

# 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. 17.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, APRIL 27, 1866.

Whole No. 641.

**SHERATON & CO.,**  
Queen Street, Fredericton,  
WHOLESALE AND RETAIL IMPORTERS OF  
BRITISH AND FOREIGN

**DRY GOODS,**  
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

**DRESS GOODS,**  
Consisting of

**SHAWLS AND MANTLES,**  
**FURS,**  
In Sable, Stone Martin, Fitch, Astrakhan, 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.**  
**OSNABURG,**  
**STRIPES 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 Prices.  
Our stock of COTTON GOODS have all been purchased before the late advance in prices, and are now worth more than we are selling them for.  
An inspection is respectfully solicited.

**SHERATON & CO.,**  
Near Phoenix Square,  
Dec. 15.

**ALBION HOUSE,**  
QUEEN STREET,  
FREDERICTON.

**NEW GOODS**  
FOR FALL AND WINTER TRADE.

**JOHN THOMAS,**  
Feels it a pleasing duty to present his grateful thanks to his friends and the public generally, for the increased support for the last three years, and trusts that unremitting personal attention in every department will insure a continuance of that confidence it is his desire to merit and maintain.

**The Stock of Goods**  
FOR THE PRESENT SEASON,  
Is now complete in every Department.  
With a full variety, comprising several lots, bought at LESS THAN REGULAR PRICES.

**DRESS GOODS**  
In all the New Materials at present worn.

**THIRTY PIECES PLAIN LUSTRES,**  
Good value, at 12 cents.

**WOOL SHAWLS—A LARGE VARIETY,**  
In Shepherd Check, Tweeds, Cloth, and Blanket Wrappers.

**FLANNELS,**  
In White, Grey, Red, Blue, Yellow, and Fancy Cremon.

Of these we have received 75 pieces, bought at last year's prices.

**DOMESTIC GOODS—A large Stock.**  
PRINTS IN EVERY VARIETY,  
Fast Colors—from 12 cents.

**FURS,**  
WARRANTED NEW,  
In Mock Ermine and Martin Blankets and Horse Rugs.

We purchase all Goods for Cash, in the best markets, 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**

## The Intelligencer.

(From the Evangelical Christendom.)  
**THE GREAT REVOLUTION IN THE AGE OF NEBUCHADNEZZAR.**

Babylon was the most ancient city in the world, and had seen many changes in the course of centuries which elapsed from the time of the confusion of tongues up till about 430 B.C. Sometimes it had been independent, for we read that in Hezekiah's time there was a Merodach Baladan, King of Babylon: for the last 150 years, however, it had been subject to the King of Nineveh, and had formed a province of the Assyrian Empire. Its situation—not far from the head of the Persian Gulf—gave it the command of the Indian traffic, which it shared with the Phoenicians. Its own enormous wealth in corn, cattle, and every kind of merchandise, and the great ingenuity of its people as manufacturers, rendered it a desirable prize to the warlike nations of the north. It was full of the monuments of ancient grandeur; there was the remnant of the Tower of Babel; the seven-storyed temple of Bel; the palaces of the kings lined the banks of the river, or stood on artificial mounds in the rear. The Assyrian Empire was breaking up, and could no longer defend its provinces. At this juncture, then, according to the rule that southern nations fatten themselves to become the prey of the northern, there rushed down from the Armenian mountains and the Caucasus a warrior tribe (similar to the hordes of mountaineers recently landed on the same ground by Sennacherib) called the Chaldeans, with their chief Nabopolassar at their head. They immediately became the masters of Babylon, and after a very short space of time spent in organizing and consolidating their power, they joined with the Medes in the grand enterprise of overthrowing Nineveh, and with it the empire of Assyria.

We see, then, the fierce armies of provincial cavalry swarming from north-east and south, like the locust to whom Joel compares them, to the siege of Nineveh. The dominion of the world is now at stake; the life-and-death conflict rages in thunder outside the walls, and blood flows in torrents along the streets of the devoted city. It is sacked—it is doomed—it is burnt to ashes. The enormous area flames like a furnace along the river for miles. It is utterly forsaken; only a vast black scar on the earth mark its site. It has vanished like a vision of Pandemonium from the earth, amid the shouts of the whole continent of Asia. Soon, the embankments of the Tigris being neglected, the river overflows, and buries the ruins beneath a bed of mud. "Its grave is made, for it is visible," there it lies. After twenty-four hundred years, two strangers from "the isles of the Gentiles"—a Frenchman and an Englishman—one Botta and one Layard—shall run their adventurous trenches through the mounds of earth that cover it, and expose to the astonishment of a new world the engraven slabs, the gigantic idols, and the burnt relics of the old.

Through the destruction of Nineveh the Babylonians and Medes became so powerful as to raise the jealousy of the rival empire on the Nile. To put a stop to Nabopolassar's growing greatness, Pharaoh Necho, in the thirty-first year of Josiah, marched with a great army to the Euphrates, to make war upon Babylon. On taking his way through Judea, Josiah—who, no doubt, was in alliance with his rival, the new Emperor of the East—resolved to impede his march; and, therefore, gathering together his forces, he posted himself in the valley of Megiddo, there to arrest the passage of the Egyptian army. On that fatal field fell the last glory of the Jewish nation; for after that dismal scene nothing ensued but a series of judgments, ending in the destruction of Jerusalem.

After various reciprocal invasions, in which the final advantage remained with the Babylonians, we find the Jewish kings submitted to Nebuchadnezzar. Josiah, however, after "serving Nebuchadnezzar three years," took advantage of the absence of the conqueror to renew his alliance with Pharaoh Necho. For this treachery the Babylonian monarch let loose upon the Holy Land, the Ammonites, the Arabians, the Syrians, and the Moabites, who harassed him with incursions, and plundered him, like the modern Bedouins, on every side. At length they shut him up in Jerusalem, and dying, he was buried "with the burial of an ass"—the obsequies being suitable to the character of the defunct.

The year before his death died his great confederate, Pharaoh Necho. Nebuchadnezzar now, therefore, returns to the western shore, to put an end to the hesitating alliances of the Jewish kings, and to reduce Palestine to final submission. He soon made himself master of Jerusalem, and took thence all the treasures of the Lord, and of the King's house, which Solomon had made. This more than Delphian wealth and spoil he carried with him back to Babylon; and in the centre of his army marched the whole military force of the Hebrew monarchy—10,000 soldiers out of the capital alone, besides the whole of the remaining nobility and landowners, and all the smiths, artificers, and builders, on whom he could lay his hand. At the head of the melancholy procession marched King Zedekiah, his mother, his wives, and the theatre of his palace. At this time also went Ezekiel into exile, and dwelt with God on the banks of the Ulai. Zedekiah was left King of Jerusalem.

For ten years he reigned over a nation beggared and spoiled, amidst sedition, conspiracy and reckless despair. At length he yields to the solicitations of the Ammonites and Egyptians, and forms the last league against the Babylonians. Provoked by repeated outrages and violations of faith, the now mighty avalanche of Babylonian power descends from its mountain to crush the miserable remnant. Nebuchadnezzar in person appeared at the head of a vast army, gathered out of the kingdom of northern Asia—infrantry, cavalry, artillery—before Jerusalem. The lines of circumvallation surrounded the devoted "daughter of Zion"; a fearful massacre bathes the holy city with a deluge of blood. The towers of the kings are rifled, and at last the Temple of Solomon—like a volcano in eruption in the midnight sky. The Lord has fulfilled His fearful words, and swept the sons of Israel away with the besom of destruction. Returning to Babylon, Nebuchadnezzar for

warriors must find them work. Tyre and Egypt were still a subdued. Let him undertake (roared that sea of crusted heads) the enterprise of destroying the Queen of the Mediterranean, and become lord of the western waters! Let him now at length dash in piece a monarch of Egypt!

He departed, flushed with pride and glory, and arrived with his terrible legions of archers and infinite squadrons of horsemen before Tyre. The Phoenicians, however, intend to fall no easy prey. The grand old city, walled with impenetrable spears, the commerce of the world is at stake. Should they fall, the sea-board of Europe and Asia will be open to these dread, full Caucasian mountaineers. King Ithobaal designs a bloody resistance. His army consists of mercenaries from every clime, the whole power of the state is converted into the forces and the armaments of war. Nebuchadnezzar has a Sebastopol to overthrow. The siege is laid. Every head becomes a bulwark; every shoulder is peeped. Every dread full onset is met from within the battlemented walls by an equally dreadful sally, like a stream of lava from a burning mountain. Fury kindles on both sides. One year passes, two, three, four! They are safe on the sea-side of their defences. There is their unassailable base. Their fleets rule the waves, and bring in inexhaustible supplies of food and ammunition to the beleaguered merchant princes. Ten years the siege continues. It is still unbroken. The ladders still lean without success against the wall. Engines batter the foundations, and throw liquid fire and flaming missiles within the lines. In vain! the skilful mechanics within counterwork every deadly device, and dauntless defenders beat back every assault. At length, the Babylonian army is increased by vast battalions of the best soldiers of the growing empire. The ablest Tyrian generals are dead. It is time to think of a retreat to the island. Fortified by their men of war, they execute that retreat—like the Russians in the Crimea—and they carry with them all their remaining wealth. There in their impregnable sea fortress they watch the entrance of the foe. The Babylonians pour over the walls. Old Tyre burns, with all its palaces, its mansions of cedar, and its endless lines of factories and warehouses, till at night the waves shine blood-red in the gloom, and Lebanon reflects from his snowy head the awful gleam. In the fury of disappointment, the Babylonian army, which had anticipated the wealth of ages, is said to have overthrown all the stone buildings that remained, and a blackened heap of ruins is the only monument that marks the place of Ribohal. "It shall be a place for the spreading of nets," so it seems, as the Levant steamers pass it to-day.

At this time the word of the Lord came to Ezekiel, saying, "Son of man, Nebuchadnezzar, caused his army to serve a great service against Tyre. Every head was bald, and every shoulder peeled, yet had he no wages, nor his army, for Tyre. Therefore thus saith the Lord God, Behold, I will give the Land of Egypt unto Nebuchadnezzar, and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages of his army, for her labor, because they wrought for me, saith the Lord God." Accordingly, the very year that followed on the siege of Tyre, Nebuchadnezzar, taking advantage of the intestine divisions that raged from north to south of Egypt, province being against province, and king against king, overran the whole land, made a miserable ravage and devastation therein, slaying multitudes of the inhabitants, profaning the temples, and loading his forces with its incalculable wealth. Then the Nile a second time ran with blood, for the wrath of centuries was pouring itself out in the bitterness of Asiatic revenge upon the descendants of Ramesses. "All that wrought in flax and fine linens were confounded. The fishers moaned, and the paper reeds by the brooks faded away." The land of Egypt was made desolate and waste, and her cities were crushed and emptied forty years.

And now, amidst the wild exultation of his armies, this great conqueror set out on his homeward journey, having completed the subjugation of the civilized world. Babylon had become the seat of universal empire. The description of Daniel was realized; "The Most High God had given Nebuchadnezzar a kingdom, and majesty, and honor. And for the majesty that he gave him all peoples, nations, and languages trembled and feared before him. Whom he would he slew, and whom he would he kept alive." "His heart was lifted up, and his mind hardened in pride." There was no power on earth that could oppose him, and the powers of Heaven seemed to take delight in aggrandizing his majesty and establishing his throne.

Now rises Babylon into the culmination of its splendor. Nations are gathered around this potent center. Transported nations are working as bricklayers, stamping on each brick the name of the conqueror. Nations dig out its ditches and build up its walls. They are nearly as deep and as high as the London Monument—enormous embankments faced with brick, at whose summit runs a road for chariots and horsemen. But higher than the walls rises the temple of the gods and the palaces and hanging gardens of the queen planted with groves of trees from Armenia and Persia; and, higher than all, rises the gilded summit of the Temple of the Seven Spheres, the throne of Bel, who thence looked down upon a worshipping universe. The city is crowded with troops from every land. The East and the West pour their glory into her lap—"she sits as a queen, and says that she shall see no sorrow."

A grand festival, to be attended by deputies from all the subject tribes, is to celebrate the triumph of the conqueror. In the centre of their Champ de Mars, or Place de la Concorde, the plain of Cusa, stands high aloft, on a pedestal of masonry, a gigantic image of plated gold, in honor of Bel, or Nebo. The height of the idol alone was ninety feet, blazing resplendent in the morning sunlight. "Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, and judges, the treasurers, the counselors, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king set up. Then an herald cried aloud, To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psalter, and dulcet, and all kinds of music, ye fall down and worship the golden image."

And amidst the crash of a vast pagan orchestra, as at some feast of Juggernaut in India, down set up." Nebo has proved himself very powerful by giving success to the emperor against all the gods of Egypt, Palestine, and Assyria. There, then, they kneel in countless throngs, arrayed in all the purple and gold of Asiatic pomp, bowing their worthless heads before the idol, at the behest of the ruler of the state.

But among the treasures which this ruler had brought from Jerusalem were three men with consciences—three worshippers of the one living God—Jews set over the affairs of the province of Babylon, who refused to bend before the image of Nebo. They will sooner burn than bow. "O Nebuchadnezzar, we are not careful to answer thee in this matter. Be it known unto thee, O king, we will not serve thy gods, nor worship the golden image which thou hast set up." The furnace is lighted and blown to a white heat by the fury of the king and his counselors. Shadrach, Meshach, and Abednego fall down bound into the midst of the burning fiery furnace, a burnt offering to the gods of Babylon. But an invisible Power is there, who sends His angel, and takes care that upon these men "the fire should have no power, and that not even the smell of fire should pass upon them." The universal conqueror is conquered at last! He stands at the mouth of the furnace, and cries, "Servants of the Most High God, come forth!" And then, turning to his nobility, who thronged around the monarch, shining in the gems ravished from the crowns of a ransacked world, proclaims while the three Israelites stand before him, "Therefore I make a decree, that every nation, people, and language, which shall speak anything against the God of Shadrach, Meshach, and Abednego, shall be cut off to pieces, because there is no other God that can deliver after this sort."

Here, then, we learn something of the Divine purpose in the dispensations of the last fatal fifty years. The great and terrible God had fulfilled His word. The world had become a wide Achaemenian, and Babylon was triumphing on the ruins of all the glory of antiquity. But mercy mingled with the judgment; the powerful old paganism had all received a tremendous blow from the "hammer of the whole earth," but at the very moment of the Babylonian victory, the gods of Nebuchadnezzar had bowed down before Jehovah's glory.

Babylon itself was but a gorgeous apparition of power destined soon to pass away. In the third generation, after seventy years, Bel was to be "confounded, Merodach broken in pieces," the idols ground to powder. "Many nations and great kings shall serve themselves of them also, and the land of the Chaldeans shall be perpetual desolation."

But, said the prophet to Israel, "though I make a full end of the nations whether I have driven them, yet will I not make a full end of thee." And the Jews remain; while all the tribes, their neighbors, have vanished from the earth, and we dig up their dwelling-places as curious relics of the past, the Jews remain, to attest the truth of God's Word in the times that are gone, living links between the most ancient and the most modern ages; they remain to assure us that in like manner the unfilled predictions shall, in due course, receive their accomplishment, in the renovation of Asia and the liberated world, and in the final "victory of the Lamb."

### I DO NOT LIKE TO HEAR HIM PRAY.

I do not like to hear him pray,  
Who loams at twenty-five per cent,  
For then I think the borrower may  
Be pressed to pay for food and rent;  
And in that Book we all should heed,  
Which says the lender shall be blest,  
As sure as I have eyes to read,  
It does not say, "Take interest."

I do not like to hear him pray,  
On bedded knees about an hour,  
For grace to speed aright the day,  
Who knows his neighbor has no power;  
I'd rather see him go to mill  
And buy the luckless brother bread,  
And see his children eat their fill,  
And laugh beneath their humble shed.

I do not like to hear him pray,  
Who blesses on the widow he  
Who never seeks her home to stay,  
If want of crutches you come to me,  
I hate the prayer so loud and long,  
That's offered for the orphan's weal  
By him who sees him crushed by wrong,  
And only with the lips doth feel.

I do not like to hear him pray,  
With jeweled ear and silken dress,  
Whose washerwoman toils all day,  
And then is asked to "work for less."  
Such pious shavers I despise;  
With folded hands and airs demure,  
They lift to heaven their "angel eyes,"  
Then steal the earnings of the poor:

I do not like such soulless prayers;  
If wrong, I hope to be forgiven;  
No angel's wing them upward bears—  
They're lost a million miles from heaven.

**SOLEMNITY IN PREACHING.**—The importance of our matter condemns coldness and sleepy dullness. Our spirit should be awakened, that we may be fit to awaken others. Four words are not sharp and piercing, they will hardly be felt by strong hearts. To speak lightly and coldly about heavenly things, is as bad as to say nothing of them. All our work must be managed reverently, as becomes them that believe in the presence of more God appears in our duties, the more authority will they have with men. Reverence is that affection of the soul which proceeds from deep apprehensions of God, and denotes that the mind is much conversant with him. To manifest irreverence about the things of God, is so far to manifest hypocrisy, and that the heart agrees not with the tongue. I know not how it is with other persons, but the most reverent preacher, who speaks as if he saw the face of God, does more to affect my heart, though with common words, than an irreverent man, with the most accurate preparations though he bawl it out with ever so much seeming correctness. If reverence be not equal to fervency, it has but little effect. Of all preaching in the world I hate that, which tends to make the hearers laugh, or to affect their minds with such levity as

things, that we saw the throne of God, and the millions of glorious angels attending him, that we may be awed with his majesty, lest we profane his service and take his name in vain.—Baxter.

### NOVA SCOTIA MIAMAC MISSIONARY SOCIETY.

**STU.**—At a meeting of the Committee of the Miamic Missionary Society, held here this afternoon it was agreed that the following interesting report from the missionary should be published in the denominational papers.

Donations for printing the new spelling book will be received by the Missionary or any member of committee. As the standing rule of the society is, "One man any thing," the spelling book will not be published till a sum has been paid in sufficient to cover the whole expense of printing, (say eighty dollars). Contributions sent by mail will be duly handed to the Treasurer.

Your insertion of the report will greatly oblige, Sir, yours, faithfully,

JAMES FARQUHAR,  
Secretary of the Miamic Missionary Society,  
76 Barrington St., Halifax, April 10th, 1866.

**FIRST QUARTERLY REPORT FOR 1866.**  
The principal event of the quarter is the compilation of a First Reading Book in Miamic and English. A First Reading Book principally in Miamic, was published some years ago, which has been very useful in teaching the Indians to read. It is now out of print, and the demand for another has become urgent. The one now prepared, in order to meet the wants of the Indians, has been constructed in both languages; as the Indians in all directions are desirous of learning to read and to speak English. Every word and sentence is therefore explained in English, except a lesson at the end, taken from the Bible, embracing the 24th Psalm and the Lord's Prayer. It will thus be of use in teaching white people to speak Indian as well as in teaching Indians English, and will be of great service especially to those who wish to teach the Indians. In order to make it more interesting and useful, lessons are constructed of the names of our principal animals, birds, fishes and plants. The common English Alphabet has been used, simply marking the vowel sounds by accents, and in some of the first lessons, spelling the English as well as the Indian words as they are pronounced. As large type and accented letters are necessary, the printing will probably have to be done on the other side of the Atlantic. Not less than two thousand copies should be published, and an appeal must now be made in our usual way for means to meet the expense before the work can be sent to the press.

Several missionary excursions have been made during the quarter, although the winter has been unfavorable for travelling. Indian families have been visited at Dartmouth, Mount Unadilla, Horton, Cornwallis and Aylesford. So far as kindness to the Missionary and attention to the Word of God is concerned, I have seen nothing to dishearten, but much to encourage us in our work. I am thankful to be able to report again favorably respecting the new plan for obtaining support. The receipts of the quarter, have amounted to three hundred and twenty-three dollars, thirty-nine cents. Our usual annual meeting at Halifax was omitted this year; no missionary meetings in behalf of the object have been held anywhere during the quarter; nor do I remember to have made any particular allusions to it publicly, and but two collections have been taken up by me—amounting to two dollars forty-three cents. I have received a number of deeply touching letters, often anonymous, from christian friends, encouraging me to be "steadfast, unmovable, always abounding in the work of the Lord," and enclosing donations to the mission, varying from fifty cents to twenty-five dollars. A few extracts from these letters will interest our friends and show the writers that their donations have been received, and their expressions of christian sympathy appreciated. I give the initials of their names when they are known.

Jan. 2, from D. A. S. "Enclosed find five dollars for your mission. May God bless you and render you very strong to labor. May the Holy Spirit convert the Indians! There are many reminding God of his promises on your behalf. I trust your own family may all be brought into the fold of the Redeemer. I read your articles in the Visitor and other papers with profit. I preached with renewed fervor after reading the last Visitor."

G—A, Jan. 14, from H. R. C., enclosing four dollars. "I hope you feel encouraged to still trust in the Lord, and to pursue the path of duty. I pray that He may open the hearts of his people to assist you in your labors and that you may want for nothing."

Jan. 20, Halifax. "From a friend who sympathizes with the Missionary to the Miamic, he sends the enclosed (five dollars), for his acceptance, regretting his inability to do more, and wishing him God speed."

P. E. Island, one dollar—"Dear Bro, accept the enclosed from a debtor to the God of Missions, accompanied with prayers that He would pour rich spiritual blessings on your soul and labors."

Feb. 17, four dollars. "Dear Sir, please accept the enclosed from one of whom may it be said at last 'She hath done what she could.'"

Feb. 4, two dollars fifty cents, signed "Nemo." This writer complains of spiritual bondage, despondency and gloom. He was sighing for deliverance and earnestly desired to be "prayed for." Next to the "short of religious joy," the "cry of spiritual distress," is most musical in the ear of Jehovah, and of angels in heaven, and of believers on earth.

I have been praying for this "prodigal." I trust the "fattened calf has been killed" on his behalf before this. If not, let him arise and go to his Father. See Luke xv. See Psalm ii. See Psalm cxxx. Let him look to the Cross of Calvary and to the Lamb of God. See also Isaiah li. I know by bitter experience how he feels. "I have tasted of the wormwood and the gall. My soul hath them still in remembrance and is humbled in me." But trust not in the prayers either of yourself or others, but in the intercession alone of Him who pleads our cause at the right hand of God. I have no idea who the writer referred to is, or I would write him privately.

Without attributing any such mistaken motives to them. The gift of God cannot be purchased with money. See Acts viii. 20. I pray particularly for all who aid us, and for many who do not, by name. I wish to receive thankfully and as from the hand of the Lord, whatever any one may be prompted to give, whatever may be the motives of the giver. But let us look well to our motives, both in giving and receiving, otherwise we shall have "no reward of our Father who is in heaven." Mat. vi. 1. I desire to receive from the hand of my Heavenly Father what has been prompted to Him as a "thank offering," from hearts deeply impressed with a sense of his goodness, and overflowing with gratitude for mercies received. Let us all strive for grace to act upon the principles laid down by the Holy Apostle in his instructions and prayers, 2 Cor. viii. ix. "Thus does the Holy Spirit teach us to pray for our patrons." Now He that ministereth seed to the sower, doth minister bread for your food and multiply your seed sown, and increase the fruits of your righteousness, being enriched in every thing to all bountifulness which causeth through us thanksgiving to God. For the administration of this service not only supply the wants of the saints, but is abundant also in many thanksgivings unto God. While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ and for your liberal distribution unto them and to all men. And by their prayer for you, who long after you, for the exceeding grace of God in you. Thanks be unto God for His unspeakable gift! 2 Cor. ix. i. vii.

Here are the noble principles of the gospel respecting giving and receiving for charitable objects. Here are our example and warrant, for praying and giving thanks on behalf of those who from gospel motives abound in the riches of liberality toward us and in behalf of the poor.

Thanks to the sender of five beautiful little pictures of our beloved Queen, in scarlet, and to the other who sent twenty of the same, in blue. Postage stamps are always useful and are the same as cash. Small sums are as acceptable and as well pleasing, and sometimes more so, both to God and man, as large sums. "If there be first a willing mind, it is accepted according to what a man hath and not according to what he hath not."

March 5, P. E. Island. F. R., enclosing twenty-five dollars from Gen. W. (England); the writer's father. "I will tell you the face of your letter, written from Shidley, (Nov. 30, 1865). I forthwith enclosed it to Capt. L. in one of my dear father, begging him to read it before posting it. However, he happened to be at a post office when he opened my letter so he posted it, 'right off,' and it came back to us from Capt. L., my father saying in explanation to me that he deemed himself to have been fortunate in having posted it without reading it, as he had as much missionary work on hand as he could manage. Well, I reported it to him, telling him that I knew that, and did not mean it for a 'begging letter,' but to show him the Lord's answers to faithful prayer. Because, I had written to him so fully on your 'new plan.' So back again came your letter this mail, and with a five pound Bank of England note, for Mrs. Rand and the children, not for the assistance thereto, I having my own pet mission as a child. This is an extract from his letter to me. "I think I told you that he, the writer's father, Gen. W., gives everything to God's cause and lives on very little himself. The Ragged School, the Bible Women and Bible Society, being his favorite objects."

The letter referred to, which by the kindness and zeal of his christian friend, was made to cross the Atlantic so many times, was made the means of bringing another five pound Bank of England note. Thus writes another friend from England—Capt. Orlebar. "I did at last venture to send a copy of your letter (to Mrs. B.) with a summary of the mission drawn up from memory, to Mrs. M. W., and to Gen. W., her husband. They both read it and back my letter came with a five pound note, and their expressions of sympathy with you. I thank you for giving me the right hand of fellowship, I shall ever feel a deep interest in you and yours, and trust that you will abound in love still more and more, and be strengthened by the Holy Spirit. May the Lord give you souls for your line and make your work among the Indians a blessing to yourself and to them."

The whole amount received from London with the above letter, was fifty-six dollars and 26 cents. I shall add no remarks of my own upon the preceding extracts, except that our friends will I think agree with me, that aid received in this way, is much more agreeable, and better calculated to awaken abundant thanksgivings to God, than some of the ways we have resorted to in former days.

"My soul shall make her boast in the Lord." "The humble shall hear thereof and be glad," Psalm cxxxv. 2. S. T. RAND.  
Hantsport, N. S. April 8th, 1866.

**THE JEWELLED CROWN.**—Sarah A. was a young disciple of Jesus. For several years she had professed his name, and lived an irreproachable Christian life. Her health began to fail, causing her much suffering, but she despised the means of usefulness. Habitually distrustful of herself, however, she would often say she hardly dared engage in labor for Jesus, her hands were so unfit for a work so glorious.

One day she said to me: "I have had a dream. I thought I was in heaven; and I saw there two crowns, one plain and the other jewelled. I thought, 'O, if I may but wear the plainest crown I shall be satisfied, and ask for nothing more.' But as I spoke my thoughts to myself, one of the bright-winged company came to me and said, 'It is your duty to wear a jewelled crown.' And when I thought of my advantages, my Christian friends, my means of religious improvement and usefulness, I saw it was not right that I should be content with a bare entrance into heaven, but mine must indeed be a jewelled crown."

No one who knew her during the remaining years of her life doubted that that crown would be hers. Do we not often place the shield of a false humility between ourselves and the work God means that we should do? Unfit for it, unworthy of it, no doubt we are—and unfit and unworthy of any part in the blessings purchased by the atonement; but having accepted these, dare we refuse the work He gives us? It is no matter of choice whether you and I shall go to heaven alone, or shall be of those who "turn many to righteousness"—whether we shall have stars in our crowns