eliniums Intellinencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK

REV. E. McLEOD,

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

Editor and Proprietor.

Whole No. 606.

Vol. XII.-No. 34.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, AUGUST 25, 1865.

The Intelligencer.

(From Zion's Herald.)

THE MORAL POWER OF THE CHURCH. vine; no more cau ye, except ye abide in me." in nothing but its mint, anise and cummin. Cut off or disconnected from him, we have no life, no strength, no power, no fruit. If that life of Christ in the heart of a man, or in the heart of the church, is not attained, or dies out, no matter what is left, there is no spiritual power. There may be the power of numbers, the power of learning, wealth and influence, resulting in external church prosperity; such as fine churches, learned my soul this evening, I'm afraid that I should not and eloquent ministers, with general deference of have come; for after tea and the talk at my the world toward religion; but yet without one boarding-house, I felt more like going out for souls and living Christians in such a church, its effect of sinful habit, of waiting to feel like doing

external prosperity. church, are Christ formed in the heart, and the bravely I would fight to-day; and as my heart lions of the human race, or about one-sixth of the London merchant. In his house, on the 1st of life of God in the soul, attained in the regeneration was all aglow with the old love to Christ and the population of the globe are Mohammedans, and April, 1720, was born to him a son, whom he of the heart. This divine power is retained by soldier spirit, I felt that I could meet and conquer | more than twenty millions of these are subjects of named John. Their business was in the Russian religious faithfulness; a growth in grace, and ad- my old temptations; and yet by noon to-day I Queen Victoria. Truth and fiction are combined trade, then an important branch, cultivated by vancing holiness; or it is not retained at all. If was nearly as apathetic and poweriess as ever. in Mohammedanism as they are in no other sys- considerable mercantile houses in London and that light in you be darkness, how great is that But the merciful Saviour gave me strength just tem. The loftiest conception of the Divine unity Hull. John Thornton, when he grew to man's darkness? The lack of moral power in the mo- then to keep a promise, and in secret prayer the and essence are linked to a moral code not only de- estate, continued the traditions of his house, and dern church, we judge, is not so much from the resolve came: "Well, I will serve to-day without grading but repulsive. The system, viewed as a raised the family fortunes. He was in business reception of unconverted members, as from the de- feeling, if I must; and persevere till a proper feel- whole, is an outrage on reason and common sense. an active merchant, keen in watching opportunichurch members, grow less and less noticeable as heart is more tender and grateful for the strength ed profligacy. It is serce, intolerant, vindictive merchant and his watchful observation. In one of spiritual members, rather than as they might and given. So it is: I am always resolving, and like To renounce it, to speak, write, or act, against it; bis tours in Ireland, undertaken late in life, to re-This is our answer: It is because that young and giving up the struggle utterly : and this reminds It will listen to no argument, tolerate no liberty furnish a holiday at his own cost to hard-worked aliment! The proper habits of Christian life, to cul- this :tivate such religious advancements, are not usually " What is the trouble with my religion? or medanism offers to mankind. Non-action is ruin to a living piety. The first and | would live ?"

fails of it.

nity of telling what great things the Lord hath | may return to Thee, and glorify Thee. far greater religious power than a thousand per- look out and name the particular sin in me which ment will be of extraordinary length, some say one he did not approach Mr. Thornton, who at last village inn on the coast of Normandy, and asked for know I am not as I once was, but the change has sons loaded with wealth, learning and worldly in- prevents this consecration. Is it the great troubly thousand years. During this silence "I have been so gradual that I have hardly realized it. Somethe cross. You may crowd your Trimties and St. feeling-or I will leave out the "too much" fo Peters with such unspiritual worshippers as these, any is too much—that I have depended, then, upo with all the imposing and heartless ceremonies feeling rather than upon Christian principle t there overshadowing the weightier matters of the guide my actions-that I have been led by in law, and they will not convert one sinner from the pulses rather than duty?-that having but littl error of his way, nor save one soul from death. grace, and consequently but little propulsion t That is only a worldly power, which converts right thinking and living, I have prayed an

Emperor himself embracing it, building charches, resolutions are explained, and by a habit for which and endowing the clergy, and suppressing all per- | I am responsible and guilty.

to a, and s the i eat-

se no luced lerful

saves injure rystal l, the ished. ssed; es not croves Flan-

s are by for misery tal.

co.

EG.

ork.

for a

tS, &e

mality, pride and backsliding occur. the churches in our country, at this hour, including the country at this hour, including the churches in our country, at this hour, including the country at the country at the country at this hour, including the country at the c ing our own? What proportion of enrolled safe restraints; and having fewer and fewer hours of death, and Paradise was the certain reward of well as most farmers; they have got the notion that terror. Death had given him but a minute's notice, to speak of the goodness and mercy and loving-kindchurch members are now, living, active, and power- of penitence and better resolves, I must here con all who died fighting for the faith, while hell was they prosper by giving to God. ful Christians. How many of their voices ever fess that for years I have wandered farther an I the inevitable punishment of the coward. pronounce in the hearing of the wicked world, farther from duty, until now here tam, with nt Islam enjoins four great rites,—prayer, alms, say that some of them give \$50 a year. that they know Jesus Christ, or who he is? church home, no recognized place among the dis fasting, and the Haj. The Muslem prays five They stand without along with the enemies of ciples to whom Christ makes the most precious at times a day. Before each prayer he must perform Jesus, while he is on trial at the tribunal of world- his promises! ly power! They have nothing to say in his de- Yea, Lord it is true, and my heart fails wit sand or dust will serve the purpose. Ramadan is their children as well as I can do for mine—and do never bestow a penny in charity."

their future is not hopeful. Little power but the reproach me. Here I must own that I have little, from dawn to sunset every day. They therefore doctrine; of course they are not saving much money, worldly is shown in them; and revivals seem to if any piety-that I have borne no fruit to thy reverse the order of nature, enjoying themselves nor yet am I doing so; pastor and people are alike, be less frequent, and less powerful, while churches | glory ! and nominal Christians are increasing. The fault Alas, what bitter work does the hour of long- or pilgrimage to Mecca, though enjoined in the is primarily wih the pastors, we judge, generally, neglected self-examination and repentance bring! Koran, is not thought much of by the Muslems. who fail, through a lack of perception or energy, to Here I find out, at last, the bane of my spiritual Its effects on the character of those who perform It is conceded, that when Christ founded his teach, practice, and insist upon those early religible; here I see the folly and presumption in me it are pretty accurately indicated by a saying curchurch to evangelize and save this fallen world, he ous habits with converts and young Christians, which have prayed for strength when unwilling to rent in the East: "If a man has been once at endowed it with power sufficient for such a result. which alone keep alive and carry forward spiritual use that already given—the wrong, the hypocrisy, Mecca, watch him; if twice, fear him; if three Yet it is a question whether the general church life and power. Most pastors seem to endorse the of asking God's grace to control ne, when I would times, avoid him as you would Satan." itself is fully informed as to the nature and method present growing state of things in the churches. exercise no self-control. I have prayed, "Lead The time has fully come, Professor Porter

> (From the Examiner and Chronicle.) HOURS ALONE.

BROTHER HAFHART'S SECOND EVENING.

If I hadn't promised to come here and talk with particle of moral power. If there are no converted the evening with a friend. I suppose it was the influences will fall short of converting and saving duty, that made it so hard for me to come here other souls. Here lies the fatal blunder of fallen, from a sense of obligation merely; but after all, Mohammedans.

et gifted humanity, as it struggles to build up now that I am here, I am glad of it. the kingdom of Christ, by attention only to its What an astonishing thing my heart is! Last widely diffused than any religion in the world. It house hard by the Clapham Common, now girt The beginnings of this power on earth, in the that hour of self-examination here, I thought how Atlantic to the wall of China. Two hundred mil- few ordinary houses, lived Robert Thornton, a We see afar the crystal fountains laving clining and dying piety of its once living converts. ing comes." With the help of that resolution, I The prayer of Islam is cold, heartless mummery; ties, and skilful in using them. Eminent for other Why is it, we ask, that such fearful proportions of have come up here this evening, and already my its deepest piety is the grossest and most abandon. | qualities, he never lost the practised eye of the should abound more and more in spirituality? Peter, often failing when trial comes, and yet never to question the mission of its prophet, is death. cruit, as was his habit, his strength, and also to spiritual life is not nursed to growth by the proper me of father Givall's second question. It was of thought. The Koran, slavery, or the sword ministers of the Gospel whom he took with him,

friend only, but every where there is opportunity. I haven't met it fairly; indeed, I can see now of idolatry attracted his attention, and he resolved sion of the facts, and by a stroke of his pen he they went again to the cobbler, who had raised his When we join that great multitude which no man Doing so, such a convert becomes strong, and puts that as often as it has come before me, I have to become a reformer. He assumed that air of cleared a handsome profit, more than enough to price to sixty thousand francs. He was offered fifty can number, how many souls shall we count as have Doing so, such a convert becomes strong, and puts that as often as it has come below the count as have forth a great moral power. Not doing so, he best thrust it away as an unwelcome visitor. How I thousand, but refused. The Emperor would not give and his friend strolled into a nursery-garden, where his light shine, it goes out, and becomes darkness. who have promised to live by it in all things, to those ostentatious virtues which were calculated they fell in with its humble proprietor. The poor This is an invariable law of the Christian life, honor God as my Father, to obey Christ as my to raise him in the estimation of his countrymen. man was in great perplexity, sore hampered for And what is true of the individual, is also true of King, and to love Him as my best Friend! How He was humble in domeanour, sparing in food, want of capital. Mr. Thornton talked to him, ascerthe whole church. This is the method by which I have shut my ears to his wishes and commands, fascinating in manner, and liberal to profusion. tained his circumstances, inquired into his characown inner spiritual life and experiences. We do ming-up time would come "there," if not "here" thas been far too highly estimated. In reality, it now give it as it occurred, derived from the grandnot now speak of church enterprise, Christian be- Ah, how merciful, my Saviour, how long-sult is but a string of silly lables and common-place son of one of the parties. There was a young nevolence, nor even of Christian morality; these fering art Thou, to have put these thoughts lik! sentiments, relieved by a few beautiful pictures of merchant, engaged in business, who attracted Mr. are appendages which always accompany spiritual goads into my heart, that I may come with The the Divine perfections and attributes, taken from Thornton's notice. A follower of Wesley, he was life, but are not in any sense a substitute for that and look at the account here, where Thou will the Bible. life and its outward development. Nothing can hear me pray, and "forgive all my trespasses! | The creed of the Mohammedan, epitomized, is, the Church of England, of which he was a sincere take the place of it. God's method of saving men O " wash me thoroughly from mine iniquity," an | "There is no God but God, and Mohammed is the admirer. His family was large, his capital small.

denied self only when moved thereto by special The history of the church from its beginning feeling? Has it been this almost constant obe till now, shows that as its worldly power has in- dience of natural impulse that has left my religio essary but a natural result. When Chris- and spasmodic life? Has impulse come to be m tianity became powerful in the Roman empire, the | master ? Then my repeated failures to keep goo

secution of the Christians, then rapidly declined This, then, is the evil which has sapped the spiritual power, and revivals of religion were soon life of my religion-this weakly yielding to feeling unknown. Then began an empty, formal wor- rather than strictly, soldierly, valiantly adherin ship, and Romanism and the dark ages followed. to duty. When for some reason my heart had Something analogous to this can be traced in the | been warm and tender, I have gone to my close! history of nearly every branch of the church since | without hesitation, and have come from the place the Reformation under Lather, in the sixteenth refreshed and strengthened; but if, on the other century. The same is true of individuals. Notice hand, some worldly topic or event has absorbe how churches and individual Christians, in their my attention, so as to render spiritual things di (early Christian experience, are simple-hearted, tasteful to my mood, I have suffered the sacre earnest and devout, bold and outspoken in their hour to pass unimproved, and the closet to remail utterances for Christ and the verity of religion. unoccupied. So when conscience has whispered Then and thus they exercise powerful religious in- "Inquire into the motives which prompt you to d! tence, or alms goes to the credit side, and is refluences, and revivals are the results. But just as this or that," being bent upon the act, and feath the corded ten times. Beside all this, no Mohammesoon as numbers, wealth and influence come to the issue of self-examination, I have obeyed fee! dan, whatever his character, can be doomed to these churches and individuals by reason of their ing and put down conscience. Or when the ever I early moral power and the prosperity it secured ing for the praver-meeting has come, feeling nt

Christ. God help me, in my weakness! in the way of help. Perhaps there I shall find alone can regenerate at the Indian empire. strength to answer Father Givall's third question. May it be so!

MOHAMMEDANISM.

The following interesting account is from an article by Professor Porter in the Family Treasury. The writer has speat nine years among the swept away many fortunes, and the trade to the

night, as I sat meditating by poor Mr. D., after extends in an unbroken line from the shores of the with small villas, then bare, and compassed with a the only alternatives which a dominant Moham- he shewed the habits which peculiarly character-

established with converts and carried forward. why don't I live as I promised God at first that I Mohammed was born at Mecca in the year A. Cork, he turned down to the harbor, where a num-D. 571. His youth was passed in poverty and, ber of vessels, laden with tallow, had just come strong impulse of a converted soul is, to speak of I find that the spirit of this question has been dependence, but his marriage with a rich widow in. A few questions, addressed by him to the persons connected with them put him in posses. its new hopes and joys; not privately to some select flitting through my thoughts for months, though released him from the necessity of toil. The evils persons connected with them, put him in possestic to the country of the first and by a stroke of his pan he they went are the promises to change the frontage, but being found impossible, given to those who turn many to righteousness.

before the people, in few and significant words of tion to Christ; that includes all departures from | you don't, you will never hear of the debt." The what they know and feel concerning the power of duty, and all lapses from a right state of heart, God, and the only one which is not so corrupted voung merchant thanked him warmly, but begged Christ in pardoning and cleansing from sin, wield but it will be better for me to be unworthy of credit. The day of Judg- a few days for consideration; but days passed, and nate, Paradise is the reward, if the bad, Jehennam. now doing a fair business, and had better remain When men are judged, an opportunity will be as I am." Such facts illustrate character, and well given to the beasts of settling old quarrels in one deserve a record, - Christian Observer. tremendous fight, in which the weak will triumph over their former oppressors. After this, an angel will breathe upon them, and dissolve them all into dust, with two distinguished exceptions,creased, the spiritual has declined. This is not a no room for exercise, and so made it only a weat to her husband, and showed him the gold. For its ligion."

good and bad deeds is somewhat singular. At- taken almost verbatim. tached to every individual are two recording angels, one to note the good deeds, the other, the bad. The former has authority over the latter, and stands at the man's right hand. When a good deed is done, the angel on the right hand notes it, and multiplies it by ten. When a bad to your church? deed is done, he says to the other. "Write it not for seven hours, peradventure he shall pray, or ask | T. What is their occupation? pardon, or make atonement." If, during the hours of grace, he prays, or repents, or gives alms, not only is the sin remitted, but the prayer, peni-

eternal punishment. The doctrine of predestination, perverted by them, then almost invariably spiritual power has inclination to go there, I have gone to a mort Mohammed into a blind, irrational fatalism, begiven place to worldly power-then coldness, for- congenial place, or staid at home. With the came a powerful instrument in the establishment new, and they live in log houses yet. constant self-indulgence, it is no wonder that of Islam. It stimulated the faithful to fight fear- T. Can they pay their other liabilities while giv-Is not this the condition of large portions of all neglect of one duty has led to another and gross | lessly and recklessly, because nothing that they ing so much?

all night, and sleeping during the day. The Haj as it should be.

of that same moral power. The moral power of When they show no alarm, nor faithful dealing, us not into temptation," and yet, when I knew thinks, for the Christian statesmen of England to -J. Milner in Canada Christian Journal. the church is its strength and efficiency in pro- when all the crosses are laid aside, so far as spiritu- how susceptible my heart was to every worldly study with care the genius and tendencies of the moting the religious life of men from the death of ality in religion is concerned, the sleep of moral influence—that its own promptings, even, were religion which has for many centuries exercised a sin-nothing less-nothing more. It is derived death will rapidly steal upon their flocks! And too strong for resistance-I have added power to baneful influence on some of the fairest countries directly from Christ, the "Living Stone" on which not long hence, some Luther, Whitefield, or Wes- them, shutting my eyes to everything save my of the world. History shows only too plainly its the church is founded, imparting strength and ley will be needed to break in upon our dead ortho-power to all the building; so the gates of hell doxy. A witnessing church is the demand of this into places and society where all worldly and no trains men to injustice, intolerance, tyranny, and cannot prevail against it. " I am the vine," says hour, to hasten the conversion of the world and spiritual influences prevail; and this when I knew bloodshed. It prevents all improvement, it for-Christ, "Ye are the branches. As the branch save our holy religion from becoming fossilized in that, so far as I can do so, it is my duty to answer bids all reform. The same great principles which cannot bear fruit of itself, except it abide in the a pompous formula, and dead liturgy, abounding my own prayers. Here is the trouble: I have no made Britain what it is, can make India like Christian self-control, and so no consecration to Britain. Until those principles are instilled into the people of India, there can be no thorough But there's to be a young men's prayer-meet- social reform, no true national progress. All that ing to-night, and I will go-there putting myself we have we owe to Christianity, and Christianity

FAITHFUL STEWARDSHIP. JOHN THORNTON.

More than a century and a half ago-when the wealth of London was petty and its merchants were few, and the South Sea bubble had burst, and West Indies was trifling, and a single factory held Next to Chri tianity, Mohammedanism is more the traffic to the East Indies-in an old manorized him. Walking out in the early morning at

the church attains and uses its moral power or acting on my own impulses, without inquiring At the age of thirty-eight he began to retire at ter; and being satisfied he, by another stroke of to ten thousand. The disasters of 1814 happened, whether I should please Him or not-weakly intervals for days together to a mountain cave, his pen, helped him out of his troubles, and set and all thoughts of a palace for the King of Rome We hold that the aggressive power of the shunning the issue, though I knew that all the ostensibly to receive celestial messengers, but him fairly on his feet. We give another exam-We hold that the aggressive power of the shunning the issue, the shunning the issue that the shunning the issue that the shunning the issue the shunning the issue that the shunning the issue that the shunning the issue that the shunning the sh as it is a witnessing, truth telling church, of its my name on the great record, and that the sum; Syrian monk—in writing the Koran. This work days after the sale was removed to an insane asylum; a large part of the conversation turned upon religious warmly attached to him, but no less attached to is revealment - making known spiritual truth. " cleanse me from my sin; for I acknowledge m' apostle of God." The doctrines of Islam are con-The revelation of his word, his Spirit and Christer transgressions, and my sin is ever before me. | tained in the Koran, and are fully developed by day Mr. Thornton accosted him on the Exchange, but he was faint from hunger, and his trembling to the social means of grace; her place was often tian experience, most people feel at perfect liberty "Enter not into judgment with thy servant," but orthodox commentators. The following are some limbs shivered beneath his rags. No kind hand vacant in the class-room, and she was numbered forgive, and "set a watch, O Lord, before m of their articles of belief:—The angels have four thinking much of you and your circumstances. I with that class of which there are so many in our Social meetings afford the church the opports mouth," and come Thon into my heart, that chiefs,—Gabriel the Angel of Revelation; Michael, I think, if you would in his home. And there came a child to him, and churches, luke-warm professors. the Angel of the Jews; Azrael, the Angel of soon do a better business." The young man addone for them; thus at once creating and using And here again I come to the question, What I have found a secret. We are rich. You shall not be hungry and miserable any more. Should become lost to the church when there was so done for them; thus at once creating and using great moral power. A hundred Christian men is it that has been fatal thus far to my Christian men is it that has been fatal thus

LARGE GIVING.

When all is over, some authorities tell us, Moham- the most favorable report, but the half had not been sake they agreed to murder the traveller in his sleep, Now I have no doubt that the experience of this med will make a triumphant entry into Para- told me. After many matters had been talked over, which they accomplished, and buried the body. In young lady is the experience of thousands of young I thought it would be well to send you the following the morning early, came two or three relations, and Christians. Why is it that so large a proportion of

The following questions were asked, and answers

Traveller. You say the people pay so much per

Pastor. Nine; well, you may say ten families.

P. All farmers.

T. What amount of finances do they raise yearly? P. This year, for all purposes, about \$500.

T. Are your people rich? for this is wonderful. P. They own their own farms, which may be nearly 1,200 acres altogether; but their farms are

his ablutions, but if water cannot be procured, their abildren or well as I can, and more too; they can provide for by Newton, Sydney Smith, who accompanied the it. With the present driftings of the churches, Father glorified, that ye bear much fruit"-stil stain from meat, drink, and all sensual enjoyments, more than I have? No, sir, we believe in sound | body, but destroys the soul. -Hall's Journal.

T. How often do you preach to them?

P. Twice every Sabbath; our people believe in having plenty of gospel, as well as giving liberally. information sought for was very kindly given. I and the pastor reside about 121 miles from Stratford.

THE SABBATH.

Hail, sacred day! like golden rays out gleaming, 'Twixt tempest storms, thy sunlit hours appear; The glory beams from Salem's temple streaming, Gilding this shadowy sphere,

Bright 'pearl of days," our sin-cursed earth bedecking,

With glimpses of its pristine loveliness; A precious fragrant, that survives the wrecking Of Eden's primal bliss.

On this blest day (when finish'd earth's creation), The 'morning stars' for joy together sang; This day (when seal'd a ruin'd world's salvation), Heaven's arch with praises rang.

Still on this day, glad songs of praise ascending As incense from earth's myriad altar-fires, With angels' Hallelujahs sweetly blending, Unite the distant choirs.

Sweet 'day of rest,' our Elim in the desert, Beside its wells we pitch our tents awhile, Reclining 'neath the pleasant palm-grove's covert, Forgetful of life's toil.

Sweet mossy glades, in Canaan's valleys green, With olive-groves and purple vineyards waving The cedar'd hills between.

Hail, sacred day! emblem and earnest given Of the sweet rest o'er 'Jordan's swelling flood,' The everlasting Sabbath rest of heaven, With angels and with God."

GREED OF GOLD. When Napoleon, about 1811, desired to build a should the sall hours alone with God, and thus our palace for the King of Rome, near the Barriere de prayers are so cold that we "ask and receive not, stood in the way. Simon having learned what was "By all means use sometimes to be alone; going on, demanded twenty thousand francs for his tenement. The administrator hesitated a few days, "Heirs of God, and joint heirs with Christ!" and then decided to give it; but Simon, goaded by Wonderful name! Precious inheritance! How can the love of gain, now asked forty thousand francs. we be content to live beneath our high calling? How This sum was more than two hundred times its value, can we be satisfied with doing a little for our Master, a franc more, and preferred to change his plans. The We have not long to work for eternity. Let us labor, speculating son of St. Crispin then saw his mistake, labor, for the day is passing, "and the night cometh, and offered his property for fifty thousand francs, when no man can work." forty thousand, thirty thousand, coming down at last disappointed avarice had driven him crasy.

ble, "who had abundance of gold; the sound of it important suggestions: was pleasant to his ears, and his eye delighted in its I once knew a young lady who started well in re-

The Mohammedan mode of reckoning a man's gleanings, which may be fully relied upon, as it was asked in a joyful tone for the traveller who had young converts go back to the world? Is it not seemed greatly confused, but said that he had risen in the older members of the church? They need relations. "It is your own son, who is lately re- around them to encourage them onward and upward in family; how many families or parts of families belong turned to France, and is come to make happy the the path their young hearts have chosen. O, if to describe the horror of the morderers, when they seem more of a reality. But when a large share found that they had dyed their hands in the blood of our time is necessarily occupied with our daily About \$100 of this sum was raised by Sabbath col- their long-lost child. They confessed their crime, the duties, we are apt to lose sight of the grand object

A London shipping merchant, on a beautiful May O that every Christian would awake to the work the T. Do you think it right to give so much? You leaving four millions of dollars; that he would most precious blood. instantly stand before his Maker, to give an account P. They do as well as I do-lay up as much in of his stewardship; and that through a long life he

more than one of old, like to be questioned about words—covered with my tears—"Herein is m; a lunar month each year they are required to ab-

UNCOMMON ATTAINMENTS.

"O, to be an uncommon Christian!" was the fervent, life-long prayer of an eminent saint of God-Whitefield. This was the great ambition of his life, and all who knew him could testify that he attained his desire in a most remarkable degree. His life was Many other matters were talked over. All the eminently "hid with Christ in God," and only the great day will reveal how many souls have been send it without a note or comment; the congregation saved through him. Verily, his earthly journey was as the "shining light, which shineth more and more unto the perfect day;" and his death was a triumphant entrance into the " many mansions." Few lived as he lived, and few died as he died.

Now, why was this chosen one so favored, while multitudes of others are "saved so as by fire?" Why are these great attainments so rare? Why are they not ours? We greatly admire those who possess them, but why do we not covet carnestly these best gifts for ourselves? Is it not because we lack vigilance? Is it not that we do not appreciate our privileges? Alas! the world fetters us so much that it is hard for us to reach so high. We make so many plans, and talk so much of the prospects of this life, that we have little time left for those of the life to come. We think so much of secular things, and so little of Christ. We suffer so many things to interfere with our religious duties, or they are so often meagrely performed, that we are little benefitted thereby. We are so content to live at a poor dying rate, that we do not realize what we miss by our slothfulnesss. Who can measure the joy of the Christian who lives near his Saviour? Even here he has the sweet earnest of heaven within, and the assurance that when this "mud-walled cottage" has fallen, he his "a building of God, a house not made

with hands eternal in the heavens," O how much we live as though heaven were on a far-off mais! Tread softly, walk humbly, for we may be nearer than we think! It is a solemn thing to live, for each day brings us nearer the judgment seat of Chrst. As we make advancement here, so shall we stand there. Surely we have precept upon precept to make our calling and election sure," Co-laborers in the work of the Lord! our inner life is too much neglected. We do not prize as we

Salute thyself; see what thy soul doth wear."

CHRISTIAN CONVERSATION.

subjects. It is not so now, and the following article, "There was an old man," says an Eastern para. from the Christian Advocate and Journal, has some

brightness. By day he thought of gold, and his ligion, and gave promise of becoming a bright and dreams were of gold by night. His hands were full shining light in the church. But after a few months

wroth, and said: 'Would you take from me my post. I asked her one day what had happened that her harp was no longer tuned to the songs of Zion. Many years since, a seafaring man called at a Said she, "I can hardly tell what is the matter. I period, all creatures - men, genii, and beasts - his sileuce. "I have been thinking," was the elderly people, and apparently poor. He entered into times of late I have almost doubted whether religion must stand looking up into heaven. The good answer, "of your kind offer: but I feel I must conversation with them, invited them to partake of is all I have supposed it to be; whether it is really and bad deeds of every man will be put into the decline it. If I lost your money I should be very his cheer—asked them many questions about themselves and their family, and particularly of a son who enced, and, of course, look up to those who have had gone to sea when a boy, and whom they had been long in the way, and feel quite safe to follow in long given over as dead. The landlady showed him their footsteps. But when I meet them day after to his room, and when she quitted him, he put a day, and never hear them talk of those things that purse of gold into her hand, and desired her to take they profess to consider of the highest importance, I care of it till the morning-pressed her affectionately am led to think that either they are not sincere, or Certain circumstances threw me into the company by the hand, and bade her good night. She returned else there is no need of making much ado about re-

> arrived there the night before. The old people owing much to the lack of interest in their welfare very early and gone away. "Impossible!" said the all the loving sympathy and care that can be thrown evening of your days, and he resolved to lodge with Christians would only talk more about their joys you one night as a stranger, that he might see you and trials by the way, and their bright prospects unknown, and judge of your conduct toward way- for the end of the journey, it would encourage faring mariners." Language would be incompetent many a young pilgrim, and make spiritual things body was found, and the wretched murderers ex- of life; it seems dim and unreal unless we are constantpiated their offence by being broken alive upon the ly reminded of it. And what better way than conversing about it?

> morning of 1862, was found dead in his chamber, great Master has given him to do. May we all become with so horrible an expression on his countenance, co-workers in the vineyard of the Lord, and our hearts but it was a minute of sane consciousness that he was ness of him who has loved us and washed us in his

fence, nor against the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege! Neither do they, shame and sorrow to own it here, where the sacrilege is the sacrilege.