

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.]

Vol. XIII.—No. 52.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, DECEMBER 28, 1866.

Whole No. 676.

BOARDING HOUSE.
THE Subscriber has opened a BOARDING HOUSE, No. 51 Gormer Street (near King Street), where he is prepared to accommodate transient and permanent boarders. (June 2.) A. YERKA.

NEW GOODS, FOR FALL AND WINTER TRADE, AT LOTTIMER'S.
DRY GOODS, FANCY GOODS, MILLINERY, HATS AND BONNETS, RUBBERS, ROBE PAPERS, PAPER BORDERS, &c.—The subscriber has much pleasure in informing his numerous Patrons and Friends that he has received a large quantity of Cases and Bales of New Goods in his line, suitable for the present and coming season, which he has marked at a small advance from cost; his motto being "A Nibble Sixpence is better than a Slow Shilling."

DRY GOODS DEPARTMENT.—Dress Goods, in plain and checked, Vincennes, Tweeds, Lustrous, Alpaca and Cashmere, Prints, from 12 cents a yard; Wool Shawls, new styles, Mantles and Scaques; Mantle Cloth, in Whiting, Ripple Beavers and Astrakhan; Ribbons, Shawls, &c.; Scotch Fingering and American Yarns; Ladies and Gent's Paper Collars; Belt Clasp and Belting; Ribbons, Gloves, Flowers and Feathers; Hat and Bonnet Shapes; A Lot of Ready Made Hats and Bonnets, very cheap; Ladies Black Caps; Fancy Dress Buttons; Table Oilcloths; Skeleton Skirts.

BOOTS AND SHOE DEPARTMENT.—Ladies' and Gents' Boots, in Serge, Cloth, Felt, Kid and Grain; Gaiters, Puttees, in Serge, Canvas, French Patent, Kid, Rubber and Upper Leather; Ladies' and Gents' Felt, Rubber, Foxed and Over Boots; Ladies' and Gents' Rubber; Ladies and Gents' Rubber Boots; Boys' and Youths' Wellington (Gait) Boots and Gaiters; Men's and Boys' Boots, in a variety of styles; a lot of Children's Boots, for 15 cents; a lot of Children's Long Boots, for 21; Children's Boots in variety.

N. B. Home-made Socks and Mitts taken in exchange for Goods. A. LOTTIMER, Queen Street, Fredericton, N. B.

VALUABLE FARM AND BUSINESS STAND.

THE Subscriber offers for Sale the Property known as "WHITE'S CORNER," situated in the Village of Elmville, Parish of Springfield, N. B., comprising a Farm containing about 20 acres of excellent LAND, under good cultivation; has a small, thriving Orchard and a well cultivated Garden; two DWELLING HOUSES, one suitable for two families, the other is a two-story high, finished in modern style, and is entirely new, and contains a STORE, where a large mercantile business has and situated as the above named Property is, in the most desirable and beautiful part of the Province, for pleasure, comfort and convenience, as well as business, makes it a very desirable residence.

The above would be exchanged for a Farm or City Property in St. John.

For further particulars enquire of White & Bros., St. John; J. E. White & Co., Sussex Vale, or the subscriber on the premises. W. H. WHITE.

NOVEMBER 21, 1866.

ALBION HOUSE.

NEW GOODS.

RECEIVED AND NOW OPENED.

42 Cases and Bales

NEW GOODS,

For Fall and Winter Trade,

COMPRISING

WOOL SHAWLS,

NEWEST STYLES.

Real Aberdeen Wincies,

OF ALL GRADES AND COLORS.

Coburgs, Lustrous,

AND

Fancy Dress Materials.

Flannels, Gingham, and

STRIPED SHIRTINGS.

RIPPLE BEAVERS, (for Mantles)

FURS,

AND

Black Monkey Muffs,

Ribbons, Gloves, Belt Buckles and Clasp.

PRINTS,

Grey and White Cottons,

Which are 20 per cent. less than Spring Prices.

A LARGE LOT OF

WOOL HOODS,

Clouds, Crossovers, and Comforters.

SCOTCH FINGERING, AMERICAN YARNS, AND

BERLIN WOOLS—in all Colors.

All Goods marked at Cash Prices.

OUR MOTTO:

"Quick Sales and Small Profits"

JOHN THOMAS.

Fredericton, November 21st, 1866.

C. SALMON,

No. 4 North Side Market Square.

White sell at very reasonable prices—Fashionable TOP

COATS; Shooting COATS; Dress COATS; Best

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Also on hand—Hats, Caps, Gloves, Mitts, Shirts, Drawers, Comforters, Tea, Collars, Blankets, Rugs, Mak-

ing Cloth, Beavers, Winters, Fine Cloth, Tweeds and

Drinking, made up to order, and warranted to suit in price, style and quality.

MEN'S KIP RIBBON HOODS—A fashionable Article of my

own Manufacture. A. LOTTIMER, Queen Street, Fredericton, N. B.

The Intelligencer.

DEATH-BED REPENTANCE: IS IT VALID?

The celebrated Bishop Jeremy Taylor has left, among his eloquent writings, two sermons with the startling title of "The Invalidity of a Late or Death-bed Repentance." In these he aims to prove that death-bed repentance, or repentance delayed to the very end of life, is of no avail to save the sinner; that if it may perchance lessen, it is utterly ineffectual to avert, eternal misery. Proceeding from the Scriptural statements which declare that they who have rejected God's gracious calls shall at length apply for mercy in vain, and that many shall seek to enter in at the strait gate, but shall not be able, he maintains that that time has already arrived in every case when the hitherto impenitent sinner is laid on the bed of death; that is to say (he afterwards qualifies his statement in order to leave room for the dying sinner), in every case of persons who have been born within the Christian Church, and have heard the gospel call to repentance, but have delayed compliance until the last. The case of such, he affirms and endeavors to prove, is, when death is at the door, hopeless.

Have we not rightly said that this, from the author of *Holy Living and Dying*, is a startling statement? The eloquent, and, as we believe, holy author, had it is true, by no means clear views of the fullness of the gospel; these very sermons afford abundant proof that he had not; yet they were manifestly written under the pressure of a conscientious necessity of doing something to dispel the awful delusion of the many who defer repentance as long as they dare, who resolve to turn from their evil ways, but never do so; who continue sinning, in the presumptuous hope that on the bed of death they shall find pardoning grace to abound. Jeremy Taylor thought that the only way of preventing this fearful abuse of gospel grace was by denying that, if found before, it could on the bed of death be found at all.

And we could faint wish many procrastinating sinners to read his arguments. For though, in his attempts to prove his position, he strangely confounds the principle of repentance with those fruits of repentance which require time for their manifestation; and though he unwarrantably (as we think) hunts both the power of divine grace, and the extent to which it may in some cases possibly reach; yet he does prove, both from Scripture and from considerations of common sense, so much as ought to make the presumptuous sinner stop short in his course of impenitence and tremble.

He proves, we think, the following among other points:—
First, that appearances of death-bed repentance are, in ordinary cases, very little to be trusted; inasmuch as in such circumstances, when death is near with all its terrors, men are only too ready to clutch at anything that offers them relief and hope;—be it the absolution of a priest, or the prayers of a minister; be it the sacrament of communion, or the popish viaticum; aye, or be it the name of Jesus Christ in the gospel; and inasmuch as it is very easy, when the world and the flesh have no more power to tempt and there is no longer physical strength for acts of sin, to promise anything, and even to do anything that no longer costs self-denial to do—such as making long-delayed restitution, and bequeathing of property to the poor, and (in words) forgiving enemies—anything, anything that men think will help to save them from eternal woe. All this men may feel, and profess, and do, as to deceive others and themselves;—and all this may be false and worthless.

Alas! we have ourselves known such a case. An ungodly man had been given up by his medical attendants as dying. We saw him often, on what he himself and every one thought his death-bed. He was full of terror; he confessed his sins;—in fact, he never saw any one more earnest, apparently, about salvation; he listened eagerly to the gospel message of free mercy through the blood of Jesus; he professed faith; he professed repentance; and, had he then died, we should have rejoiced in the glad tidings that he was the case of a true death-bed conversion. But, contrary to expectation, he recovered; and, with the fear of death, his repentance disappeared. On the very first day after the doctors had (unknown to us) given him the hope of longer life, we felt an uncomfortable difference in the reception he gave us: our words were received with formal courtesy; but we felt no tokens of sympathy; we could find no access to his heart; and, when he rose from the bed of sickness, it was to return to his sins in the day before to his room.

Secondly, Taylor proves that, even if a man do on the bed of death fulfill his previously postponed resolutions to repent, that repentance is unavailable. Let none mistake us. We do not mean (we do not suppose that Jeremy Taylor himself would have exactly said) that true repentance is ever unavailable; but we mean that such repentance as we speak of, if it is only such, is never true. The man who now promises to repent hereafter in order to set his conscience at ease in the present indulgence of sin, is but insulting God; his promise is an abomination; for it is not repentance that he purposes, but a more compulsory penance that he purposes, but a more compulsory turning from sin only when it shall no longer give him pleasure, and he can no longer dare to continue in it; and if on his death-bed he fulfill only as he has promised, that fulfillment is still an abomination; it is a repentance that needs itself to be repented of. To be real, repentance must contain some wholly new element of which the sinner had no conception—it must be something wholly different from what he intended when he made the resolution to sin now and repent hereafter; it must spring from real present hatred of sin, and real present love to God. And whence are these to come? Has the sinner, when he so presumptuously promises that he will repent on the bed of death, his holy principle in his purpose to repent? We will not say with Jeremy Taylor that death-bed repentance is never valid. God forbid that we should set limits which his word has not set to the riches of his grace, to the efficacy of the blood of Christ, to the power of the Spirit, and to the fullness of the gospel call! Even we ourselves have known cases—one very memorable case is at present full in our view—which contained something so satisfactory, that, until the day that

shall make all doubtful things clear, we cannot cease to rejoice in calling them to remembrance. Yet must we not, with the foregoing and many other considerations before us, say with Matthew Henry, that though true repentance is never too late, late repentance is very seldom true; and that that man is worse than a fool who stakes his eternal soul, like a gambler, upon the chance of it. Now—O blessed, as well as solemn word!—now is the accepted time, the day of salvation.

"DOCTOR, I WANT A SPADE."

A good minister, now in heaven, once preached to his congregation a powerful sermon, founded upon the words of Christ, "Why stand ye here all the day idle?"—Matt. xx. 6. The sermon did good to many, among whom was a lady who went to the minister the next day, and said,—"Doctor, I want a spade." "Dear reader, are you looking for a 'spade'?" "Yes, you need advice as to how you shall work for Christ, and the good of souls? Such advice we will try to give you. Giving money to the cause of Christ is a good spade with which to work. Dr. Coke, an eminent missionary, used to say that every guinea which was given to carry the Gospel to the black population in the West Indies, had been the means of converting, at least, one soul to Christ. What a privilege for rich Christians to give of their gold for the producing this sublime result,—the eternal salvation of human souls! But the poor Christian can also work with this 'spade.' The 'two mites' which the 'poor widow' cast into the treasury, were accepted and praised by the 'Lord of the Temple'; so now while it is an act of condescension in the Great Being to employ in his cause the 'gold and silver' of the rich, he accepts with pleasure the offerings of the poor for the carrying out of the plan of salvation, for the eternal benefit of lost souls. 'Where are you going so fast?' said one youth to another, as they met on Westminster Bridge. The reply was, 'I am going with my father's dinner, for he is building the House of Parliament.' The boy's part in the erection of the great building was not much, but he could say, 'we are building' the House, for it was something to feed those who were actually engaged in the work; and so every pecuniary contribution to the cause of Christ, however small, will do something toward the erection of that spiritual temple, the Church, which is to be the joy of angels, the reward of the Redeemer, and the glory of God forever!

The pious instruction of the young is another 'spade' with which it is good to work. What a noble labor Robert Kaikes commenced, when he gathered together his first class of Sabbath scholars in the city of Gloucester! He is the benefactor not of Britain only, but of Europe and the world. Haydn, the great musician, said that he was never so conscious of the meaning of the word *sublime* as when he heard the school children of London sing the Old Hundredth Psalm, under the dome of St. Paul's Cathedral. Montalembert, a great French writer, tells us that he truly envied Britain her privileges and prospects, when he heard the Sabbath scholars of Birmingham sing, in the presence of our Queen—

"Now pray we for our country,
That England long may be
The holy and the happy."
The gloriously free.

What a noble fact it is that more than two millions of children are found in our Sabbath schools, gratuitously taught by more than two hundred thousand male and female instructors. Readers, why cannot you engage in this good work? If you feel the love of Christ glowing in your hearts, go to the Sabbath-school, and tell of Him who said, "Suffer little children to come to me, and forbid them not, for of such is the kingdom of heaven."

Feeding the sick is another 'spade' with which to work in the Lord's Vineyard. One does not need great intellect or eloquence, in order to use this 'spade.' You can surely call upon a sick person, and if he is poor, carry with you a little tea, or nourishing soup, or a nice white loaf, and tell him of the sympathy of Christ and the infinite mercy of God. You are guilty of a great neglect of duty if you do not sometimes visit the afflicted. What does the Apostle James say?—"Pure and undefiled religion before God and the Father is this, to visit the widow and the fatherless in their affliction, and to keep himself unspotted from the world." Oh, ponder well the words of Christ—"A cup of cold water given to a disciple, in the name of a disciple, shall in nowise lose its reward." "I was sick and ye visited me," "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Distributing Religious Tracts is another useful 'spade' for us to work with. A pious servant once resolved to become a Tract Distributor. She did so, and persevered in her work. One day her mistress came into the kitchen, saw the tracts, and began to converse concerning them, and the people among whom they were lent; the result of the conversation was that she became deeply interested in the spiritual condition of the population around her, and prevailed upon her husband to spend several thousand pounds in the erection of buildings for the religious instruction of the poor. We know the statement to be true, and young! It proves what great good even a servant girl may accomplish.

Another spade is inviting people to attend the House of God. A young man was standing on a Sabbath evening at a corner of one of the London streets; he was invited to go to a neighboring sanctuary; he went, became converted, gave himself to Missionary work, and became famous through the world as the "Martyr of Eromanga." About one hundred years ago a young man conceived a place of worship in Birmingham. When the service was over a person who sat with him in the same pew said a few words concerning the sermon, and invited the young man to come again. Pleased with the politeness of the stranger, the young man went again; he received spiritual good, became a member and an officer of the Church, and had the privilege, later in life, of paying for the publication of Dr. Carey's Address upon Missions to the heathen, which many look upon as one of the first steps in the sublime career of the Christian Church in modern times, which is to end in the conversion of the Pagan world.

Dear reader! Try to work for Christ; try to be something like HIM of whom it is beautifully said, "It is more blessed to give than to receive." Jesus has done much for you, then say to Him, with a loving thankfulness, "Lord, what wilt thou have me to do?" Remember that in reli-

gious matters, as in temporal affairs, "where there is a will there is a way." Oh let us consecrate ourselves afresh to His service, "who gave Himself for us, that he might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

"Bought with Thy service and Thy blood,
We doubly, Lord, are Thine;
To Thee our lives we would devote,
To Thee our deaths resign."

PREACH CHRIST CRUCIFIED.

Our readers will enjoy the following extract from the opening sermon before the Congregational Union of England and Wales, delivered in the Wighhouse Chapel, London, May 8th, by the Chairman elect, Rev. Newman Hall, the esteemed author of "Come to Jesus."

"Would we then see our churches prosper, let us preach Christ crucified. Apart from secondary aids, though these I would be the last to depreciate, the Gospel alone, in its simplicity, will ever approve itself as the power of God and the wisdom of God. It is in poetry, rhetoric, logic; it is not criticism, philosophy, ethics; it is not church principles, controversy, machinery; it is not architecture, music, ceremonial; it is not wealth, fashion, numbers—it is not those which suffice to keep up strong, healthy life in a church. Any or all of these will be vain unless we preach Christ crucified. If the truth concerning the atoning sacrifice, not as a mere dogma, but as a vital power; not as an adjunct of Christianity, but as its very core and essence—if this be absent or obscured, Isaiah will be written on our walls, and run like waste our palaces. To neglect this, is to neglect our chief means of success, to wage war with weapons, to build without foundation, and with mortar which will never bind. A Christianity from which the expiatory sacrifice is eliminated, would be only the elaborate carver with the invaluable gem; the complicated mechanism without its manning; the sculptured marble fountain without the living water; the banquet-table, splendid with costly plate, but lacking the food which alone can satisfy the hunger of the soul; the light-house on the rock, but with the lamp extinguished which should guide the storm-tost sailor; the planets without the sun that preserves them in their orbits and makes them shine; the palace without the Prince; the throne without Him that sitteth on the throne, and the Lamb who liveth for ever and ever."

TICKETED CHURCH MEMBERS.

Many men seem to think that religion consists of buying a ticket at the little ticket office of conversion. They conclude that they will make the voyage to heaven. They understand that a man must be converted and converted, and join the church; and when they have done that, they think they have a ticket which, under ordinary circumstances, will carry them through. Their salvation is not altogether sure. A man may be cast away upon a voyage. But still they say, "I have got my ticket, and if no accident occur, it will carry me to my destination safely; and all I have to do is to have patience and faith." And they are like a man that is riding in the cars, who every time the conductor comes around, shows his ticket. They say, "I was awakened, I saw that I was a sinner, and trusted my soul in the hands of Christ." Yes, you have trusted it there, and there you have left it ever since you thought you were converted. Are there not hundreds and thousands who are living just in the same way? Instead of feeling that conversion is the introduction of a man into a state of apprenticeship, they look upon it as the purchase of a ticket, and he is to build on right foundations, and carry up its completion with his various apartments—instead of feeling that they have entered upon a work which will task their perseverance and patience; they say, "I have hope"—as a sleepy traveller, when the conductor comes along and wakes him and says, "What are you doing here?" replies, "I have a ticket sir." And when sermons are preached to them that should excite them, they say, "That was a good sermon, but I have hope," as much as to say, "Sermons do not apply to me, for I have a ticket through."—Hecher.

ALONE WITH JESUS.

Alone with Jesus! Leave me here,
Without a wish, without a fear;
My pulse is weak, and faint my breath,
But he is not the Lord of death!
'Tis all the same, when he is nigh,
And if I live, or if I die.

Alone with Jesus! Ye who weep,
And round my bed your vigils keep,
My love was never half so strong;
And yours—oh I have proved it long!
But when had earthly friends the power
To comfort in a dying hour?

Alone with Jesus! how secure;
Vile in myself, in him how pure;
The tempests howl, the waters beat,
They harm me not, my refuge is my retreat;
Night deepens—mid its gloom and chill
He draws me nearer to his still.

Alone with Jesus! what alarms
The infant in its mother's arms?
Before me death and judgment rise;
I turn my head and close my eyes—
There's thought for me to fear or do,
I know that he will bear me through.

Spiritualism—Satanism.—A midnight gentle man, Dr. Potter, of Trenton, who professes, during the last fifteen years, to have directed his critical attention to spiritualism, so called, or more appropriate, sensationism, makes some fearful disclosures of heinousness of the impostors, and among the rest, the one which follows:—

"Hundreds of families have been broken up, and many affectionate wives deserted by affluity seeking husbands; many once devoted wives have been seduced, and left their husbands and tender, loving children to follow some higher attraction; many well disposed, but simple-minded girls, have been deluded by affluity-hunters, to be deserted in a few months, with blasted reputations, or led to deeds still more dark and criminal, to hide their shame."

Kindness makes sunshine wherever it goes; it finds its way into the hidden treasures of the heart, and brings forth treasures of gold; harshness, on the contrary, seals them up for ever.

ADVANTAGES OF EARLY PIETY.

FOR OUR YOUNG READERS.

"I thy servant fear the Lord from my youth" (1 Ki. xviii. 12). "Another funeral letter, Papa," said a little boy one afternoon to the minister of a country parish, "and you have had two already to-day." It was a season of prevailing sickness and death, especially among the young. Death is sometimes, needfully busy among the young. But they are never exempted from the sickle of this great reaper. How important, therefore, that they seek the Lord early, since they never can tell how suddenly they may die!

The Bible gives many examples of early piety, such as Abel, Joseph, Samuel, Daniel, and Timothy. Here we have another—Obadiah, the steward of Ahab's house. That ungodly king had a godly servant. Even wicked men know the advantage of being served by such. I am not, however, now going to turn your attention, dear young friends, so much to the advantage which his master received from him; as to his own early piety, brought before us in the words he addressed to Elijah: "But I thy servant fear the Lord from my youth"; and to the advantages of early piety to all.

Let us consider that—

EARLY PIETY IS

1. *The best preparation for a life of usefulness and comfort.*

Young reader, you are looking forward to entering on life's active duties, or perhaps you may have already begun its great battle. There are many useful preparations for this: for example, diligence in your studies at school or during your apprenticeship, and the cultivation of every good habit—such as promptitude, economy, and attention. But the highest and best of all preparations is seeking the Lord early—giving him your heart, choosing him that good part which will never be taken from you. It is an early choice of Christ that will prove your strength in duty, your comfort in sorrow, your stay in perplexity. This will save you from remorse like that of one who had spent a long life in amassing millions of money, and had to exclaim at last—
"My life has been a failure," when his eyes were opened to see that, as regarded the great ends of his being, he had lived in vain. An early choice of Christ is like having a skilful pilot at the helm of a vessel. It will give a good direction to your whole life; and issue in years of activity in God's cause, and in usefulness to others, whatever be the sphere of your operations. The men who have been most useful in the world as physicians, merchants, mechanics, are those who, like Obadiah, have feared the Lord from their youth.

2. *The best preparation for a death-bed of peace.*
There is no fact in regard to your future life so certain as that you must die. Yet there is no event so uncertain as the moment of your death. To death you cannot but be looking forward at times when you hear of your young companions dying around you, or see death enter your own dwellings, and take from your fond grasp some of your dear sisters or brothers. "Let me die the death of the righteous, and let my last end be like his," was the prayer even of the wicked Balaam. But oh! remember there is no way to such a death but a life of holiness; and seeking the Lord early is the true road of entrance on such a life. Imitate Obadiah, then, who feared the Lord from his youth; and you may hope to have a death-bed of peace and joy, whether you are removed in early life or spared to see a green old age.

Many such death-beds the pages of religious biography record.

"Brother," said a dying young nobleman noted for his early love to Christ, "you will soon be a duke, but I shall be a king."

An elderly lady was addressed on her death-bed by a friend in these words: "Well, whatever is to come of this sickness, I hope all will be well." She grasped the hand of her attendant, and said with peculiar emphasis: "Well—well—ALL is well."

And a little boy, when asked by his mother if he was afraid to die, said: "No; I wish to die, if it be God's will. That sweet word, *sleep in Jesus*, makes me happy to think of the grave."

3. *The best preparation for a happy eternity.*
Time will have an end; but not eternity. The longest day on earth comes to a close. You know how long and weary the last week or two of your school days seemed; and how you were ready to fancy your holidays would never come. But day after day has rolled away, and now your vacation may be ended, and you are back at school. But though it shall be said at last "Time no longer," never will come the point when it shall be said, "Eternity no longer."

And this eternity must be spent either in heaven or hell. To one or other of two classes you must for ever belong—the sheep welcomed to the Father's house above, or the goats cast into outer darkness. One or other of two verdicts must be passed in regard to you by the Judge on the great white throne—MISE OR NON MISE; and according to this verdict will be your state FOR EVER—SAVED OR LOST. On which side would you wish to be found? Which verdict would you prefer? In which state would you desire to dwell for ever? Ah! methinks, dear young readers, your unanimous answer will be—the first, the first.

Well, then, as Obadiah did, fear the Lord from your youth. Remember your Creator in the days of your youth. This is the true and only preparation for spending eternity with Jesus.

THE HAPPIEST HOUR.—In a circle of Christian friends the question was proposed, "When are you happiest?" The first answered, "When I am most submissive to the will of God." The next said, "When I die." The third said, "That covers the whole ground." The fourth was happiest when engaged in holy meditation, thinking of God and heaven. The fifth, a young disciple, was most blessed when "trying to lead some one else to the Saviour." An aged disciple was happiest when trying to open truth to another mind. A young man present enjoyed Christian work more than anything else. The last of the company had the highest enjoyment in thinking of God and of Christ as the manifestation of him to the world.

"After all," remarked another, "these various exercises of joy amount to the same thing; in communion with God and His truth, we shut out from our vision; in doing for Christ's sake, we drop self for the Saviour; in conscious obedience we stand only by the Redeemer's righteousness. The Christian's deepest joy, therefore, is when he most feels that God is everything and self is nothing."—*Trist Journal.*

NOTHING TO THANK GOD FOR.

There was a poor woman who had fallen into a melancholy and unimproving frame of mind. Her minister tried in vain to reason her out of it. She persisted that she had nothing to be thankful for. At last he spoke to her of her neighbor's husband, an intemperate man, who wasted his money when he was out, and ill-treated his wife when he came home.

"Now," he said, "is your husband like that?"
"No," was the reluctant answer.

"Well, then, should you not thank God that you have a kind husband?"

She was forced to admit this, and promised that she would thank God every night and morning for this mercy. Some days elapsed before her minister revisited her dwelling; but when he did so he was struck with her bright look as she greeted him.

"O, sir," she exclaimed, "I have longed to see you; I have so wished to thank you. For a morning or two I did as I promised, but I did not rightly feel what I said. But the next day, when I was thanking God that I had a kind husband, I thought I should also thank him that I had healthy children; and when I was thanking him for that, I thought I should thank him that I had bread to put in their mouths; and when I was thanking the Lord for that, I thought I should thank him that I had clothes for them to wear; and a house to cover their heads; and so, sir, when I was thanking God for one thing, another came into my head, and another still; and now I know not where to stop, or how to thank him enough; and I feel so happy."

So will it be with you, my reader, if you will only try the experiment. For gratitude increases with its use. The more thankful we are, the more thankful we shall become, and the more we shall have to be thankful for.

LATEST REPORT FROM ORPHAN HOUSE, BRISTOL, ENGLAND.

Infidelity, which has never yet seen its way to erect a charitable institution by any means whatever, must find Mr. Muller's account of this work as hard to believe as many other facts of Christian experience. That a poor man, without influence or rich connections, and without personally seeking any one for a shilling, should permanently support 1,130 orphans (proposed to be increased to 2,000), and do a vast amount of other Christian work by means of voluntary offerings, so that these contributions should come to him just as they are wanted, from persons in all parts of the world, many of whom he has never heard of, are things which a rationalist must be utterly unable to account for on natural principles. If he is consistent, he will adopt the easy and familiar course of pronouncing the whole narrative incredible, and denying the existence of the institution altogether. But, as the buildings on Ashley Down are too solid and substantial to be got rid of in this manner, the sceptic is driven into a corner, and we venture to say that no explanation that can be offered will satisfy a reasonable mind, except that which Mr. Muller himself gives, viz., that the Father in heaven sends the man according to the need and in answer to believing prayer. Thus, in the midst of conflicting opinions and oppositions of science, the very stones on Ashley Down are crying out continually, "The Lord reigneth; praise ye the Lord."

The revival among the orphans commenced toward the end of last year, when one of the orphans, Emma Bunn, more than seventeen years old, was seized with a hopeless consumption. She had been fourteen years in the asylum, but showed the most complete unconcern about the things of God. She remained, to all appearance, in a state of indifference until three days before her death, when she was enabled to put her trust in the Lord Jesus for the salvation of her soul. Now she manifested great concern about the salvation of her young friends and companions, and sent several messages to them from her dying bed, entreating them to seek the Lord. The result is this: that by Mr. Muller's—Her thoughtfulness and earnestness regarding the things of God had been well known among the orphans, and her conversion and messages were now used by the Lord as the instrument of the most extensive and glorious work of the Spirit of God that we ever had among the children during the whole time that the orphan work has been in existence. I write after the lapse of five weeks, reckoning from the death of Emma Bunn, and about 350 orphans in the New Orphan House, No. 3 Ashdown, have since then been led to seek the Lord, and the greater part of them have found peace for their souls through faith in the Lord Jesus. These dear children, formerly almost all careless and indifferent, and most of them much like what Emma Bunn had been, have their prayer meetings among themselves as often as they can, and in other ways give joy to our hearts.

Apart from the orphan houses, the institution supports or assists fourteen day schools and five Sunday schools. It has also circulated gratuitously, or otherwise, upward of 4,000 Bibles and Testaments during the year, besides other portions of the Scriptures, and nearly two millions of tracts and other books, of which 1,000,413 were given away gratuitously. Work is a very important feature of this institution. The sum of £4225 12s 2d, was expended for this object during the past year, ably in grants of money to 120 laborers in the Gospel at home and abroad. The grants vary in amount from £5 to £150, the higher sums being given to those engaged in the foreign mission field. Seven laborers in British Guiana have been assisted, six in China, three in Penang, six in India, two in the United States, two in Nova Scotia, two in Canada, two in Spain, two in France, one in Belgium, one in Switzerland, ten in Italy, three in Ireland, one in 8-land, and the remainder