Religious Intelligencer.

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REV. E. McLEOD,

Editor and Proprietor.

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, MARCH 22, 1867.

Whole No. 688.

ME OF THE GOODS TO BE FOUND FOR

SALE AT LEMONT'S VARIETY STORE. ee Cups, Side Dishes, Plates—all sizes, Cane Seat irs, Wood Seat Chairs, Rocking Chairs, Pickle Dishes, Sieves, Ewers and Basius, Chambers, Soap and sh Boxes, Children's Chairs, Youth's Chairs, Manhood irs, Middle Age Chairs, Old age Chairs, Butter Dishes red Dishes, Egg Cups, Barrel Covers, Butter Prints Office Chairs, Cabinet Chairs, Bowls, Cake Plates hes, Sofas, Centre Tables, Bureaus, Sauce Pans, Skim ives and Forks, Nut Crackers, Razors, Mattrasses, Feath, Bedroom Setts, Mouse Traps, Sleds, Twines, Goblets, oon Holders, Claret Jugs, Tea Bells, Dinner Bells, t, and North Breakfast Bells, Celery Glasses, Jelly Glasses, Champagne Glasses, Pancake Turners, Pastry Cutters, Coal Hods, Cruottles, Cut Tumblers, Pressed Tumblers, Toilet Table ney, and the Cheese Plates, Water Bottles, Fruit Dishes, Churus, Table , Dish Mops, China Teas, Lamp Scissors, Cheap Good gh Priced Goods, Low Priced Goods, China Coffees ina Plates, Carvers, Bread Platters, Glass Pitchers, De nters, Hock Glasses, Shoe Blacking, Stove Blacking, ot Jacks, Whisks, Counter Brushes, Potatoe Boilers, cket Books, Combs, Tooth Brushes, Setts Castors, Cake skets, Toast Racks, Children's Cabs, Perambulators tan Hitch Chairs, Glue, Meat Cutters, Ladels, Knil skets, Clothes Baskets, Indian Baskets, Table Lamps Lamps, Hanging Lamps, Candle Sticks, Snuffers and ays, Steel Fraps, Salt Cellars, Cream Pitchers, Pickl rs, Scrubbing Brushes, Mops, Knife Cleaners, Block Ti

Olden, Oso, Patherston, Palmerston, Wax Beads, Plated Goods, Brittania Metal Goods, Block to, Denbigh, Tin Goods, Indian Bead Work, Indian Bark Work, Indian rcupiue Work, Sponge Baths, Children's Bath Tubs, ng Bath, Five Minutes Ice Cream Freezers, Cake Boxes, Toilet Setts, Snow Shoes, Maccasins, Rubber Bottomed ccasins, Setts Dish Covers, Ice Water Jars, Lanterns Albertine Oil, Kerosene Oil, Lamp Chimneys and Lamp

a Pots, Block Tin Coffee Pots, Block Tin Water Kettles

rays, Setts of Trays, Fish Knives and Forks, China Vases,

NOVEMBER 21, 1866.

NEW GOODS.

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42 Cases and Bales NEW GOODS,

For Fall and Winter Trade,

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NEWEST STYLES.

Real Aberdeen Wincies, OF ALL GRADES AND COLORS.

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Fancy Dress Materials.

Flannels, Ginghams, and

STRIPED SHIRTINGS. RIPPLE BEAVERS, (for Mantles.)

FURS,

Black Monkey Muffs, Ribbons, Gloves, Belt Buckles and Clasps.

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 by proper and desirable that every man should BERLIN WOOLS-in all Colors.

All Goods marked at Cash Prices.

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JOHN THOMAS.

MENS' COARSE BOOTS.—A Superior Article of my own Manufacture. A. LOTTIMER, Queen st. Fredericton, N. B. GREAT CLEARANCE SALE.

Fredericton, November 21st, 1866.

&c. &c., at LOTTIMER'S. Great Reduction in Prices .- No Humbug. THE Subscriber has determined to sell without reserve his entire Stock of Staple and Fancy Dry Goods, Millinery, &c., at prices that will secure their speedy clearance, in order to carry on the Boot and Shoe business more ex-

Cottons, Shirtings, Tickings, &c. ; Tweeds and Doeskins ; Skeleton Skirts; Mantles and Shawls; Bonnets, Hats, Caps, &c.; Ribbons, Laces, Flowers, Feathers, Velvets, Silks, &c. Jewellery in great variety.

Purchasers will find it to their advantage to give him a

call, as bargains may be expected.
A. LOTTIMER, Queen street, Fredericton, N.B. BOARDING HOUSE.

Boarders, in the commodious premises formerly occupied by Rev. J. Perry, situated in the alley of Charlotte street, our skill, our fidelity, and industry the channels and near the Country Market. Entrance immediately op- through which God shall secure to us the blesposite Campbell's Hotel. No pains is spared to keep a sings which we ask.

quiet and comfortable House, and at as low rates as can be afforded.

This, then, is the doctrine. As against those pointed teachers, or Providence.

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

The Intelligencer.

SERMON.

BY REV. HENRY WARD BEECHER. "Take ye heed, watch and pray: for ye know not when

This coupling of watchfulness and of prayer is

ot solitary. It is somewhat remarkable, if you race throughout the New Testament this comnand, to see how they are joined together, as if here were some mysterious connection between, then, and it were scarcely proper to command the one without the presence of the other. We read in the very next chapter, "Watch ve, and pray, lest ve enter into the temptation." We read in the epistle of Peter. "The end of all things is at hand; be ye therefore sober and watch nto prayer." We read in Colossians, "Continue prayer, and watch in the same with thanksiving." We read in Ephesians, "Praying always, with all prayer and supplication, in the Spirit, and

watching thereunto with all perseverance."

Neither do these exhaust the instances. They

are specimens only. Now, what are these two elements that are oined? Prayer stands comprehensively for spiritual force—the invisible power which God wields in the affairs of men and of the world. Watching stands for human power, or that knowledge and control of visible forces which are within the purview of man. And these two are joined are to study it both according to the law of moral we should remember that prayer is nothing unless spies about, and it is as much as your life is worth." gether in every office, spiritual and temporal, f life. The human and the divine together ninister success. You should pray for the things which you are to work out yourself; and you should work out the things yourself for which you pray. And, even if you do not do all the

work that is requisite to the accomplishment of

that for which you pray, that which belongs to our measure should be accomplished. Why should men pray for things which deend upon their own instrumentality? Because here may enter into our activity far more of God's will than we imagine. There are two points n which this appears. God's mind controls natural law. It is by the use of natural or physical laws that we succeed in temporal affairs. We are permitted to wield them and control then according to their nature for our uses. But we are not solitary in that. It is not to be supposed that God relinquishes the use of natural laws to us alone, and that they do not exist to Him as much as to us. It is not to be supposed that he may not employ in behalf of his people those same natural laws which ordinarily they employ in their own behalf. When, therefore, we pray for those things which we can ourselves accomplish by a wise provision of natural law, we may the more easily and the more readily, if it abundant success. And there is a reason of pray-

But there is a still stronger one in this: that ur very power to think, to will, to act is always lependent upon the divine permission. In God ve live, and move, and have our being; and our very sanity stands in God's sustaining power. The potency of our spirit is derivative. We borrow it essentially and continually from God. And wisdom to work out the things which we purpose largely depends upon our holding our minds open to higher moral and spiritual impulses and in-

So that in the very lowest sphere—that of accredited and acknowledged human labor-it still s wise to pray for the things which we are competent ourselves to achieve. It is wise for a man to pray for a blessing on the labor of his hands every day-act superstitionsly, not as if prayer was a substitute for working, but so that the work itself may be achieved with more plenary power, with a greater wisdom, with the co-operative help

selves perform, because it is good to have a sense your prayer being answered is measured by the of God present and associated with all our works. It degree in which it leads you to study the con-It enhances the value of whatever is good, and it liminishes the pain of whatever is sorrowful, to pray. You are to work for it not without prayer, have a perpetual consciousness that it is in some and you are to pray for it not without works. way connected with the presence and the action 2. When men pray for others, they are to take of the Divine mind. Life is poor and mean that heed that their prayer is not merely asking God s altogether human; but there is no meanness

There be many that seem to think that prayer have I exerted, or caused to be exerted?" pray for those things which every man knows which we solicit. Why are we to work? The first reason is this; that God does not please to make prayer a substitute for man's exertion. It propriate means of securing that blessing. For it

Now, why should not men watch and pray? And why should not men that believe in prayer elieve in work believe in prayer? In application, then, of this view as to the conwatching, working, and praying-I would say: 1. When men pray for Christian graces and xperiences, it should be understood that asking prayer is merely a part of the whole work by which they are to achieve those graces. We are to unite practical exertion with prayer in the obtaining of everything that we ask God's blessing for. Is it self-possession for which we pray, as op-

feel that they are discrarged from further duty;

who wait upon God, and still wait, and do nothing

arge praying. "Persevering, patient workers."

say they, " are the ones that succeed." This is

posed to irritability? It is not enough for you to pray that God will give you self-control. You are to study the cause of your irritableness. You truth and the law of physical truth. If men would go to their physicians they frequently would find an answer to prayer in the revelations of truth egarding their structure. I have known men selves, they were so irritable; but as soon as they were put on a farinaceous diet they were able to keep their temper. They sought in prayer relief It is quite in vain for you to pray for a tranquil spirit, or a genial, hopeful spirit, when your organs is suffering from sickness should not pray for circumstances where experience shows that the causes which lead to impatience will be omnipoknow how to cipher, or sit in his chamber and pray that he might be a practiced civil engineer, as to pray for Christian graces and then do no-We are to pray for the things which we our- is one of those causes. And the presumption of

to remunerate their indolence, and to relieve them nor poverty in life when we are enabled to feel of the necessity of doing that which they ask to be that God is present in it and acting through it. I done. Everything that we ask for others, so far And prayer sanctifies the commonest duties, and as it lies within our power, should be consummagives a light to every twilight that makes it like ted by our own industry. It does not imply that noenday. And whatever we do, if we do it in a God will not also have a co-operative portion of spirit of prayer and supplication, rises out of vul- the work; but we are to do as much of the work garity and sordidness, and becomes morally ex- as belongs to us. When men pray for the conversion of their fellow-men, the next thing should Prayer is also to be regarded from a higher be to ask themselves, "What have I done? What you pray for it? view than that which is too frequently taken of it. instruments have I applied? What influence means solicitation, or a perpetual begging. Now, are to work out our own prayers, largely. If we it is the communion of the whole mind with God. I pray aright for the conversion of men, and then It is the act of keeping company with God in our by example lead them in the way that we would thoughts. And in this higher light it is eminent- have them go, we shall stand a good chance of seeing our prayer answered. Not that I undervalue other influences; but it seems to me that comes ordinarily by the exertion of his own powers. with an intelligent, educated, reflecting state of On the other hand, why are we to work for the society no direct appeal, no officiousness of speech, things which we ask in prayer? We are to pray, is comparable to the silent influence of example. we are to watch, we are to ask God's help and There is nothing that convinces a man that there blessing; but we are also to apply ourselves all is truth in religion so much as to see true religion the appropriate means for securing the things in Christians. There is nothing in the world that so takes away from men a disposition to controof the Christian graces among Christians. If, is not for the sake of saving labor to us that he therefore, you would win men to Christ, be Christ-We are to ask God's blessing to be sure; but when a ed; whose words are almost like flames of fire you pray - and work a good deal. Staple and Fancy Dry Goods, Milliaery, Jewellery, we have asked it we are to add work as the ap- issuing from their mouth; who are just such persons as you would not want to be like; and who life, and for the health and the prosperity that may be said, in regard to the great majority of yet hang upon your steps, and exhort you to piety, spring from it; but the prayers of men for relief instances, that God answers prayer through the carrying all the time the refutation of their teach- from sickness and accident, without being accomchannel of our exertion of our will; and, though I ing in their own lives. If one would labor for the panied with endeavor on their part to avoid do not deny nor doubt that it is in the power of conversion of men, let him labor for his own emi- dangers and the causes of sickness, would be of The Stock consists in part of Dress Goods, Flannels, God, and that sometimes it is also the mode of a nence in Christian living. Let him bear about no more avail than the prayers of men for protecdivine operation, to act outside of man in the pro- the spirit of Christ, his temper, his parity, his tion against the scourge of intemperance, without curement of blessings that are conveyed to him truth, his gentleness, his zeal; and in the example corresponding work. providentially, ordinarily stated answers of prayer at that he will set he will carry the gospel practical- What more shall I say? I have touched upon are made by exerting upon us such inspiration of, by illustrated. If, then, you pray for men, search a few great practical topics, in connection with and such fidelity of labor, that we work out the your own heart. If you find that you are not many spiritual allusions; and now let me close thing that we ask for. Therefore we are to work what you ought to be, you should not the less my discourse to night by saving, in regard to death for the answer of prayer. We are to co-operate pray for men; but your prayer should begin to itself, the great terror of mankind, against whom

who are pur-ly spiritualized; who pray, and then to watch for men. "Follow me, and I will make that hour. When you pray that your death may you fishers of men," said the Master. As the -as against these I urge the necessity of watching wants, all its tastes, all its habits, all its resources, death. When you pray that death may open for and working. And as against those mere practi- and all the places that it frequents, and then adapts you the gate of heaven, see to it that by your life cal men who sneer at prayer, and at human re- his means to these known peculiarities; so men and conduct you are prepared to enter into healiance upon God's presence and power, and say are to study their fellow-men. One man will not ven and enjoy its rest. Look well to your tastes; hat the way to succeed is to get up early, think let you approach him on the side of virtue, but to your habits; to the condition of your heart wisely, and work successfully—as against these I will on the side of affection. Another man will not let you approach him on the side of affection, but will on the side of virtue. Therefore, especially the cant phrase of the present day, study men. Take them on their weak sides. Patient waiting and enduring," it is said, "is folowed by victory." And such men are too often fortress that you would take possession of; and it be given to God, and your life will become better, s always fair, when you are attempting men's is in them to correct that foible or weakness. I believe in work? And why should not men that you would fortify them against sin, take possession and seen, nor ear heard, nor hath it entered into of them the best way you can. And it is a part of the wisdom of prayer that men should wisely inction of spiritual and temporal affairs -- of bring their influences to bear upon those for whom

We ought not, therefore, to think that the orning and the evening prayer, or private prayer, at we offer that God would revive his work, will e answered without any effort on our part. There ught to accompany our prayer for the revival of God's work in the church, in the community, and in individuals, a sense of our personal obligation to labor for the fulfilment of our prayers.

3. When we pray for good morals and for peaceful, prosperous citizenship in the community it is joined to work. Watch and pray. Pray and

It is a part of every Christian man's duty to desire the repression of vice; to snatch the young who prayed for the grace of good temper in vain from perils and dangers; and to uphold the hands until their physician proscribed their eating meat; of the civil magistrates in doing this needed work. " Mariners." "But I could not sing," said Mr. for they were of a peculiar temperament, that It is the duty of every church, it is the duty of could not endure such stimulation. So long as every individual Christian in each church, whether they are animal food they could not control them- he be minister or layman, to pray for the reformation of men, and to make his prayer as definite as human want is. But often men become so respectable, and churches become so fastidious, from their irritableness. Their physician, by the that, while they will pray in general that men aid of science, revealed to them the cause of that may live peaceful lives, they will not pray against ! irritableness, and their prayer was answered. quarrelling and litigation, lest they shall vulgarize They were not unwise in praying; but they were prayer. They will pray that men may lead a wise when to prayer they added medical advice. well-ordered life, but they will not pray against drunkenness. They will pray that men may adhere to integrity, but they will not pray against of digestion are out of order. Not that one that gambling and commercial dishonesties. Too frequently prayer is sublimated into the most generic health; but prayer is to be conjoined to diet. It of all forms. But when prayer is uttered wisely, is vain for you to pray that God shall give you how often ministers, and churches, and Christians patience, and then run heedlessly into those very are found to be without the corresponding element

Is there any thing that to-day imperils the intent. Is it wise for me to ask that I may not be tegrity of the nation more than intemperance? forn with briars, and then run into the thickest I do not enter upon the question of total abstinence, please God also to work in those laws for us, reap hedge? Is it wise for men to pray that God will although I believe that to be the true doctrine. give them all the fruit of the spirit, and then as- I do not go into the details of any part of the subsociate with persons that will contaminate them? ject of temperance, about which good men are di-Have I a right to pray that God would purify my heart, and then let my ears drink in all the vile sayings, and wicked speeches, and vulgar insinuthat is greater and more comprehensive to the ations of corrupt men? Can a man take fire in social, civil, and moral welfare of the young of our his hand and not be burned? Has a man a right community than any and all other evils put toto pray that he may be honest, and then go into gether. All other evils are quickened, and made temptation? Has a man a right to pray that he venomous and malignant, by the addition and inmay be a truth-speaker, and then take no pains to spiration of this great master passion of intemperseek the truth? Has a man a right to pray that ance. The boundless temptations, the enormous he may be moral, and then put himself where his solicitations, the customs and tendencies of society morality will be sapped and undermined? It is that bear the young into the fatal precincts of infolly for a man to pray for common morals even, dulgence more and more, and deeper and deeper, and still more for spiritual graces, and then take and the statistics and facts that stare us in the no heed of the way, humanly speaking, by which a face on every side—these certainly justify us in these things are achieved. Just as soon might a saying that not in all other evils put together is man shut his arithmetic and pray that he may sthere so much danger as there is in this great mother vice intemperance, which is the one master

> If, then, this be the great danger, I am sure thing. You must study these things. They are that all men, however they may differ in the dedependent on certain procuring causes, and study atails, will agree that every Christian man, whether he be minister or layman, should so use his influence as that it shall be a valid and efficient inflence apon the prevalence of intemperance. And though my views may differ from those of veneraditions that tend to bring out that for which you ble and good men, it is my duty to urge what seems to me to be the truth. And I have a right to claim that every man, whether he believe in moderate drinking or no drinking at all, is bound to make his influence tell against intemperance. And it is worse than folly, it is audacious presumption, for a man to pray God to restrain the progress of immorality, and to see intemperance prevailing among men about him to a fearful extent. and to do nothing active, nothing practical, nothing definite, nothing efficient to check it. I you want morality and pray for it, then work for morality. If you will not work for it, why do

the purity, peace, and prosperity of the community the state, and the nation in which they dwell, not only to make a stand against intemperance, but to work for the dissemination of knowledge on this subject and for the promotion of general intelligence. For, although the intellect is not a match for the passions in an individual case, yet, in a community, the passions are restrained just in proportion as men become intelligent. Men acting in masses may restrain their passions, by the power of knowledge brought to bear upon their understanding.

* * * * * * Now, do not go home and pray God to restrain evert the Bible as to see a practical exemplification the passions of men and to do away with intemperance, and then do nothing. Remember that you are to watch as well as pray. And when you answers prayer. It is so employed as that it shall slike. There are many men who are of great as- are to pray you are to work, wisely, hopefully reward and intensify the motive of reward to labor. perity of disposition; who are proud and conceit- kindly, and continuously. Pray; but work as

We are instructed to pray for the protection of

THE Subscriber offers accommodation, on the most reasonable terms, to both Permanent and Transient exertion as shall make our thought, our purpose, disposition. think so often, and of whom men have a constant We are, in praying for the conversion of men, dread-Be not content with mens god would be

be peaceful, see to it that conscience is reconciled sportsman studies his game, and knows all its to God's law, which brings peace in life and in and your will. If you are living now in the love of things wicked, there can be no heaven opened o von except through repentance and change. It is well to pray for salvation; but, having done It is always fair to find out the weak side of a that, let your heart be changed, let you affections and your prayer will have brought a divine ans personal good, to use whatever foible or weakness wer through work. Pray and work, work and pray; and then all will be well. For eye hath the heart of man the things that God has laid up for them that love him.

SCRIPTURE ILLUSTRATIONS.

"The righteous shall be glad in the Lord, and shall trust him; and all the upright in heart shall glory."—Psalm

During the time of persecution in Madagascar, number of the native Christians would somemes assemble at midnight at the house of Mr. Ellis, for religious instruction. On one occasion, after they had thus conversed about Christian love, one of them said, "Mr. Ellis, we must sing." "Sing!" said he; "surely you forget there are verjoved, they exclaimed, "Sing we must!" He gain reminded them of the danger, and they said, "We will sing in a whisper," and on their bended knees they sung a hymn to the tune of Ellis, "I could only weep." Now, how changed is the scene! The glorious Gospel is openly and freely preached, and thousands may be seen regularly wending their way to the house of

"The effectual fervent prayer of a righteous man avail-It is recorded of Mary, Queen of Scots, that she than an army of ten thousand men!

"Look unto Me, and be ye saved, all the ends of the On one occasion, a young artist in Rome went into the catacombs alone, to copy some of the designs of the tablets. After winding his way seized with horror, for there was not a ray of light. Trying to find his way out, he stumbled to and fro amongst dead men's bones, and half choked with the dust. All in vain. The longer he as a clue to the pilgrim. He kept hold of it, followed its guidance, and came back to the spot as to the light of God's reconciling countenance.

" As for God, his way is perfect; the word of the Lord who is God, save the Lord? and who is a rock, save our

he arrived at length at a wretched-looking log cabin, in which he was glad to take shelter. The house of one of those robbers whose name was the terror of the country. After a scanty meal, to be perfect, but one thing thou lackest.' Ho fatigue; but the young man was too much alarm words remove from the traveller's mind! Though avowing himself an infidel, he now had full confifears, and sleft as calmly in that rude cabin as he show the utter weakness, of infidelity in a trying of God."

"When my father and my mother forsake me, then the Lord will take me up."-Psalm xxvii. 10. A little child, who had just lost her mother, was once asked, "What do you do without a for Christ languishes. I have heard of your prayers mother to tell your troubles to?" She sweetly and of the answers to them. I desire that you said, "I go to the Lord Jesus; he was my would pray for me-the pastor of the Presbyterian

BAD BARGAINS .- A teacher in a Sabbath. school once remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in scripture of a bad .

for this child is enough for all.

"I do," replied a boy; " Esau made a bad bargain when he sold his birthright for a mess of pottage."

A second said, "Judas made a bad bargain when he sold his Lord for thirty piece tells us that A third box obargain who, to gain the whole world, loses his own soul."

DID HE GET IN?

A father was reading, at family worship, that eautiful passage, "Behold I stand at the door nd knock; if any man hear my voice and open he door, I will come in to him, and sup with him. nd be with me.'

A little one who was listening, unable to wait see if the matter was further explained, ran up o him and asked eagerly, "Did be get in, father, did be get in ?' The little active mind had formed a picture of the suppliant at the door knocking or admittance, and he realized what a sad thing would be for him to go away without gaining an

You may be quite sure the Scriptures were not ead in the monotonous tone too common at unily devotions. That father had learned to frow the life and spirit of the sentiment into his pice and manner. Such reading will not fail to press even the mind of the little child.

But the question which the child asked is one solemn import.

Christ has come knocking at the door of our earts a great many times. Did he get in? When that dear friend was taken away, how all he earth seemed covered with sable! He came and knocked, proposing to come in and comfort is. Did he get in? If not, it was our fault. The door must have been barred by our own pride r wilfulness.

When our worldly schemes all failed, and want as our portion in place of abundance, then he knocked again. He offered us himself in place of we respond to his kind proposal?

So over and over, in times of joy and of sorrow, Lord, open unto us;" and then shall he answer, I never knew you."-S. S. Times.

THE DAILY PRAYER MEETING.

Almost every day individuals come to the neeting, burdened by sin, and request the pravers once said, "I fear John Knox's prayers more plain the cause which brought them here, and alvation to the Holy Spirit of God. Many find relief and hope in Christ. The work of the Holy Spirit in convicting and converting sinners has new subject of joy to the Christian's heart and about for some time, his lamp went out. He was will ever continue to awaken the Christian's

In the relation of one experience, all who were

wandered, the more bewildered he grew. Ab. of a man well advanced in years, who spoke in a andoning all hope, he flung himself to the ground amanner indicative of his own firm convictions. in utter misery. As he fell, however, his hand a He said :- "The experiences to which we have providentially touched something. What was it ? histened have awakened thoughts and feelings No other than a little cord which had been placed which I cannot fully express, and yet I feel a derom whence he had set out. In like manner, before I was converted. I had no desire to injure when we mistrust ourselves, ceasing to make our any one. I was not addicted to bad habits, such as own escape out of the dark regions of spiritual adrinking, swearing, gambling, and the like; in gloom, we discover the precious clue which brings a fact, I was often complimented even by Christians and Christian ministers for the correctness of my moral deportment, - and I confess that I ook some pride in these compliments and made ome efforts to deserve them. But, all this while, knew there was something wrong in me; I did The chief clerk of a bank in Virginia, in Am- not know what it was; but I felt an uneasiness, erica, was sent with a large sum of money to a man unaccountable lack of something which I could distant part of the country. He was the leader not define, which marred all my comforts and was of an infidel club, and had for many years denied have a cancer in my heart. For years, I carried the existence of an over-ruling Providence. On this load. I had respect for religion and contrihis way he took the wrong road, and was led into buted to its support, but felt none of its power. district that had been the scene of many The ministers of Christ were always welcome at robberies, and even murder. Night coming on, my home and board, and I took great pleasure in contributing to their comfort and the comfort of their families with a more liberal hand than did owner of the house was a fierce, uncouth-looking some of my professing Christian neighbors, whose hunter, dressed in a dirty skin hunting-shirt, and means were more ample than mine. One day, a bear-skin cap, and his wife's appearance showed our minister dined with me. There was on my that they were in great poverty. The traveller table no stimulating drink of any kind. I discardbecame very uneasy; he thought he was in the sed all. My guest looked at me with a look I shall never forget, and said: 'You appear determined his host pressed him to take some rest after his said no more, and nothing happened to disturb our enjoyment until he left. But the words, ed to think of sleep, and said he would sit by the "One thing thou lackest,' brought to my rememfire all night. His infidel principles gave him brance the circumstance connected with its first little comfort in the prospect of soon meeting sutterance by the Saviour; and, although my with a violent death. At length the rough back- worldly possessions were not large, I became woodsman rose up, and, reaching up to a little sensible that I had a pride of heart which could shelf, took down an old book, saying, "Well, scarcely have been excelled had I, in fact, owned stranger, if you won't go to bed, I will; but it is a large portion of the world or the whole of it. my custom always to read a chapter out of God's . One thing thou lackest, was continually upon word before I go to bed." What a load did these my mind. I had no peace until, by supplication Then, through the grace of God in Christ Jesus, dence in the Bible; he was at once safe; he felt I found peace, compared with which all else is that the man who kept an old Bible in his house, a nothing. That minister, before I was converted, and read it, and bent his knees before his Maker, I respected; afterwards, I loved him as part of would do him no harm. He listened to the my own soul. He has gone to his reward not prayer of the good man, at once dismissed his long since. God be thanked, he went in the triumphs of faith. I remain, for a short time longer, did under his father's 100f. From that day he to rejoice here in the love of God, to which I ceased to revile the Bible. In after years he be- have been brought through the instrumentality of came a Christian, and often related these facts to that devoted minister and the prayer of the people There are many interesting requests of all

classes, among them the following: "I live beyond the Mississippi, in a city of 8,-000 inhabitants. The city grows fast; the cross mother's friend, and he's mine." When she was a church—that I may be enabled to hold on my asked if she thought Jesus Christ would attend to way; and do pray for the descent of the Holy her, she replied, "All I know is, he says he will; Spirit on our church. Do not pass by this reand that's enough for me." What was enough a quest. I look for the answer of your prayers, and then will we ascribe the glory to Him who hear-

> Another writes: "Our prayers are answered. The whole church awake. Sinners are flocking to the Cross. The Lord of Hosts is with us, the God of Jacob s our refuge." - N. Y. Observer,

eth the prayer of faith."

THE LIVING WORD .- A bulb, taken from the and of a man, was planted, and became a thousand years. Grains also taken from these ong-sealed tombs have been planted and brought forth wonderful harvests. How like the good The blind man exults in the boon of restored buried it seems to our eye to be lost; and yet in We are not to leave this for the minister, or anfruit abundantly to the Master's glery.

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