

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

JOSEPH McLEOD, J.

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

Peter.

[Editor and Proprietor.]

Vol. XIV.—No. 35.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, AUGUST 30, 1867.

Whole No. 711.

## ALBION HOUSE.

APRIL 27, 1867.

### NEW GOODS.

Imported direct per Steamships Pantheon, Thames, Acadia, and Ship New Lampedo.

Comprising a large Stock for the present season, personally selected, in the best English Markets.

### 40 Cases and Bales

BEING NOW OPENED.

A large lot of PRINTS, DRESS GOODS, Coburgs, Lustres, Alpaccas,

New Dress Fabrics, Black and Coloured SILKS, Printed Muslins,

PARASOLS, with Carved and Club Handles, SILK UMBRELLAS,

Straw Hats, in Black and White.

Newest Style Bonnets, Beaded. RIBBON, BLONDS, FLOWERS, Crystal Trimmings,

BELT CLASPS and PEPHAM BELTS, quite new.

Shawls and Mantles!

in Peplum Style, quite new.

With a large variety of other Goods, which will be sold at prices that cannot be equalled in this Market.

Respectfully soliciting your patronage, JOHN THOMAS.

Fredericton, May 3, 1867.

### NEW GOODS.

For Spring and Summer TRADE, 1867.

## SHERATON & CO.,

Queen Street, Fredericton, Have received from London, Glasgow and Liverpool—

Fifty Packages, COMPRISING A GENERAL ASSORTMENT OF

DRY GOODS, THE NEWEST STYLES IN

DRESS GOODS, Shawls and Sacques,

Parasols, Straw Hats, And Millinery Goods.

Trimmings and Small Wares, Grey and White Cottons,

COTTON WARPS, TICKING OSNABURGS,

Towelings and Table Linen, Lace and Leno Curtains,

Door Mats, CURTAIN DAMASKS,

CARPETINGS, HEARTH RUGS,

Floor OIL CLOTHS, From 1 yard to 4 yards wide.

An inspection is respectfully solicited. SHERATON & CO., Queen Street. Fredericton, June 7, 1867.

## The Intelligencer.

### THE SHRILL TRUMPET OF ADMONITION.

A SERMON, BY REV. CHARLES H. SPURGEON.

"Moab hath been at ease from his youth, and he hath sat on his lees, and hath not been emptied from vessel to vessel; neither hath he gone into captivity: therefore his taste remaineth in him, and his scent is not changed. Therefore, behold, the days come, saith the Lord, that I will send upon him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles."—Jer. 48: 11, 12.

The fact that continued prosperity breeds carnal security, is not only proved by the instance of Moab, but is lamentably confirmed in the history of others. In the first place, this is the common mischief of ungodly men; in the second place, this is the frequent danger of the most godly.

I shall first speak to the unconverted, the godless, the prayerless, the Christless.

Many of you, though not all, become like Moab. At ease from your youth, you are not emptied from vessel to vessel, but settled upon your lees, and therefore you grow careless and heedless. This is so common a mischief among the ungodly, that the whole world was in this condition immediately before the great deluge which destroyed the ancient race. We read that "they married and were given in marriage; they did eat and did drink, and were drunken, even until the day when Noah entered into the ark, and the floods came and swept them all away. The preacher of righteousness for one hundred and twenty years warned them that their sins were become intolerable to heaven, and that vengeance would surely be taken upon their devices, but they laughed the prophet to scorn; they made "the old dotard," as they doubtless called him, the butt of their ridicule; the wits quoted him as the chief of fools, and the drunkards in their songs spoke against him. The disobedient worldlings of those olden times went upon their way as though their jollity would last forever, and their sin would go unpunished. How changed their note when the rain descends with pitiless continuance—not in drops of mercy, fertilizing the thirsty earth, but in cataracts of vengeance, sweeping away every living thing! How deep their despair, when the Lord drew up the sluices of the great "deep which lieth under," and bade the long-imprisoned waters leap up from their dens and ravage the earth! Then as the despisers saw the prophet's ark alone secure, and the prophet's family alone delivered, they beheld, and wondered, and perished, and their long prosperity and carnal ease gave place to utter desolation. The world, however, is so little changed to-day, that if the Lord Jesus Christ should now come as he will, the mass of men still in the same condition. Even at this day the inquiry is made, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were?" Whenever our Lord shall come, men will be unprepared for his advent, for "as it was in the days of Noah, so shall it be also in the days of the Son of Man;" they shall still be given to their vanities, and indulging themselves in their sins, till he shall come in the clouds of heaven to take vengeance upon the multitude that know not God. This is the abiding state of the world which lieth in the wicked one: settled on its lees, it is not emptied from vessel to vessel, and therefore it dreams itself into presumptuous peace. When pestilence or war do not stir the nations, they soon grow bold in sin, and provoke the Lord to jealousy.

But, my dear friends, it is generally very useless to talk about the world at large; generals have little effect upon our minds—we must come to particulars. We will draw one or two pictures, which will represent some who are present here this morning.

A common form of that carelessness which is so destructive, is that of men who give themselves wholly up to the world's business. Such men, for instance, as one whom Christ called "Fool!" You know this story: his fields brought forth plentifully, for he was a skillful husbandman; he had bought the newest implements; he had tilled his ground after the most scientific fashion; he had doubled the crops, and increased his riches. This was the one object for which he lived. He was raiser of grain and a hoarder of gold, and nothing more. He said within himself that he must build a temple for his god: his god was himself, and his temple was his barn. "I will pull down my barns and build greater—there will I bestow my goods." This man's case is so common, that if you were to purchase his likeness, many of you might think it was your own photograph, for do you not, even those of you who come to our places of worship, live unto yourselves? This is the end and object of the most of mankind, to live "respectably," to collect a "competence," to provide, as they say, for their families, which is the Pharisaic cant phrase for selfishness. Do not the mass of men worship their belly, and bow down before no other shrine than self? Is not the life of millions clear, transparent selfishness? "What shall we eat and what shall we drink, and wherewithal shall we be clothed?" this is the grand object of human research. The religion of the multitude is, "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain." Gain is the world's summum bonum, the chief of all moral good, the main chance, the prime object, the barometer of success in life, the one thing needful, the heart's delight. And yet, O worldlings, who succeed in getting gain, and are esteemed to be shrewd and prudent, Jesus Christ calls you fools, and he is no thrower about of hard terms where they are not deserved. "Thou fool," said he, and why? Because the man's soul would be required of him; and then those would those things be which he had gathered together! Ah! you who have been prosperous all your days, and made money, and risen in the world, and gathered a competence, and lived to gather wealth, if you be the one thing ye care about, trouble and expect your doom. O ye careless ones, do you dream that you were made to live for yourselves? Was this the object of your Maker, that you should live to gather gold for yourselves and for your children? Did he send you into the world merely that you might scrape together yellow clay? Has your Maker no claim upon you? The Lord who preserves you in being, has he no demands upon you? and if you do not recognize his rights, will he not require for them in the day when he maketh visitation? I would read the text over to all of you unconverted prosperous people: "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied

from vessel to vessel, neither hath he gone into captivity; therefore his taste remaineth in him, and his scent is not changed. Therefore, behold, the days come, saith the Lord, that I will send upon him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles." Hear ye yet again the word of the Lord by his servant Isaiah: "Lift up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones."

Another case is more common still, the man who forgets God and lives in slothful ease. There are many in the world who do not succeed in making money, who do not, indeed, make their main object. They are content with what they have, and go through the world with much satisfaction to themselves. They are well known for their easiness of temper and harmlessness of disposition, and hence they think themselves better than others; yet my text, if read aright, is a dreadful warning for them. Have you never read of the master who committed to his servants their various talents, giving to one five, and to another two, and to another one? Now, the man with the five talents, and he with the two, went both into the market and turned over their master's money, putting it out at interest; and when the Lord returned, they presented him with their gains. But the servant with the one talent was one who loved great ease of mind, and did not wish to agitate himself with business; so he took his spade and having taken the talent and wrapped it in a clean napkin (for he would treat it with respect and hide it decorously), he deposited the napkin and the talent in the earth, and having covered it up so that no one could see traces of the burial he went his way, and was perfectly at his ease—a fair picture, indeed, of many who ought to be serving God; but they think they have little ability, and therefore do not strive even to do what they can. They are not openly sinful; they are not at all objectionable in temper or disposition—they are quiet, easy-going, good-tempered souls, but their talent where is it? Buried! Alas! it will have a resurrection, and when it rises, all rusty from that rotting napkin, what a witness will it bear, and how will the Master say, "Thou wicked and slothful servant!" Some of you do not reflect enough upon that word; the Master did not say "Thou wicked spendthrift!" or "Thou base robber!" but "Thou wicked and slothful servant." May not that name apply to you? The charge of sloth was quite enough. His doom was swift and terrible. The great sentence which our Lord will pronounce upon men at the last is not for doing right. "I was an honest and true servant; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." Lord, they might have said, "we were not immoral or dishonest!" That is not the question, ye did no service to your Lord. It is not enough to abstain from outward sin, and so to be negatively moral; unless you bring forth fruits unto righteousness, you have not the life of God in you; and however much you may be at ease, there shall come a rough awakening to your slumbers, and the shrill sound of the archangel's trumpet shall be to you no other than the blast of the trumpet of condemnation, because ye took your ease when you should have served your God.

A still more sorrowful thought burns its way across my mind. There are many in the professing Christian church who are in the same state as Moab. They called to see the church officers, and asked if they could be accepted into the church. No denial was made; the pastor conversed with them; they talked very fairly, and they declared him; they have been baptized. So often as the table of communion is spread, they sit with God's people, and partake of the emblems of the Saviour's crucified body. But though their profession is a very comely one, and their outward conduct exceedingly honorable, yet they lack the inward spiritual grace. They have the virgin's lamp, but they have no oil in the vessel with their lamps; and yet so comfortable are these professors, that they slumber and sleep. I have known many a true believer much troubled for fear he should be a hypocrite, while many a hypocrite has never asked a question. Thousands who have gone safely to heaven, have, on the road, stopped many times, and put their fingers to their brow and said, "Am I a true believer? What strange perplexities arise! Have I really passed from death to life, or is it a fancy and a dream?" and yet I say unto you, that the hypocrite and god singing on his way, secure as he thought, of passing through the gate of pearls, until he found himself at last dragged back to the hole in the side of the hill, which is the secret gate of hell. Many who were fair to look upon have been rotten at the core, such fruit as the King could not accept at his table. O, you who never ask whether you are Christians, begin to question yourselves; examine yourselves whether you be in the faith; let not presumption hold you in its deadly embrace. Remember, you may think yourself a believer, and everybody else may think so, too, and you may fail to find out your error until it is too late to rectify it; you may persevere for years in "the way which seemeth right unto a man, but the end thereof are the ways of death." Be ye not, O ye professors, like Moab, that had settled upon his lees!

Equally true is this of the mass of moral men who are destitute of faith in Jesus. They hear of the convictions and troubles of an awakened conscience, and they inwardly sneer at such fanatics, and boast that they never stooped to such feelings. "Here is a man that snivels out," as they call it, "a confession of his guilt. I never was so guilty as he," cries the moralist. "I have no doubt but what it will be all right with me at last. I pay my neighbours their own; I give a guinea to a hospital, when they ask me for it; I am a first-rate tradesman. Of course, I have sown a few wild oats, and I still indulge a little; but who does not? Who dares deny that I am a good-hearted fellow?" Plainly, this gentleman has not been into spiritual captivity; he has never felt the burden of sin, never known what the weight of guilt is. Do you envy him? You may sooner envy the dead in their graves because they suffer no pain. You may better envy the wretch whose limbs are mortified—how can he feel when death has marked him for its own! Those pangs, and throes, and bitter regrets, and tossing to and fro of a wounded conscience, are signs of the dawn of spiritual life; it is by such

things as these that we are led to put our trust in Jesus; and those who have never felt them may well lament before the Lord, and pray that they may experience them—that they may be brought soundly and safely out of their self-righteousness, and led to rest upon the finished work of the dear Redeemer. Ah! my dear hearer, if you this morning have been troubled in your soul, be thankful for it. If your circumstances are full of anxiety, if you are not reconciled to God, you may derive joy to Jesus. If sin has become nauseous to you, if the pleasures which once satisfied your spirit have now lost their savor, if you cannot enjoy yourself with the world as you did once, I am glad of it, God loves you too well to let you build your nest here; he means to fling you out of your sins, if you will not be drawn out of them by the gentler cords of his love. He is putting thorns into the nest, that the bird may mount up to heaven. Fly to your heavenly Father, as the prodigal of old, when he could not fill his belly with the husks which the swine did eat. Better to suffer a present disturbance which will end in life, than enjoy the case which is itself a protracted death. God give you to be saved through Jesus Christ.

(To be Continued.)

### PRAYER-MEETING.

No evangelical christian can doubt the Divine authority for what is technically termed the prayer-meeting. But thousands of professed christians habitually absent themselves from these services. Such christians are so strong in the faith, so confirmed in Gospel principles, that they do not need such assistance; or so cold, so backslidden in heart, that they have lost all relish for such services, and are insensible to their needs, and very much fear the latter is the case. A man who has an earnest desire to do right, should make that desire active by availing himself of every assistance within his reach. We are in an evil world exposed to the suggestions of an evil being, and greatly weakened by an evil nature. And he is foolish, indeed, who treats with indifference this combination of evil that every moment threatens to undermine his purity and thwart his efforts to do right. If there is any power in association, and who can doubt it? it is every way proper to apply it to our religious struggles.

Many a man has been corrupted by the association of evil men, and many purified by association with the righteous. Many a poor victim has had his depraved appetite or violent passion revived and brought back again to life, restored to its full power over him, by stepping into the bar-room or gaming saloon, where others were indulging in the very vice that was his besetment. And many a heart that was wanting in its love, that had well-nigh lost its relish for spiritual worship, that had already paused in its service to God, has had its love for the Saviour revived, its relish for spiritual enjoyment restored in all its force, and caught a fresh impetus on the way to heaven, by spending an hour in the prayer-meeting, amid old associations, and resuming the old habit of joining the pious in the inspiring songs of Zion, and uniting in the ardent, believing prayers at the throne of grace. Few men ever leave the prayer-meeting room, however dull the services, without experiencing some benefit, and feeling an increased religious influence.

But these services ought not to be dull, and to prevent their being so, they should be ever trying to give them interest. This may be done in a great measure by going to them from our knees, and without stopping in some shop or store to gossip on the way. But the dullness of the prayer-meeting is chiefly attributable to stereotyped formality. One accustomed to attend almost any prayer-meeting, could remain at home and give a very correct description of its progress, could tell who prayed, when each prayed, and give a general outline of each prayer, and also what hymns were sung. With so little variation, habit becomes cold formality, and the prayer-meeting grows dull. To give interest to the prayer-meeting and perpetuate that interest, great liberty should be allowed, and the services should be so varied as to destroy all monotony. There is great propriety in the minister's conducting the services, but there is little propriety in his reading a long chapter, and then giving a long lecture, or a semi-sermon to soothe into slumber one part of the worshippers, and excite the impatience of the other part.

The leader should select, in the main, the hymns to be sung, but it should be understood that any one present desiring to sing a particular hymn, should feel at perfect liberty to announce it or start it. And to allow opportunity for this, a decent pause should be allowed after each prayer or exhortation. The singing will not, cannot possess the same vim and spirituality, if directed conventionally and mechanically by one person, be he leader or otherwise, as when liberty is allowed to those present, to act upon the impulse of the moment to sing a certain hymn; and to give variety, and add to the interest, the privilege should be given not only to follow the heart-prompting to voluntarily lead in prayer, but also to make a speech, give an exhortation, or relate an experience at the end of any hymn or prayer. It is the duty of all to be ever ready to lead, or take a prominent part in religious worship; but there are times when we feel more like talking, praying or singing than at any other times, when our feelings prompt us to make a speech, lead in prayer, or sing a certain hymn, and it not only adds to our own individual enjoyment to be allowed this privilege, but it increases the spirituality of the exercises for individual worshippers to respond to these promptings. To secure this order of things, the leader must not be too hasty in announcing a hymn, (unless he particularly desires it sung) nor in calling some particular one to lead in prayer.

But the church itself must co-operate with the pastor in keeping up the interest of the prayer-meeting; for this cannot be done by the simple order of the exercises. The members must go to the church prepared for the services, ready to engage in spiritual worship. Some are martyrs to the dread of being called upon to take part in the services; and to keep from being noticed by the leader, we have known them to come in time of prayer, dodge down behind the stove, a pillar, or some brother, and there remain crouched during the whole services. It is impossible that one in such a state should engage in the worship with such freedom, heartiness and zest, necessary to spiritual enjoyment. Their devotion is never neutralized by their pride; for it is nothing but pride that renders them less free in their public

prayers than in their private devotion. They pray to be heard of men, are anxious to pray as devoutly and correctly as others, and their inordinate ambition ever defeats itself, by producing an embarrassment that confuses the mind, thickens the tongue, and freezes the heart. We must pray to God and not to the people, if we would secure an active tongue, a placid mind and a devout spirit. Instead of yielding to this harassing and embarrassing dread, and giving place to this carnal pride, let such ask help and relief of God, every time this ghostly vampire makes its appearance. An ejaculatory prayer will never fail to banish him, and by entering fully into the spirit of his services, and keeping the attention fixed, there will be no place for its ill appearance. —Meth. Protestant.

### THE MOUNTAIN THAT FAITH REMOVED.

This thought often crosses my mind while listening to the recital of Christian experience by some of God's dear children, who, after the conflicts of the Christian warfare, are now at life's sunset, calmly awaiting the summons that calls them to their reward.

I love the detail of Christian experience. I refer not now to the public testimony the disciples give, or the talk about experience; but that which comes when we sit down by the side of the "witnesses," and glean from them sketches of their Christian history. In this way I learn the great deliverances God has wrought out for them; the way a Father's hand has led them through their pilgrimage, and of his watchful care and constant endeavor to guide their feet into the way of peace; and, when increasing light has revealed unto them their impurity, how he led them to the fountain of cleansing, bidding them "wash and be clean." This has he prepared them to labor successfully in his vineyard, winning souls to Christ; and, when their faith, has become a perfect trust, to prove them he has led them to unknown regions of shadow and trial. Even there, strengthened by grace, they have been enabled to say, "Though he slay me, yet will I trust in him." And when deliverance has come, and God has brought them out into a wealthy place, what choice tokens of a Father's love have they received, and how they have been comforted with the thought, "Since thou wast precious in my sight thou hast been honorable, and I have loved thee."

I have recently been spending a few days with a dear friend. For many years she has been a devoted and useful Christian, and many precious lessons have I learned from her of the loving kindness of her heavenly Father. Feeling how many others there are in the condition she was in, I deduce me to narrate her experience, trusting that the reader may, like her, obtain the faith that removes mountains, and brings rest and joy to the soul.

One day faith was the subject of conversation, and she remarked, "Faith can remove mountains." Possibly I looked incredulous, for she quickly added, "I will tell you: Many years ago my christian life became dark and clouded. I had a large family of children to care for, and my strength was continually overtaxed. Added to this, was the ever present fear of failure in some of my duties as a mother, and so my children did not grow up in the way I desired. O how I struggled to bear every burden myself, fearing to trust the great Care-taker with my affairs. Was it any wonder that midnight darkness settled upon me? For eight years no joy or ray of light gladdened my heart."

I dare not partake of the Lord's Supper, though maintaining my connection with the Church. Wherever I went, or whatever my employment, whether busy at work or on my knees before God, this mountain was before me, so high I could not look over it; so broad I could not see beyond it on either side. O the misery of those years! My only prayer was, "Merciful God, save me from the hour and power of darkness." A friend, who was living in the light and comfort of a present salvation, knowing my state, often urged me to seek with my whole heart the baptism of the Holy Spirit, and invited me to go with her to a prayer-meeting where met a few weekly to whom Jesus revealed himself as he did not unto the world, believing if I would attend, God would give me just the delivering grace I needed. My unbeliever, however, replied it was of no use. If I should receive this grace I never could live it, and govern my family. I should lose to-morrow what I gained to-day; and I had no heart to try. I was, therefore, glad of any excuse that would prevent my going with her. My friend was persistent, and rather to oblige her than with any expectation of relief unto myself, at last I ventured. At my friend's and not at my own request, my case was the subject of prayer.

For some time I remained indifferent, but as their earnestness increased, a feeling of shame took possession of my mind that I could allow strangers to feel such an interest for me while I felt none for myself. As soon as I began to pray for my own terrible necessities, I was urged to ask that God would give me the blessing that would remove this mountain, and show me once again my Saviour's face. A minister present inquired: "Do you believe God is able to do what you ask?"

"Yes," I replied, "God can do all things." "Do you believe he is willing to do it?" "Yes," I answered, "he gave his Son to save me." "Do you believe he is able to save you now, just as you are?" "Yes." "Do you believe he is willing to save you now?" "After a moment's hesitation I answered, 'Yes, just now.'"

In a moment, like an electric shock, came the answer to my faith. I was filled and surrounded with light and love; and now I knew the meaning of those words of Jesus: "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, 'What hath God wrought?' I returned to my home singing

Strong in the Lord of Hosts,  
And in his mighty power,  
Who in the strength of Jesus trusts,  
Is more than conqueror."

This blessed change occurred more than thirty years ago, and my friend has never seen the mountain since.—Christian Advocate.

The virtue of prosperity is temperance; the virtue of adversity is fortitude.

### THE BURDEN-BEARER.

We have somewhere read of a tall, athletic man, and a weak, puny boy, travelling together. The man carried a burden, heavy in itself, but all unfelt by the strong arm which bore it. The boy, with self-confident air, asked for the burden.

"My dear child, it is not fit that you should carry it. I am strong. It is no burden to me. But it would weigh you down directly."

The child urged. The burden was given into his arms. For a minute he carried it manfully. He soon shifted it to the other side. The man did not seem to notice him. The bundle was shifted back again. The man talked on.

At length the boy said, "It is very heavy—too heavy," and again it went to the other arm. "I can carry it no longer," he said at last; "will you not take it?" and both the boy and the bundle would have fallen to the ground but for the strong arm of the man.

"Yes, I will take it, and will carry you too, my lad," as the man lifted the boy to his shoulder.

The Christian, travelling along his way, too often persists in carrying burdens that were not meant for him to bear. By his side is the Burden-Bearer. Walking up the steep of life, he says to the Christian, "Lean upon me, my strength is sufficient for thee." But the Christian, anxious to be considered a little stronger than he really is, refuses the strong arm offered to him. He is ready to drop in the way; but he will exert himself a little more. He will not yet be helped.—Weary and half inclined to halt, he troubles himself about everything in his way, carrying from one station to another many things that he fancies are, or will be, necessary for future use.

"Do not be troubled; thy God will supply all thy need," says the Burden-Bearer. But the Christian does not wish to be dependent. He is very sure that he can help himself. It is right, he says; he must exert himself.

"Yes," replies the Burden-Bearer, "but not above that you are able."

"I do feel weak and trembling, and this burden is very heavy."

"Then why persist in carrying it longer? Give it to me. And lean upon me thyself at all times."

"May I really lean upon thee every day; when I am tired, and tempted, and faint?" the tears run down the inquiring Christian's cheek.

"O, have you been so long in learning this lesson? For this I came into the world, to be your Burden-Bearer; first of all bearing your sins upon the cross. Look at my hands and at my feet, and put your hand into my side. Can you fail to trust me as you best and dearest friend?"

And, filled with shame at his doubts and misgivings, the Christian exclaims, as the light breaks in on his soul, "My precious Burden-Bearer, whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

It is so sweet to feel that underneath are the everlasting arms. No longer weary, trembling, halting, but joyous, triumphant, he goes confiding on his journey, leaning on his Beloved through the wilderness way, up to the beautiful gate at the entrance of the celestial city.—S. S. Times.

THE SABBATH HONORED.—When it was arranged that King George III. should visit Scotland, Mr. Mash was dispatched to Edinburgh, to give directions for the necessary arrangements for his Majesty's reception at the palace of Holyrood House, which having been done, he returned to London. Mr. Mash soon afterwards proceeded again to Edinburgh and arrived there late on a Saturday evening. On examining the works at the Castle at an early hour next morning, he found, to his surprise and disappointment, that by some mistake, a part of the work had been done in such a way as to render it necessary that it should be pulled down and rebuilt. The time was then so very limited (his Majesty being expected there on the Monday or Tuesday following) that it was thought needful that the workmen should be immediately summoned and set to work. The men were called, and they repaired to the Castle, where they found Mr. Mash, who, after stating to them the occasion of his sending for them, requested they would go to work, and make such alterations as he would point out to them. But to his surprise, they all refused; alleging that by so doing they would be committing a direct breach of the Sabbath. Mr. Mash, to overcome their scruples, offered them double wages—but with no better success. He then appealed to their loyalty, as dutiful subjects to their Sovereign; and urged the importance of their work. To this they replied—that towards his Majesty they had every feeling of love and respect; and would ever hold themselves bound to obey his lawful commands; but, they added, they had the command of One, to whose power even the King must bow—not to violate, but keep holy the Sabbath. They, however, assured Mr. Mash that as soon as the clock struck twelve (at midnight) they would commence their labours, and continue to work night and day till the alterations were completed.

A FAULT MORE ACKNOWLEDGED THAN AMENDED is vain impertinent talk, which fills up the time of too many professors when they come together. When the famous Bishop Usher and Dr. Preston, who were very intimate friends, were talking together, after much discourse of learning and other things, the Bishop would say, "Come, Doctor, one word of Christ now before we part." Christians, who owe their all to Christ, should be often talking of him. And surely those who know the worth of souls cannot but be concerned for their ignorant, careless neighbours; which concernedness should put us upon doing all we can to keep them out of that condition. And if there be any that are asking the way to Zion, with their faces hitherward, pray tell them the way. Tell them,

1. There is but one gate into this way, and that is the strait gate of sound conversion.  
2. Tell them that the way is narrow—that there is not elbow-room for their lusts. Let them know who the worst of it; and that those would be good soldiers of Christ must endure hardness.  
3. Tell them, notwithstanding this, it is a way of pleasantness; it gives spiritual, though it prohibits sensual, pleasures.  
4. Tell them there is life eternal at the end, and let them be assured that one hour of joy in heaven will make them amends for an age of trouble upon earth. One sheaf of that harvest will be recompense enough for a seedtime of tears.—Henry.