Religious Intelligencer,

AN EVANGELICAL FAMILY NEWSPAPER FOR

NEW BRUNSWICK AND NOVA SCOTIA.

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

[Editor and Proprietor.

Vol. XIII .- No. 13.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, MARCH 30, 1866.

THE PEOPLE OF THE CONFEDERATE

STATES.

THE BLACKS.

Whole No. 637.

SHERATON & CO., Queen Street, - Fredericton.

BRITISH AND FOREIGN DRY GOODS,

WHOLESALE AND RETAIL IMPORTER OF

HAVE much pleasure in informing their friends and the public, that they have now completed their Stock of

NEW GOODS

FOR THE FALL AND WINTER TRADE.

Consisting of

DRESS GOODS, SHAWLS AND MANTLES, FURS.

In Sable, Stone Martin, Fitch, Astrican, Dogskin, Ermine -all the newest shapes-in TIPPETS, RIDING BOAS AND MUFFS

BLANKETS. SLEIGH ROBES,

HORSE RUGS, AND CAMP BLANKETING.

Grey and White Cottons, COTTON WARPS,

Ticking, Stripe Shirtings.

AND SWANSDOWNS. PRINTS — fast colors.

AT TWELVE CENTS A YARD. OSNABURGS,

STRIPE BAGGING, AND HOLLANDS.

CARPETINGS,

IN TAPESTRY (2 and 3 ply), WOOL, HEMP AND STRAW. CURTAIN DAMASKS and TRIMMINGS, WINDOW POLES AND CORNICES. CLARK'S 6 Cord 200 Yd. REELS. At 30 Cents a Dozen.

Goods charged to Wholesale Buyers at Saint John Our stock of COTTON GOODS have all been pur chased before the late advance in prices, and are now worth more than we are selling them for.

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Is now Complete in every Department. With a full variety, comprising several lots, bought at LESS THAN REGULAR PRICES.

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In all the New Materials at present worn. THIRTY PIECES PLAID LUSTRES,

WOOL SHAWLS-A LARGE VARIETY, In Shepherd Checks, Tweeds, Cloth, and Blanket

Good value, at 12 cents.

FLANNELS,

In White, Grey, Red, Blue, Yellow, and Fancy Crimean.

DOMESTIC GOODS - a large Stock.

PRINTS IN EVERY VARIETY,

Fast Colors-from 12 cents.

URS, WARRANTED NEW,

from first class Merchants, in such quantities as to get them at the lowest prices, which enables us to offer Superior Inducements to Customers!

Goods sold by the piece for Cash, at St. John wholesale prices. OUR MOTTO IS

QUICK SALES AND SMALL PROFITS JOHN THOMAS. Fredericton, Nov. 16, 1865.

The Intelligencer.

LECTURE ON INDIA.

Rev. Dr. Butler, D. D., of the American Methodist Episcopal Church, who has spent many years as a Missionary in India recently delivered a lec-

ture in Montreal, on "The idols of that country." Dr. Butler came, he said, from a land where the sun shone brilliantly and constantly, where everything was fair and perfect to the eye; but amidst all the cultivated loveliness he did not remember a single flower, except the rose, that emitted any fragrance, and though the birds were gorgeously apparelled, there was not one that sang. It was a sad thought, but might also be applied to the people. He had never heard a hearty, happy laugh from woman outside the pale of Christianity. With every opportunity for observation, he had never seen amongst them a happy female face. It was a land where dark and dreadful idolatry had taken the joy from her heart, and sunk her to level of the brute. He was once a journey from Benares to Calcutta, and went to see a "dhurbar," or court, held by Sir John Lawrence. A native prince, during rebellion, had given shelter to a number of Europeans who had escaped from the Sepoy murderers; and Sir John had been commissioned by Her Majesty Queen He wore a cloth-of-gold coat, was loaded with gold the old condition of slavery. Thousands crowd to For the benefit of my fair readers I will explain and jewels, and had on a large crown glistening the cities, many of them to starve; want and ex- this process: The woman is provided with a stick, with gems. But as he went to take his seat on posure induce disease, and they are dying by six or eight inches long, the ends of which she the throne at one end of the tent, and while the hundreds. You see them all along the lines of chews until it becomes soft. This she frequently Governor-General was presenting him with the the railroads and in the streets, huddled together dips into her box which is filled with a coarse various paraphernalia of the order, the Doctor re- over a few embers, the most squalid, ragged and yellow snuff, inserts it in her mouth, and extracts marked the singular awkwardness and helplessness dirty beings imaginable, and these poor creatures the juices with apparently great relish. I have of the Prince. Upon inquiry, he learned that this have no other home, yet they do not complain. I seen otherwise respectable looking females sitting great man was a leper, without a finger on his have frequently asked such, "Would you not like in stores and other public places, leisurely dipping hands or a toe on his feet; and with all his wealth to go back to old master and have him take care and chewing by the hour together. I am asand grandeur was burdened with a loathsome dis- of you?" "No, sah, I kin take care of myself." sured that this filthy habit is by no means confined ease that no money could care. And this was Have you had anything to eat to-day? "No, sah, to the poor whites, but is indulged in by females exactly the condition of poor India,—decked with reckon I get something fore long;" and so pa- of all classes, both white and black.—A traveler splendour and magnificence, and yet a mortal tiently waiting for the food, which no raven in the South. leper, reeking with "wounds and bruises and pu- brings to him, many a poor old negro has lain trifying sores;" and with no means of purification, down to die, and they have buried him out of except the fountain opened in the house of David | sight. for sin and for uncleanness. He had seen 200,- An affecting story was told me by an old gen-

sins away, -a change which the children knew, never struck one, or sold one, and they had always naught but the gospel could effect. As to the lived as well as I did, and now the two armies character of the idols of the East, it had been said have taken everything I had, even to the last bag me." that, if a community of human beings could be of corn and the last pound of meat. I told my found as degraded as the gods of India, the rest people they were free, but if they would staywould rise up and sweep them from the face of the though I had nothing but land-I would share it earth, or treat them as they world the wild beasts with them. They hesitated, but finally concluded ask you, Is your soul saved?" of the jungle. He held up a bag of gods, -not to go. I did not care much about the most of imitation deities, but real idols, many of which them, but to see our old nurse hobble away almost sort. Well, I hope so." Near Phœnix Square. had been worshipped for generations in Benares. broke my heart; and there was another, my man One was the figure of a lady riding on a tiger, to Tom, the most faithful servant I ever saw, and the to say that a hope, a mere vague hope, was not whose worship one of the most magnificent tem- first one I ever owned. I begged him to stay. enough. We must believe and be sure. ples in the country was dedicated, and upon whose The road runs through my farm, and I told him shrine a British Governor of India, in the olden he might take all that lay on one side if he would The arrow of conviction had reached his contime, once laid a cheque for 10,000 rupces. In only stay, but he with all the others had got the science. He turned into his office and took up the Shasters, this goddess was described as a ter- idea that the government was going to give them the newspaper, but read it without knowing what magant—as the personification of an evil temper. both lands and money, so he went, taking his it contained. In fact, he might have had it up-She had eight arms and hands, and held in them | wife and their nine children. I could not have | side down for all the information he got from it. -what?-no bread for the hungry, no compas- felt worse to see my own children go away, and I He laid it down; went home; tried again to read, sion for the unfortunate, no relief for misery, but told them to come home if they ever got into but could not get his mind engaged. He smoked; in every hand was a weapon,—the cord of the trouble; but I heard nothing of them for several be paced the room; conversed with his family; an arrow, a dart, a sword, and a human skull full of children came back completely worn out; five something unusual was upon his mind. blood to drink. She was represented in the pic- children had died from small pox, and the others tures of her in the temples with her tongue out were still suffering from the effects of the same him; his quite pungent question, "Is your sout necklace of human skulls. He had seen 100,000 more, and I hope he won't. My old nurse did was unsaved, even when he said, "I hope so." expects, and as much as she desires. his friends and the public generally, for the increased people worshipping this terrible idol in Calcutta; not go far, and I have been after her several times The awful fact stared him in the face, terribly support for the last three years, and trusts that unremit- and for the thirteen days of the festival in her to get her home, but she won't come, because she aggravated by the lie he had told to the old man, ting personal attention in every department will insure a honor, all business was suspended, the governmental thinks to live on the old place won't be freedom. saving, "I hope so," when he knew at the time continuance of that confidence it is his desire to merit and departments were all closed, and no ships even could clear at the custom-house until the holiday The old patriarch wept as he told me the story, was over. He had another god-a very small

called the god of wisdom. From the loins upwards it was like an elephant, and downwards like seeing him in this plight cut off the head of an them, and that a sum of money and a "Bureau" elephant and attached it to the body of the god; was to be given to each. Such canards, intended he left him still bearing his burden. and hence its origin. Yet men seek this idol in only as a harmless joke, have been productive of This minister had dwelt very much on John every emergency of life, and woman, too, in all her difficulties, applies to this source of enlightenment. They did not ask for grace, had no desire for pardon, but simply wanted worldly wisdom. East were included amongst its worshippers. Its and the carpets were cut up for the same purpose, Christ, and is still devoting himself and his sub- another, in all the ordinary intercourse of society, name was more frequently pronounced than the and in many a fine mansion those carpets are not stance to the service of the Lord. Of these we have received 75 pieces, bought at last year's name of Jesus, it being used as a common mode of yet replaced. Go to the most aristocratic Christians, however lowly in the world, be faith- its outgoing, that it is impossible to control it by

purchased from a devotee in Benares. It was has held his fellow man in bondage.

turns of the cylinder as the money would pay for, more truly than she, the former occupant has he went on his way rejoicing." -literally praying by machinery. The people "nothing to wear." And for many families the Reader, "I hope so" will not satisfy you when offence, or be distorted into an injury. If it were

was a god. The Hindoos told the missionaries, tion. "You tell us to go to work," said a mer- of sins. We also joy in God through our Lord moral propositions. We can well imagine that if she could find a good place. "No, mother," "your Christianity is a novelty, and your nation | chant, whom I met in Georgia, "but what can we | Jesus Christ, by whom we have received the | very little light would result from such painful | answered the child, "you won't have to send me only of recent growth. We had a civilization be- do? We know no trades, and if we did, who is atonement." fore Julius Cæsar landed in Britain." But this there to employ us? You tell our women to make "Is your soul saved?" is the question we ask fluence cannot be regulated by any mere careful- keep me; I know he will." The mother thought reasoning was in favor of Britain and the Bible. shirts for a living, but what is the use of that in a you, dear reader, as we begin another year. "I ness as to outward expression. The Holy Spirit no more of it at the time; but a little while after,

THE WHITE POPULATION.

and wider sway, the Hindoo was just occupying order of things, and in ten years, with free labor the position of a thousand years ago, -only wor- and equa! justice to the two races, which in the shipping a monkey; and the proud people of the South are absolutely dependent upon each other, East were ruled by the sceptre of the island-queen they will be richer in wealth than ever before.

of Britain. While idolatry had brought down The people who suffer the least from the rebelthe tribes of the East, Christianity was elevating lion are the poor whites, always poor and shiftand ennobling the Anglo Saxon races. In con- less they managed to live, and they do so now. clusion, Dr. Butler stated that the American and They raise a few potatoes and hogs, a little corn, English missionaries have now privileges which cotton and turpentine, with which to buy whisky they never enjoyed before. Having been instruc- and the few other things which they want. Every ted to labor in some new district where Christ had morning you may see them coming into the cities not yet been preached, he went to Oude three with a two wheel cart drawn by a mule, harnessed months after it was ceded to the British. They with ropes. The man rides on the mule while his had established there a number of missions, with wife sits in the cart. Her pinched face is the color schools, churches, &c., had hundreds of children of clay, and his looks like a baked potato. They in the day-schools, and a considerable number in may have come thirty or forty miles, and have training as teachers of the Gospel. He hoped the brought produce to the amount of from one to five children would be impressed with the pictures he dollars. This disposed of, they take a walk had drawn of the guilt of the people, and that they through the streets, never side by side, but the would be more and more deeply imbued with the woman following the man at the distance of a few missionary spirit to aid in carrying the knowledge feet. He wears a slouched hat, pulled down over of God to Hindostan, China, and the Islands of his eyes, has a clay pipe in his mouth, and his the Sea. may be barefoot, or if he wears shoes they are never tied up, so he acquires the habit of walking very close to the ground to keep his shoes from falling off. The woman is tall, squalid, hoopless, and probably hopeless. They are both very ignor-There is hope for the young freedman, but the name of the town they live in, or the day of the present generation will speedily pass away unben- week. Ask them what time it is and they will Victoria to invest the Rajah with the order of the efitted, as a whole, by the freedom which he may tell you, "sun up three hours," but in some dis-"Star of India." The great men were assembled in some sense enjoy, but which he does not yet tricts any questioning would be as useless as to in an immense pavilion, awaiting the arrival of understand; for in the expressive language of an question a digger Indian, for the dialect in use is the Rajah; and after about an hour spent in set- old man whom I met at Augusta, "Dis yer free- unintelligible. In passing some of their farms I tling the difficult matter of precedence amongst dom come too late to do de ole man any good." have seen a mule and a cow harnessed to the misthese nabobs, a salute of twenty-one guns an- They are singularly improvident; nearly all even erable plough which was held by what I supposed nounced his coming. The scene within the the aged and infirm have left the plantations to be a woman. I ought to say that while the pavilion was very grand, and the habiliments of where they belong, because to stay there and work man finds comfort in his pipe and whisky, the the Rajah were in keeping with the surroundings. for "ole massa" would be too little change from woman finds her's in whisky and dipping snuff.

A GREAT QUESTION.

"I have long wished to put an important 000 people standing upon the banks of the Ganges, tleman whom I met in North Carolina. Said he, question to you, sir," said an old Christian carter and at a given signal all plunged beneath the "When the war closed I had forty negroes; some to a gentleman, who was employing him at the sacred stream, in the vain hope of washing their of them lived with me thirty years or more. I time.

"Well, what is it?" was the reply. "O sir, but I am afraid you will be angry with

"No, I assure you, I will not." "Pardon me, sir, if it seems rude, but it has been laid upon my heart this long time back to

"Oh, I thought it would be something of that The good man shook his head, and ventured

But this was the first step to his conversion.

The figure of the pious old man was before But she shall never suffer want as long as I live." that the true reply was, " No." He saw the old man again, and admitted that

and I felt that here at least is one man who de- he was unsaved; but though he had conversed god—held in great veneration, and which he had serves my sympathy and respect, even though he with him about salvation, he could get no peace. Weeks passed, and he grew worse and worse. The Federal soldiers are much to blame for hav- He did not dare to tell his case to his minister, ing mischievously led the negroes to suppose that but one day he took the train for Edinburgh, dea human being. Their sacred writings tell us that the freedom which they had gained was exemption liberately resolved to call upon a minister there, once, in heaven, this god was detected by another from labor, and a support at the hands of the and see whether he could not find peace for his diety in a crime so vile, that he drew a sword and government. Many also were told that all the troubled soul; but although he was in his study cut the offender in two pieces. Another god lands in the South were to be divided among with an open Bible for hours, and was directed plainly to passages through the blood of Christ,

ping the image of the monkey. Its history was blankets, and the people gave them, reserving a in the Lord's work; he has been the means of through every branch and bough, monstrous, and yet the most educated men of the single pair for each bed. This was not enough, setting others at liberty through the gospel of There is an unconscious influence of one upon

salutation among the people. The speaker churches in some of the Southern cities, and the ful to God, as was this humble disciple, and do special voluntary acts. James says, If any man showed another singular article, -a cylinder re- old-fashioned and threadbare clothing worn by the that which he lays upon your heart, and "fruit offend not in word, the same is a perfect man, and volving on an axis, containing a long strip of paper people will tell you a story of poverty which their unto God" will be the certain result. "The able also to bridle the whole body. How conon which were printed hundreds of prayers. The proud lips would reluctantly confirm, and you Spirit of the Lord said unto Philip, Go near, and stant the danger from the tongue, and how shall priest would call together the people, collect might be told as I was, that many a pew was jointhyselfto this chariot; and Philip ran thither," we be protected? It is beyond ordinary human money from them, and then give to each as many vacant, because, like Miss Flora McFlimsey, but led the prime minister of Ethiopia to Christ, "and powers of endurance, to be incessantly on guard,

themselves say there are 183,000,000 deities in prospect for a greatly improved state of affairs is the Holy Ghost discovers your sinful and lost possible to exercise such constant discretion at India; and a gentleman visiting Benares, after far from flattering. They have now no property condition. There must be solid foundation for every moment, the effort were enough to drive a In Mock Ermine and Martin Blankets and Horse Rugs. only three days observation, remarked to Dr. but their land, and much of the land which I saw salvation found by you through the faith in the person of nervous temperament into some wilder-Butler that he thought he had seen a god and a is very poor. I was told that in South Carolina precious blood-shedding of Christ; and we must ness, where conversation would be a thing of the We purchase all Goods for Cash, in the best markets, shrine for every unit of the population, and the the average yield of corn is less than eight bushels actually know the true God and Jesus Christ—be- past forever. Rather than be compelled to underlieve, and know we have eternal life-before the go a moral weighing of all our expressions before plied gods many and lords many; had deified the Then these people have not the energy of the Spirit-quickened soul can find rest. True be- we ventured to speak, we should prefer to have a beasts of the field, the fowls of the air, and the North. They confess it, saying that to take hold lievers can say, from blissful experience, "We regular hour at which to open the mouth, and operations of nature; even the deadly scorpion of work with their own hands is out of the ques- have redemption through his blood, the forgiveness then be ready with some profitable thoughts and was afraid she would have to get her another home,

The missionaries could say in reply that while country where half the people don't wear shirts?" hope so" won't do us as an answer. As in God's shows us the more excellent way—the way of love, hearing a noise up stairs, she opened the door and

A CANDLE AS A BEACON.

Jean Ingelow's new book, "Stories to a Child," published by Roberts Brothers, has an account of the patient perseverance of a poor woman, in one of the Orkney Islands (whose father was lost in a storm), in setting a beacon in her window. There is on this island a huge rock, called the "Lonely Rock," dangerous to navigators. She says:

The long time ago of which I mean to tell, was wild night in March, during which, in a fisherman's hut ashore, sat a young girl at her spinning-wheel, and looked out on the dark, driving clouds, and listened, trembling to the wind and

The morning light dawned at last. One boat that should have been riding on the waves was missing-her father's boat!-and half a mile from his cottage her father's body was washed up

This happened fifty years ago, and fifty years is a long time in the life of a human being; fifty years is a long time to go on in such a course as the woman did of whom I am speaking. She watched her father's body, according to the custom of her people till he was laid in the grave. Then she lay down on her bed and slept, and by night got up and set a candle in her casement, as a ant, and the chances are they do not know the by the candle all night, and trimmed it, and spun; then when the day dawned she went to bed and slept in the sunshine.

So many hanks as she had spun before for her daily bread, she spun still, and one over, to buy her nightly candle; and from that time to this, for fifty years, through youth, maturity, and old age, she has turned night into day, and in the snow-storms of winter, through driving mist, deceptive moonlight, and solemn darkness, that northern harbor has never once been without the light of her candle.

How many lives she saved by this candle, or how many a meal she won by it for the starving families of the boatmen, it is impossible to say; how many a dark night the fishermen, depending on it, went fearlessly forth, cannot be told. There it stood, regular as a lighthouse-steady as constant care could make it. Always brighter when daylight waned, they had only to keep it constantly in view, and they were safe; there was but one thing that could intercept it, and that was the rock. However far they might have stretched out to sea, they had only to bear down straight for that lighted window, and they were sure of a safe entrance into the harbor.

Fifty years of life and labor-fifty years of sleeping in the sunshine-fifty years of watching and self-denial, and all to feed the wick and trim the flame of that one candle! But if we look upon the recorded lives of great men, and just men, and wise men, few of them can show fifty years of worthier, certainly not of more successful labor. Little, indeed, of the "midnight oil" consumed during the last half century so worthily deserved the trimming. Happy woman - and but for the dreaded rock, her great charity might never have been called into exercise.

But what do the boatmen and the boatmen's wives think of this? Do they pay the woman? No, they are very poor; but poor or rich, they know better than that.

Do they thank her?

No. Perhaps they feel that thanks of theirs would be inadequate to express their obligations; or, perhaps, long years have made the lighted casement so familiar, that they look upon it as a

Sometimes the fishermen lav fish on her threshold, and set a child to watch it for her till she wakes; sometimes their wives steal into her cottage, now she is getting old, and spin a hank or two of thread for her while she slumbers; and Thug, the professional murderer of India, a bow, months, when one day Tom and his wife and four but any one might have seen at a glance that they teach their children to pass her hut quietly, and not to sing and short before her door, lest they should disturb her. That is all. Their thanks are not looked for-scarcely supposed to on her cheek, dripping with gore, and wearing a disease. Tom says he will never go away any saved?" was ringing in his ears. He knew he be due. Their grateful deeds are more than she

> How often, in the far distance of my English home, I have awoke in a wild winter night, and while the wind and storm were rising, have thought of that northern bay, with the waves dashing against the rock, and have pictured to myself the casement, and the candle nursed by that bending, aged figure. How delighted to know that through her untiring charity the rock has long lost more than half its terrors, and to consider that, curse though it may be to all besides, it has most surely proved a blessing to her. in nature. - Sunday Magazine. Few persons, like this woman, "let their light

LIGHT FROM WITHIN.

The only way in which a man becomes in any xvii. 2, " This is eternal life, that they may know degree a light of the world, is by having the light thee the only true God and Jesus Christ, whom of the Spirit beaming in his own soul. Mere thou hast sent." And before he reached his home, strictness, rigidity, conscientiousness, and watch-There is probably in all the civilized world no this "true God" revealed himself in "Jesus fulness, in regard to behaviour are never sufficient There was another god, which he held up to the poorer people than are these of the late Confed- Christ," and he knew him, and rejoiced in his of themselves, to make a man a light. All this children, which was worshipped by more human eracy. You at the North can hardly conceive salvation. It was when sitting in the railway outward faultlessness may fail entirely of being beings than any other deity in the universe, -by how or without the consent of the people, every- carriage, on his way home, that the Lord met any blessing to others, on account of the lack of a some 400,000,000 of the human race in Burmah, thing which could be used by the Confederate him with his mercy, and of him it might be truly life within, that glows with love and extends itself Siam, Ceylon, Japan, &c. In this god they had army, passed into its possession-horses, mules, said, "He blessed him there," and he returned to like a mighty tree, when the warmth of spring reached the lowest degradation possible-worship- provisions, and clothing. The army wanted his house a saved man, and has since been active softens its heart and brings the flow of a new life

which, John says, was the Light of men. We God, good God, do send mother something, so she

must see to the life that is within us. This will do for our unconscious influence what mere watchfulness cannot do. This only will guide the tongue, so that every day lessens its foolishness. and adds to its good works. This only will control the eye, so that it brightens more quickly at what is Christ-like, and turns away more sensitively from what is doubtful and defiling. This only will change weak, inconsistent, worldly men and women into lights of the world.

HOLDING FAST.

A young man was taken by his uncle as a clerk in his employ. After filling this office for a year or two, he had the offer, from a wearthy relative, of a collegiate education. The offer was tempt ing, he was fond of books, he would be free from the drudgery of business, he might become a useful minister of the Gospel, for he was a pious youth. Upon the other band, he had just begun to be of use to his employer, who had borne with his failings and blunders patiently, he displayed great aptitude for business, and had won the es-

teem and respect of all about him. He asked the advice of his pastor in the matter, and the sound old man, said to him, "Thou art started in thy way of life, it is a good way, hold fast to it." He took the advice, and held fast to the calling in which he had commenced; he acquired property, and honor, and ease. He has educated many young men for the ministry, among them, one of his own sons; he has been a most liberal contributor to all the benevolent enterprises of the Church and of the country; he has served God, as an elder in his Church, with fidelity and devotion; he has lightened the load of many a burdened pastor, wiped the tears of many a desolate widow, provided for many fatherless and motherless children; and to many a wavering, undecided, volatile young man, has he repeated the words of his wise pastor, that settled his own course. "Thou art started in thy way of life, it is a good way, hold fast to it."

It is better by "patient continuance in well doing" in one field of labor to do life's work, than to vacillate, and change, and change again. Respect, usefulness, and happiness are gained by steady and consistent devotion to one calling which God has marked out. There may be eccentric exceptions to this general rule, just as there are comets in the celestial system; but the fixed stars are more useful than the comets to mankind, and their steady light, year after year, and age after age, is better than the meteor blaze

DARK DAYS NEEDFUL -One Sabbath morning there was a great rain; gentle in its manner, but vast in its quantity. There had been no rain for many weeks; the ground was parched, and the floods were welcome; but in the meantime an unspeakable dullness pervaded the air, and communicated itself to human spirits. The heavens were very dark, and men's hearts seemed sad; at any rate mine fell down to zero, as I sat in my chamber on that dreary morning. But it was then and there that, if not the first time, at least much more vividly than at any former period, the thought presented itself, that when the scorched ground obtains at length its needed refreshment, the landscape is always dark, never smiling in the sunshine. No man is so foolish as to complain, while the thirsty land is drinking in the rain from heaven, that he cannot enjoy at the same moment the comfort of bright skies overhead. In the spiritual sphere, I suspect the line runs close and parallel. While a Christian is getting what he has often asked from God, a refreshing by the Spirit from on high, I think he is not ordinarily light-hearted and cheerful. I suppose in grace, as well as in nature, the times of greatest refreshment at the root are not times of great brightness overhead. We do not fret under the cloud that hides the sun, while it waters the earth; neither should the children of God think that all is going against them in time of sadness. Our Father, the Husbandman, does not often water His garden while the sun is shining. From causes known fully only to Himself, the water is more precious to the ground if the sun is veiled during the process. Only thoughtless children would complain that they cannot get the garden well watered from the sky without an interruption of the sunbeams. After long drought over a continent, the day in which rain comes is a dark, dull day; in this aspect, God's goings in grace are like his goings

THE TREASURES OF THE WICKED, -Every man is treasuring up stores for eternity; the good are laying up "treasures in heaven, where moth doth not corrupt;" the evil and impenitent are treasuring up "wrath against the day of wrath." What an idea is this! Treasures of wrath! Whatever the impenitent man is doing, he is treasuring up wrath. He may be getting fame, but he is treasuring up wrath. He may be getting wealth, but he is treasuring up wrath. He may be forming pleasing connections, but he is also treasuring up wrath. Every day adds something to the heap. Every oath the swearer utters, there is something gone to the heap of wrath. Every lie the liar tells, there is something gone to the heap of wrath. Every licentious act the lewd man commits, there is something gone to the treasure of wrath. Every day he lives in sin, the book of God's remembrance records it against him. The impenitent man has a weightier treasure of wrath to-day than he had yesterday; he will have a weightier to-morrow than he has to-day. When he lies down at night, he is richer in vengeance than when he rose in the morning. I too way you'll

He is continually deepening and darkening his eternal portion. Every neglected Sabbath increases his store of wrath; every forgotten sermon adds something to the weight of punishment. All the checks of conscience, all the remonstrances of friends, all the advice and prayers of parents will be taken into the account, and all will tend to increase the treasure of wrath laid up against the day of wrath .- Rev. John Angell James.

A CHILD'S FAITH. - A lady had taken a homeless little girl to bring up as her own. When Britain was continually rising in importance, Yet in time these people will come out of the besight, speak the truth, and say Yes or No. - another name for the life that was in Him, and listened. It was the little girl in prayer. "O