying

This high appreciation of the Bible is necessarily confined to Christians. The carnal mind sees no him so much refreshment and consolation, to his Some might count it tedious, were we to mention | mind is clothed with a deeper and richer meaning at a later period. And as years pass away, and his soul becomes more and more sanctified and susceptible,