

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. E. McLEOD.

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

Peter.

[Editor and Proprietor.]

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Whole No. 623.

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Fredricton, Nov. 16, 1865.

The Intelligencer.

GREAT UNION MEETING OF BAPTIST MINISTERS IN LONDON.

The *Christian World* furnishes an interesting account of a great union meeting recently held in the Metropolitan Tabernacle (Rev. C. H. Spurgeon's place of worship), for the purpose of promoting a greater degree of union among the Baptist pastors and churches of London. The meeting was conducted by the Revs. W. Brock, W. Landels, and C. H. Spurgeon. The *Christian World* says:—

The three captains of the Baptist army having become persuaded that its metropolitan regiments had no sufficient cohesion to fight the Lord's battles with valour and success, resolved to summon a council of war to devise new tactics, and to set other forces in operation. The pastors of the churches in and around London, to the number of some eighty-three, were invited to a conference on the day and at the place named; and the fact that eighty responded by their presence was an unmistakable indication at the outset of the feeling of the proposed association; and the remarkable harmony that characterised the discussions and subsequent resolutions, proved still more conclusively that the time was felt to have come when such questions as Open or Strict Communion, and open or strict Church Membership, and a greater or a lesser adhesion to Calvinistic doctrines, should not keep Christian people apart from each other. At the same time there was but one sentiment in the conference on this point, that no fellowship could be had with Mr. Well's party, or with any set of men, whatever their doctrinal creed, by whom the moral law in respect of truth-speaking was not held in honour, and regarded as binding upon men at all times and under every circumstance of life.

The brethren having assembled in one of the rooms of the Tabernacle, the Rev. W. Brock was requested to preside, and the Rev. G. W. Lewis to act as Secretary. After a devotional service the business of the day was entered upon by the reading of the programme prepared as a basis for the Conference, and then each clause was taken up in order, and carefully considered, many of the pastors taking part in the conversation, besides Mr. Spurgeon, Mr. Landels, Mr. Stovel, Mr. Stent, Mr. Bloomfield, Mr. Lewis, Dr. Angus, Mr. J. A. Spurgeon, Mr. Tucker, Mr. Hobson, Dr. Burns, Dr. Underhill, and others, whose names we do not now call to mind. It was ultimately agreed, with perfect unanimity, 1. "That an Association be formed to be called the London Association of Baptist Ministers holding Evangelical Sentiments, and the Churches under their care." The term "Evangelical" was employed to exclude men denying the obligation of the moral law, and General Baptists holding Unitarian sentiments of which it seems there are two or three congregations in London; and the wording of the latter part of the clause was fixed upon for the purpose of allowing the representation in the Association of the churches destitute of pastors. 2. "That the objects contemplated by this Association be the co-operation of the associated churches in efforts to advance the kingdom of Christ in connection with the Baptist denomination in London and its suburbs, the promotion of Christian union amongst their officers and members, the erection of at least one chapel in each year in the metropolis or its suburbs, and the adoption of such measures as shall from time to time be conducive to the prosperity and consolidation of the associated churches." The chapel-building proposal here commended itself to the Conference in a very special manner, as it did also, it will be seen, to the larger and mixed meeting in the afternoon. 3. "That for the purpose of carrying out the objects contemplated a meeting shall be held every quarter of a year in one of the chapels of the associated pastors, for the purpose of united prayer, for conference, and for business; the proceedings of the day to be terminated by a public prayer-meeting or sermon, or in some other mode determined upon at the previous quarterly meeting." 4. "That the first quarterly meeting in each year shall be called the annual meeting, when, in addition to the ordinary business, a report of the proceedings of the past year shall be read to the members and delegates." 5. "That each of the churches included in the Association be entitled to send one delegate to the quarterly meeting; churches having 250 members to be entitled to send two delegates; and churches having more than 250 members be entitled to send one delegate for every 250 members." It was explained that the one delegate could be sent irrespective of the number of members, and that restrictions had been placed upon the larger churches in order to prevent the Association from becoming unwieldy by the presence of too many delegates. 6. "That the tutors of denominational colleges and secretaries of denominational colleges, being Baptists, shall be eligible for election to membership." 7. "That the business of this Association shall be carried out by a President, and an Executive Committee of eleven, and a Secretary, all to be elected annually by the members and delegates by ballot; the Committee to meet not less than once a month, five to form a quorum." 8. "That the work of the Association be sustained by a proportionate contribution from each church." 9. "That in order to certify the genuineness of chapel cases, and extraneous applications for help, the signatures of the treasurer and secretary be appended to all cases that have received the approval of the Executive Committee." 10. "That churches, pastors, and officers applying for admission to this Association be proposed at one quarterly meeting and balloted for at the next; the votes of three-fourths of the delegates present to be required for admission." 11. "That the pastors and representatives of each church present at this meeting be requested to submit this plan to their respective churches, and that the wish to join the Association be communicated to the Rev. W. G. Lewis on or before the first of January next, together with the names of the pastors and delegates." It was explained that all the churches represented at the Conference applying for membership on or before the date specified would constitute the Association; otherwise they would have to be balloted for after the manner of churches not represented. 12. "That the following gentlemen have power to convene the first meeting of the associated churches, as soon after the 1st of January as possible:—W. Brock, W. Landels, C. H. Spurgeon."

At the close of the conference, the pastors, and the two or three laymen present, assembled at an elegant and substantial dinner provided by the deacons of the Tabernacle, and who, moreover, carved for their guests, the students of the Tabernacle College acting as waiters, and fulfilling that service to perfection. Upon the termination of the repast, Mr. Brock, in the name of the company, very cordially thanked the deacons for their sumptuous and most excellent entertainment, to which Mr. William Olney responded, expressing the hope that the union agreed upon that day would grow into great strength and value. The Rev. W. Landels commended the students for the contribution which they had made to the enjoyment of the dinner, as also did Dr. Angus, of Regent's park College, remarking that he feared all young men similarly situated might not have had the grace to act in the same way. The spontaneous rising of Dr. Angus to speak to this vote of thanks to Mr. Spurgeon's students having occasioned hearty and general cheering, the Doctor remarked that this was not the first time he had testified his approval of the Metropolitan Tabernacle College, which was well adapted to do a work that required to be done. He wished for it continued and increasing prosperity. Mr. Brown made suitable acknowledgment for himself and his fellow-students. It may be remarked that the room in which the dinner was served was very profusely and tastefully decorated with appropriate sentiments and passages of Scripture; and scarcely less so was the larger room, where tea was provided at a later hour for the augmented company. Even the handsome apartment up-stairs, where the morning conference took place, had this Old Testament inscription stretched across the end of it behind the chair. "This month shall be the beginning of months unto you;" and the first thing that attracted attention in passing to the Lecture-hall, surmounting the platform, was an extended banner, bearing the words, "Our Strength—Thy Grace: Our Rule—Thy Word; Our End—The Glory of the Lord." In this place the pastors assembled at four o'clock, and were reinforced by some hundred and fifty deacons of the various churches who had been invited to be present to hear what had been done at the conference, and to be asked to approve of the regulations agreed upon, or to make them more perfectly adapted to the objects of the new Association.

Mr. Brock again presided, and the meeting having been opened with praise and prayer, he stated the opinions and hopes of those who had set on foot this new movement for the attainment of greater union and closer sympathy between the Baptist churches of London, and expressed the assured conviction—which the audience ratified with cheers—that by this means not only a denominational want, but also a Christian want, would be met. Mr. Spurgeon rose upon the names of the eighty brethren who had been present in the conference, and earnestly insisted that if the Association was to be of real service it must be a union of heart; the pastor and officers of each church must cherish a feeling of joy at the prosperity of every other church in the body, ceasing to be selfishly concerned for their own peculiar interests. Mr. Landels, as the third convener, remarked that for a very long time he had felt it to be a disgrace to the Baptist body that it was so disunited; and he trusted that these were the beginning of better days. They were, in fact, to a great extent, one, and it became them to let the fact be clearly apparent. The meeting held that morning he regarded as the most promising one of the sort he had ever attended, indicating, as it did, that they were about to be of one heart and of one soul. Mr. Lewis then read over the series of rules that had been agreed upon by the ministers, and each one was afterwards moved and seconded separately by the deacons, and they were all adopted unanimously, with a few slight amendments in the wording of several of them, after about two hours very amicable discussion. The rules are given above in the revised form. Mr. Benham, treasurer of the Baptist Building Fund, questioned the propriety of the Association pledging itself to build a chapel every year, as being a work out of its province; but it was answered him that there was no intention whatever to interfere with any existing effort, the purpose being to strengthen and encourage all onward movements in the denomination. Mr. Spurgeon considered that this really practical work of building at least one chapel every year more than would otherwise be erected would constitute much of the life of the Association, and, for his own part, he would not be connected with a society that was to do nothing beyond merely expressing sympathy. He called to mind the extensive room there is for greater efforts in chapel extension work in many parts of the metropolis, and pointed out what might be done in this matter by the contribution of only a shilling a year from each member of their churches and congregations. The Chairman, in reply to some remarks, explained that it was not the intention of the Association to build the proposed chapels without reference either to existing churches or to the nucleus of new churches. The object each year would be rather to aid and encourage the efforts of persons who were unable by themselves to raise an edifice where it was manifestly required. One gentleman suggested that the words should be, "At least two new chapels every year;" but this was overruled, and the clause as it stood was adopted with applause. Mr. Benham declining to urge his objection in the face of the strong opinion of the meeting. In the course of the conversation Mr. Spurgeon pointed out the necessity of definiteness of purpose, and of resolving to do only what it was tolerably certain could be accomplished. If this Association had existed when Sir Morton Peto made his offer in respect of chapel-building, there could be little doubt it would have been accepted, and not have been suffered to fall to the ground. They must ask Sir Morton to repeat it. In answer to a question it was stated that the Secretary of the Association would not receive a salary for his duties in connection with it. The Chairman expressed the hope that in the course of time much trouble and scandal would be obviated by voluntary appeals to the executive of this Association, or to some special committee of its members, by the pastors or officers of churches wherein strife might have sprung up. Mr. Stovel observed that nothing was more useful in the Old Association than the endeavours it used to make for the promotion of the peace and spiritual welfare of the churches; and when these ceased that Association died. He added, that if they want to do any good in this way, there must be perfect ministerial confidence. Let this prevail, and many grievous afflictions to the body could be easily prevented.

After a renewed expression of gratitude to Mr. Spurgeon and his Deacons for their kind and generous reception of the ministers and brethren, journeyed took place to tea, and in the meantime the Tabernacle doors had to be thrown open, half an hour before the specified time, because of the pressure of the crowd anxious to get to the meeting to pray for unity and revival, announced to begin at seven o'clock. By that hour, the spacious building was literally packed, the estimated number being little short of six thousand persons. Mr. Spurgeon conducted the meeting, and, in opening it, briefly stated what had been done during the day, and said they were now met together to ask God's blessing upon it, and to pray for a greater love for one another, and for the conversion of souls. The hymn "Before Jehovah's awful throne" was then sung, after which Mr. Brock prayed for "the unity and revival of our churches." The Rev. Frank White and Mr. Vagley prayed for "the manifest work of the Holy Ghost in the assemblies of the saints;" and when another hymn had been sung, several minutes were spent in silent prayer, after which Mr. Landels delivered a short address. Mr. William Olney, one of the deacons of the Metropolitan Tabernacle, was called on to offer prayer for "the ministers," and the rest of the meeting was taken up by "prayer for the unconverted." Mr. Brock read a chapter from the New Testament, and prayers were offered by the Revs. John Bloomfield, J. Stent, Francis Tucker, Mr. Olney, Mr. Clifford, and G. W. Lewis. Mr. Spurgeon closed the meeting by pronouncing the benediction.

THE REIGN OF BLOODY MARY, OF ENGLAND.

Come sudden death, come flood, or flame,
Who closer in a lifeless state
Are still secure.

Young Edward VI. seems to have been permitted to come to the throne as a light which often precedes dark clouds, for in his character there was a germ of goodness rarely equalled. The king being young, the affairs of the nation were in the hands of the Duke of Somerset, whose movements were invariably influenced by the humane and prudent Cranmer. But Somerset's work was short. Political charges were brought against him; but there is no doubt that the favour with which he regarded the principles of the Reformation was the secret reason for bringing him to the block. His young master the king, about a year and a half after, exchanged a corruptible crown, and passed the bounds of time and space. The throne was now filled by Mary, daughter of Henry VIII. and Catherine of Aragon. The history of her reign, her words and works, and all that she did, are not written in the chronicles of England with characters of blood? Alas, for our land! her newly-born hopes nipped in the bud; her late-found freedom turned into chains stronger than before; her light and peace gone; and the Bible, God's most precious gift to man, again closed! The queen was the instrument with which Rome worked. The people were treated as the subjects of Rome rather than of England. When any rebelled against the queen, it was because they offended the Pope; and when tribute was rendered to the rightful Sovereign, Rome's treasury increased. The true spirit of Babylon now stood out, and from the very commencement of Mary's reign our country was filled with scenes of cruel persecution, too well known to need description here. The great and all-wise Ruler of all events permitted things to be. But he had reserved for himself a closer work, who had not bowed the knee to Baal; and thus, as the refiner tries his gold, so the Lord tried in a furnace seven times heated. The fires of the stake began to blaze, and the prisons to fill, and Bonner, the ecclesiastical executioner, made sport of human blood. The great and good, the learned and the illiterate, the rich and the poor, the well known and the obscure, were alike called to testify because of the truth. Of some it has been said,—

They lived unknown,
Till persecution dragged them into fame,
And closed them up to heaven. Their ashes
Flew, no marble tells us whither.

It was in these days that the immortal Hooper, Ferrar, Ridley, and Latimer were brought to the stake, who, with lives which they counted not dear unto them, sealed their testimonies with their blood, and purchased for us the privileges which we still have the happiness to enjoy. On the 21st of March 1550, Thomas Cranmer, Archbishop of Canterbury, was burnt. In regard to his character, both his friends and his enemies find room to argue. He was the first Protestant archbishop England ever had, and was a man who passed through a more fiery ordeal of persecution than many who suffered in his day. His extraordinary natural love of life rendered death terrible in his eyes. None can with truth say that Cranmer was ever regardless of the gospel he professed. He failed, it is true; so did Peter, the chosen disciple of Christ. Peter denied his Master, not because he loved Him less than the rest, for "all forsook Him and fled," but because his weakest point was attacked in defence of his Master. The good and holy Bishop Jewel, when put to the same test by the cruel persecutors of the Marian Age, being entrapped by several Popish prelates to sign a work in favour of Romish error, had to exclaim, with a flood of tears, "It was my faint heart that made me to commit this great wickedness." Thus he spoke, after having escaped beyond the sea as the only means of saving his life. This was just the case with Cranmer, exhausted by long imprisonment, and worn physically and mentally; his heart failed, and his faith trembled. His enemies knew the moment of his weakness, and watched for the time when the offer of life would prove like the apple in Eden. Cranmer signed with his right hand that which he in his heart abhorred. But the Lord was still with him, and supported him in his seventh trouble. He remembered he was but dust, and gave His servant grace and fortitude to suffer for His name with constancy, calling him at length to join "a noble army of martyrs." In Mary's short reign above three hundred and fifty were burnt alive during this season many great men of the day retired to different parts of the continent, finding the persecution too fierce for their faith's endurance, and in obedience to the command of Christ.

The many acts of adulation and preservation experienced by some Protestants in those days, forms a striking illustration of the marvellous goodness and mercy of God, who worketh according to His own will. While in England, Rome's lamp, the stake, blazing with fury against the

truth, Ireland was saved by nothing short of a miracle. The good Bishop Almyer was one who marvellously escaped the fury of his enemies. The vessel by which he sailed from England was searched by the Papal emissaries, but God so ordered it that they sought him in vain. He whom they sought was preserved, "dwelling under the shadow of the Almighty." Bernard Gilpin, an eminent divine, was another thus spared. Cited to appear before Bonner to answer for his doctrines, he, like a good soldier of the Cross, arose, went forth with his life in his hand, joyful at being counted worthy of testifying for the honour of Him whose name he loved. He went amid the tears and farewells of his loving flock, who felt that their pastor was going to meet certain death. On the road to London he met with an accident, broke his leg, and while waiting for sufficient strength to prosecute his journey, the news arrived of the queen's death. This was he kept for the great work which he only finished with his life. Many other incidents are still on record of different men who were thus snatched from the jaws of death. In five short years, oh, how much of Satan's work was done! How did Rome seek to destroy the people of the Lord from off the face of the earth! But persecution only served to consolidate the strength of that which it aimed to destroy, and many were the monuments of human excellence and sanctified genius developed by its assaults. "One martyrdom is worth a hundred sermons," remarks an old writer; for when all the force of argument and sound doctrine failed, the constancy and joyful suffering of one martyr at the stake convinced multitudes of the truth of the cause for which he died. But now to conclude our dark episode.

Sing to the Lord, with harp, and lute, and voice,
Up to the expanding gates of heaven rejoice;
The martyr's blood stain'd course is run,
And every head his diadem hath won.

On the 17th of Nov. 1558, Queen Mary, after her short and unhappy reign, went to her long account. Solomon thought! for God has said, "Whosoever a man soweth, that shall he also reap." The experience of these years of sorrow stands out in marked prominence upon the page of the world's history; and of the sad years when England, with her mighty powers, wore the yoke of a Papal church. Surely they should teach us some important lessons! For all God does, He has a fixed purpose in view, and the reign of Mary of England (say, rather, Mary of Rome) seems a herald to succeeding posterity, with a voice crying from the ground, "Such is Rome! such would Rome again be if in power." Oh that Protestants of this day felt gratitude for the merciful freedom they now enjoy, and a more earnest desire to appreciate sufficiently the privileges they possess!—*The Bulwark.*

IN THE POOR-HOUSE.

In the following spring Mr. Dunbar removed his family from one kind home to another, it being very evident that the Lord had appointed his labor in Nobleborough. Soon after his settlement here he attended an Association at some distance, where the delegates were most hospitably entertained by the thirty farmers of the region. At the close of the session a resolution of thanks was passed for the generous entertainment, etc., when a good brother of the church rose and said, "It may not be known to the brethren that the widow of our faithful old pastor, who labored with us so long, is still living. She is now an inmate of the poor-house, and I thought that if the friends would take up a little collection to supply her with such comforts as the town does not provide, it would gratify her very much, especially to know that she was not forgotten by you." There was a moment's pause, when Mr. Dunbar's voice was heard exclaiming, in a tone of great surprise, "Surely, dear brethren, my ears deceive me! Did the good brother say that the widow of the man who built up this church, who toiled for their good, who prayed at their sick beds and at their funerals, under whose ministry they were converted, and by whose hands they were baptized—did he say that, amid all this plenty and prosperity, this man's widow had been sent to wear out her remaining days in the almshouse?" There was a deep silence, when he repeated the question, "Did I understand the brother?" The deacon then rose, with some embarrassment, and said, that as she had no friends, and the church were not able to support her, she had gone there as a last resort.

This was too much for Mr. D.'s keen sensibilities, and he said, "Well, dear brethren, I'm glad for one that our session is over, for I want to go home. I don't want to stay in a town where they put ministers' widows in the poor-house. Surely, dear brethren, we ministers have anxieties and trials enough with labor and poverty, without adding the fear that after all this sacrifice for your sakes and Christ's, you will, after we are worn out, make our wives town-paupers! Brethren, you all know that I am not rich; but I am a pastor of a flock that would not wink at such a thing as this; and let me say, that I shall not leave this town while that minister's widow is an inmate of the almshouse! I will take her home to Danaboscotta in my own chaise, and I'll find plenty there who will give this mother in Israel a seat at their fireside for a few days, till God comes to take her home. Am I right deacon?" he asked, looking towards his associate from Nobleborough. The good deacon nodded assent, and Mr. Dunbar continued, "Well, then, my dear brethren of this church, Sister—goes with us to-morrow, unless she is at once provided with another home."

Before the delegates left the town, the widow was provided with a comfortable home.—*Memor of Rev. Duncan Dunbar.*

THE GOSPEL IN AFRICA.—Some of the brightest names on the page of Christian history, the most illustrious fathers of the church of the living God, kindled the light of their influence, and sent forth the imperishable teachings of their divine wisdom, from the shores of Africa. Alexandria, Hippo, Carthage, at one period almost controlled the religious sentiments of the world; enlightened by the piety and learning of Clements, Cyprian, Origen, Polycarp, Athanasius and Augustine—men whose thoughts are the staple of Biblical commentaries and Christian preaching in every quarter of the globe at this day. Princes of intellectual power and almost divine authority in the realm of truth, have come out of Egypt; and Ethiopia, in the early day of the Christian Era, stretched out her hands in prayer and tribute to God.—*Family Treasury.*

A REMINISCENCE OF DR. WAYLAND.

I was a freethinker, I read Rousseau and Lord Byron, and believed in them. Religion I judged of by the long stereotyped prayers and ascetic looks of some ill-bred Christians. I hated orthodoxy as I saw and heard it from the stand-point I had, in my proud imagination, taken; and I came to consider every one professing it sold under the hard bondage of fanaticism.

In this mental status I took my seat in the lecture-room of Dr. Wayland. He was then discussing the powers and functions of the "moral sense." His course of argumentation was so keen and clear that I soon began to listen; I began to question, to argue, to present objections in order to drive him from his positions. It was like damping up the waters of the Nile with bulrushes. His logic, unfolded in his perspicuous, yet laconic style, quite overwhelmed, confounded me. I saw that I was standing on a foundation made of shifting sand. I saw that I was a miserable sinner in the sight of an offended God.

I went to my room to pray; my knees were stubborn; the load upon my heart was crushing me; what must I do to escape the wrath of the Almighty? I—He seemed to have taken its everlasting flight.

I arose and ventured into the presence of Dr. Wayland. He was in his study, reading his old well-worn copy of the Sacred Word. He received me kindly, and I at once made known to him the anguish of my soul. I felt and said, "My sins are so many and so great that God can not pardon me."

Fixing his keen black eyes, beaming with heavenly tenderness, full upon me, this good man said, and never till my dying day can I forget the earnest solemnity, the eloquence of the tone, "When he was yet a great way off, his father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him."

I felt that the case was mine, and hope, reviving hope, came glowing then her joyous flight to me, to gild my pathway through this chequered, transitory state.

Dr. Wayland then knelt down and prayed with me, and for me, and on leaving him he lent me his well-thumbed copy of Bishop Wilson's, "Sacra Privata," advising me to read that and Edwards' "Life of Abner," instead of Byron and

If I met with trials and troubles on the way,
To cast myself on Jesus and not forget to pray.

I never knew till that never-to-be-forgotten night the full meaning of that great English word, Friendliness. I never knew Jesus Christ till then!—*Congregationalist.*

EVILS OF GOSSIP.—I have known a country society which withered away all to nothing under the dry rot of gossip only. Friendships once as granite, dissolved to jelly, and then ran away to water, only because of this; love that promised a future as enduring as heaven, and as stable as truth, evaporated into a morning mist that turned to a day's long tears, only because of this; a father and a son were set foot to foot with the fiery breath of anger that would never cool again between them, only because of this; a husband and his young wife, each straining at the hated leash, which in the beginning had been the golden bondage of a God-blessed love, sat mournfully by the side of the grave where all their love and joy lay buried, and only because of this. I have seen faith transformed to mean doubt, hope give place to grim despair, and charity take on itself the features of black malevolence, all because of the spell words of scandal, and the magic mutterings of gossip.

Great crimes work great wrongs, and the deeper tragedies of human life spring from its larger passions; but woe and most melancholy are the uncalculated tragedies that issue from gossip and detraction; most mournful the shipwreck often made of noble natures and lovely lives by the bitter winds and dead salt waters of throwing the innocent, and punishing them as guilty if unable to pluck out the stings they never see, and to silence words they never hear. Gossip and slander are the deadliest and the cruellest weapons man has for his brother's hurt.—*All the Year Round.*

PATERNAL DUTY.—The father who plunges into business so deeply that he has no leisure for domestic duties and pleasures, and whose only intercourse with his children consists in a brief word of authority, or a surly lamentation over their intolerable expensiveness, is equally to be pitied and to be blamed. What right has he to devote to other pursuits the time which God has allotted to his children? Nor is it any excuse to say that he cannot support his family in their present style of living, without this effort. I ask by what right can his family demand to live in a manner which requires him to neglect his most solemn and important duties? Nor is it an excuse to say that he wishes to leave them a competence. Is he under obligation to leave them that competence which he desires? Is it an advantage to them to be relieved from the necessity of labor? Besides, is money the only desirable bequest which a father can leave to his children? Surely, well cultivated intellects; hearts sensible to domestic affection; the love of parents, and brethren, and sisters; a taste for home pleasures; habits of order and regularity; and industry; hatred of vice and vicious men; and a lively sensibility to the excellence of virtue—are as valuable a legacy as an inheritance of property—simple property purchased by the loss of every habit which could render that property a blessing.—*Wayland.*

THE IDLER.—Children that don't like to study, nor read, nor work, never amount to much. Have you not heard the story of John Alsop? His father lived in a new settlement, and was one day with a neighbor building a log-house. They had got one length up pretty high, and were now rolling up a log upon two poles, to finish it. It was John's business to clap a wedge, or block under the rolling log as it was hitched along up to, keep it from rolling back. Giving it a hard lift, and getting it up a little higher, the father cried out, "There, Johnny, under with the block, quick!" John started for the block, but that instant he heard the chirp of a squirrel, and disliking exertion, he let go the block and ran after the squirrel. He was noted as a lazy boy, who would never stick to a thing till it was done; and when he got to be a man, he was still the same. The neighbor who was that day with his father, was asked by a gentleman, thirty years afterwards, what sort of a man John made; to which he re-