

# The Religious Intelligencer.

AN EVANGELICAL FAMILY

NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

JOSEPH McLEOD,

"THAT GOD

IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.]

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, OCTOBER 25, 1867.

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## The Intelligencer.

THE CROSS OF CHRIST FIRST!

BY REV. THEO. L. CUYLER.

"First of all," wrote Paul to the Church of Corinth, "I delivered unto you that Christ died for our sins." The "first of all" here does not refer to priority of time; for Paul had sounded the Gospel-trump through the streets of Ephesus, and under the shadow of Mount Lebanon, before he ever struck its key-note amid the volupituous idolaters of Corinth. But it means that the principal thing he preached the cross of the crucified Saviour. The Alpha and the Omega of his preaching was that "Christ Jesus died for our sins." This was his faithful saying. Whatever else came second, this always came first; whatever else he omitted, he never omitted the very core and marrow of the Gospel of Salvation.

What Paul made first the Word of God makes first also. The cardinal doctrine of the Bible is that Christ died for the sinner's sins. Other religious systems make prominent the character of their supreme being, or the life of its teacher, or some ritual of worship. But the peculiar characteristic of Christianity is the sacrificial death of its divine founder. The Bible does not undertake Christian ethics, or the spotless example of Jesus; but the sacrificial death of the Redeemer transcends all other truths in significance and saving power. As Dr. Jas. W. Alexander once said, "He who would tear from the Gospel the atoning death of the Redeemer would drain away the vital fluid from vein, and artery, and heart. Of all objects in the Gospel, that which stands in highest relief is—the cross! Of all its syllables, the most sacred is—*atoning blood*." Of all that my Bible tells me of my divine Lord, the most precious and the most memorable is that he laid down his life for my sins. If I could deliver but one discourse to a congregation made up of all the dwellers on the globe, this should be my text—"Christ Jesus died for our sins."

This is the text that has rung round the world wherever pure Christianity has found a voice. This is the truth that shook pagan Rome to its foundations, and has been an overmatch for the proudest infidelity. This is the truth that has lain warmest and closest to the Christian's heart in every age. This is the truth that awakens sinners and converts souls. The foundation of every ministry is, Does the man preach Christ and him crucified? Wherever the most spiritual power is developed from a pulpit, wherever sin is most fearlessly assailed, and wherever the richest revivals have been enjoyed, there has there commonly been the most faithful preaching of the searching and saving doctrine of the Cross. For one, I hold that it is the imperative duty of every Christian minister to thunder against oppressor, and injustice, and intemperance, and fraud, and licentiousness, and covetousness, and Sabbath desecration; but the true vantage-ground from which to assail all these tremendous sins is beside that cross where Jesus died to condemn all sin and to save the sinner.

If I were a member of a vacant church, seeking for a pastor, my first question would be, Does the candidate for our pulpit understand, and believe, and preach that the atoning blood of Jesus is the only means to save a guilty sinner? No matter what his erudition or his eloquence, if he lacked this "one thing needful." From the most learned or the most brilliant discourse, that has no atoning Saviour in it, the hungry, unsatisfied believer comes away mournfully complaining, "He has taken away my Lord, and I know not where he has laid him."

But not every preaching of Christ's death is either scriptural or soul-saving. Theodore Parker sometimes spoke of the dying Redeemer in language that makes one's blood run cold. One man teaches that Jesus died simply to display his fortitude and his sincerity to a principle. A quarter of a million American heroes have lately displayed all this on a hundred battle-fields. Another man teaches that Jesus died to set an example. Another, that he died to reveal the wickedness of sin, and to make men abhor it. But, in our humble judgment, none of these theories meet the tremendous necessities of a sinful world, or the mighty demands of this plain Gospel record—"Christ Jesus died for our sins." This alone meets the demand; it was a sacrifice for human sin. It was a voluntary sacrifice; it was a vicarious sacrifice. Christ, having become man, offered himself as our representative, and in our stead, to make an expiation by his death for sinful men. By this sacrificial death Christ satisfied the demands of righteous justice. He exhausted the punishment due to sin in his own beloved person. His infinite dignity gave to his atoning death an infinite value. Whoever believes in and accepts this atoning Saviour with heartfelt faith and obedience, receives pardon, grace, and the promise of everlasting life. Every living creature is invited to believe and accept the offered Saviour; and no man perishes for want of an atonement. God so loved the world that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life. The three great ideas connected with the atonement of Jesus are substitution, sacrifice, and redemption. Christ became our substitute, and suffered for us. Christ became our sacrifice, and laid down his life to take away our guilt. Christ secured salvation to every true believer and faithful follower.

These three ideas are distinctly affirmed in scores of passages in the inspired Word of God. In these three points the vast body of Christian believers agree. This has been the common faith of Christ's church from the day of Pentecost. Paul preached this glorious doctrine of the Cross under the shadow of the Parthenon. Luther preached this to slumbering Europe, and it rose from the dead. Calvin taught this. Cowper sang it in celestial strains among the water-lilies of the Ouse. John Wesley proclaimed it to the colliers of Kingwood, and the swarthy miners of Cornwall. Spurgeon thunders this doctrine of the Cross into the ears of poor and peasant, with a voice "like the sound of many waters." The heart of Christendom has ever held to this as the heart of Christian theology—"Christ Jesus died for our sins."

Paul placed this precious truth "first of all." He hung it as high, and distinct, and clear as God hangs the morning star. Where the great Apostle placed it the Church of Jesus Christ has ever kept it—the pre-eminent ensign and glory of the whole people of God. Whoever seeks to lower this ensign commits a more fearful treason than he who first aimed a traitor's gun at his country's standard on the battlements of Sumter.—Independent.

## DEVOUT WORSHIP ESSENTIAL TO PRACTICAL HOLINESS.

BY REV. HORATIO N. POWERS, D.D.

As the human body cannot accomplish its proper work without suitable food, so the soul cannot in its higher sphere, without its appropriate nourishment. This nourishment is divine, and must be sought from its heavenly source, and by method, consistent with the nature of the creature and the will of God. Devout worship stands in the same relation to practical godliness as material food to physical health, and the uses of the corporeal system. While it is claimed by some that all useful activity is worship, it must be remembered that whatever is done acceptably, is done through the inspiration of the Highest, and that the praise of it belongs to Him. "Labor is worship," only when the heart that directs the toil is the home of divine love.

We are not of those who think that the religion of Christ consists merely in psalm singing and pious ejaculations. It is a life-flavoring the whole character of the man—setting his activities to the noblest use—thrilling his consciousness with the reality of God, and blossoming out in all sweet graces and holy affections. Right here in this world he must illustrate the mind of Jesus. What that mind is those alone comprehend, who, in the effulgence of the gospel, discover all moral loveliness that they can ask or think. Yet how much of his time, his energy, his concern must be occupied with what is of the earth. How close often must be his contact with things base and perishing. How manifold are his besetments amid the snares of business, the seductions of pleasure, and the struggle for a temporal subsistence. With what complicated interests is he involved in his domestic, social, political, industrial relations, and how subtle and potent are the baneful influences that touch the current of his daily life. Dark providences shut him in. Prosperous fortune feeds his pride and flatters his vanity. He is disheartened by disappointment and stunned by misfortune. His natural heart cries for carnal gratification. Life's great mysteries perplex him and the plots of Satan are thick on every hand. Now to maintain the integrity of a blameless discipleship that advances in victorious strength and enjoyment, how alert and discriminating must be his spiritual understanding, and how rich the reinforcements of his soul. Nothing, indeed, but the living consciousness of the obligations and privileges of his high calling shall prompt those efforts and ensure that unswerving loyalty to the cross in which the Christian graces shall nobly mature. But how shall this delicacy and accuracy of spiritual perception, this heroic purpose and endurance, this robust virtue, this obedience of faith and magnanimity of charity be gained and kept, except through frequent contact with the life of God in Jesus Christ? Yes, it is prayer—prayer in which every avenue of one's nature is thrown open to welcome the blessed Comforter—prayer in which he flings himself in utter, unhesitating trust upon the Lord, his righteousness—prayer that in adoring vision realizes the meaning of the upper glory—prayer in which, in the apprehension of the Saviour's redeeming love, the soul has no will but His, and no desire but his glorious image—it is prayer like this that fits the Christian for the severest work and experience of his mortal state. In these secret wrestlings at the throne of mercy are gained the mortal victories that are illustrated before the world. In deep communings with Jesus are hived the sweet tempers and affections that shed such fragrance on the domestic and social air. He who comes from his closet with heart aglow with a holy fervor will not pursue the phantasms of time with intemperate haste. He who thrills with love caught in communion with his adorable Lord will not cherish the guile, the lust, the enmities that rattle in carnal hearts. With the joy of the Spirit, sweetening his temper and coloring his hopes with a celestial light, he will not hunger for illicit pleasures, nor seek the vanities that allure and betray. Penetrated with the sense of the Redeemer's sufferings, discovering the meanings of providential discipline, and learning the compensations of the invisible world, he can bear his heaviest trials with hopeful patience, can rejoice even in tribulations, and come off more than conqueror through him that loved him.

There is no safety to the Christian but in the armor of righteousness; but he puts on it only as he is born into Christ. There is no victory for him but through the might of the Holy Spirit, but this he gains only in utter consecration to the Highest. He who would be kept clean from the pollutions of the world even while walking in its vilest ways, must leave his closet and the sanctuary with the dew of holiness upon his heart. He who would minister most graciously to the sin-sick and sorrowful, must come down from the mountain of prayer with his face shining with the radiance of the better land. To keep alive a sense of duty and responsibility, to be safe from false-ness and foolishness and a hateful pride, we must learn Christ in the warmth and secrecy of our devotions as to go forth into the world with his inspiring life pulsating with our own.

O how few comparatively learn the power and the securities of a spiritual worship, and the mighty reinforcements of the grace of God. Some who have named the name of Jesus rush from their chambers in the morning and into them again at evening almost forgetful of their heavenly Friend. Many mumble over their prayers as if there were some charm in the mere recital of solemn phrases upon their knees. And many never gather around the family altar nor join in the petitions of those who meet in honor of Jesus for praise and prayer. No wonder that so many who once entered on the Christian race falter and fall out of the way, and bring odium upon the church by their apostasy and sin.

Christian, if you would go bravely to your work, be it ever so exacting, gather largely the strength that is found in secret prayer. If you would bear your life's meekly, yes, with a serene joy, enter deeply into the mind of Christ by a prevailing faith; if you would grow in all beautiful virtues, if you would excel in saintly graces, if you would have your cares, your trials, your most bitter experiences help-mature in you the choicest fruits of holiness, then rest on that great and loving heart that is nearest in the hour of your most agonizing need, and that is ever touched with feeling of your infirmities. O these hours of prayer! these times of joyous converse with the Lord who loved us even when we were sinners, how their memory even sheds benediction upon our heads, colors the dusty ways of the world with a celestial glow, scatters dew and fragrance upon

the heart that otherwise would grow parched and sad, and suggests the deep securities and unalloyed blessedness of the skies—Zion's Hallel.

## THE CARES OF LIFE.

Life has much of the bright sunlight of poetry, but it has also its share of the dark shadows of reality. We may not find this out at first, but as we advance in years the truth will force itself upon us. The vivacity of youth may make men unmindful of life's burdens for a time, but when that joyous period has passed, the heavy weight will inevitably be felt. It is not best that even youth should be without a reasonable share of care, since this is a most excellent discipline for the complete development of the soul. Hence it is mistaken kindness for parents to seek to relieve their children of all responsibility. It is well for them to bear the yoke while young; then it will not be so wearisome when they develop to maturity. Yet it is a sad sight to see children prematurely old with care, and the varied hardships of a life of poverty, perchance of shame. A well-disciplined soul will have escaped both these extremes, and will enter the active duties of life thoroughly prepared by the minor trials of childhood to grapple with the more serious difficulties of mature years.

The cares of life are varied, yet in some form they press on every heart. None can escape them by change of business or of location. One class of cares may, in this way be avoided, but another sort will soon take their place. When we fully understand that we cannot in any way be free from anxieties, we will probably be better prepared to meet and to overcome them. They come to us from all the relations and employments of life. The business man finds care while he plans for the greatest success, and sometimes his cares are increased by the total failure of all his plans. The errors he makes adds to his perplexity. Errors are the inevitable accompaniments of all efforts to learn. The apprentice-boy often cuts himself before he learns how to use edge tools. The wise man and the foolish man are alike in making mistakes. But the difference is seen in this: the foolish man repeats his errors, and fails to learn wisdom by experience, while the wise man is careful not to err in the same particular a second time.

Our domestic relations are often a source of care. To provide bread for the family, to watch over the health of the little ones, to train them for usefulness and for heaven, is a task that of necessity brings anxiety. This is no argument against marriage, unless it can be shown that a life of celibacy is void of care. Even if this were so, we should insist upon the superiority of the married state, inasmuch as, after all its cares are deducted from the gross amount of happiness, the net sum remaining is far beyond all the happiness known by those who think to avoid care by remaining single. Still, it must be admitted that the cares incident to the proper support and training of a family are heavy and numerous.

The different cares of life often put the soul to a fiery test. The patience is tried; the heart throbs under them and longs for deliverance. It is sometimes very hard to say: "The Lord's will be done." When one's hopes are crushed, and the bleeding heart feels desolate, resignation is more easily commended than practised. What a trial of faith! How hard to believe at such times that "all things work together for good to them that love God!" Our cares are too often suffered to interfere with our religious enjoyment. They come to us in our moments of private devotion, and steal upon us in the house of God. They often cling to us like barnacles to a ship, impeding progress and threatening ruin. Yet we need not suffer these cares of life to destroy us. There is One watches over us with a Father's loving eye. If we but act toward Him like children, we will increase our happiness. There is no sight more interesting than a little child trusting everything to its parents, and feeling perfectly safe in their presence. This is what we may call unconscious faith. The child is not aware of any effort necessary to confide in its father; indeed, it would require a strong effort for it to do anything else. Oh! could we but be educated to this point of childish, unconscious faith in God, how greatly would the cares of life be lessened, how much would our happiness be increased! By "casting all our care upon him," we relieve ourselves of a burden that otherwise would be too intolerable for us to bear.

This does not by any means encourage indolence, or absolute carelessness for the future. While casting our care on God, we must continue faithful in every relation of life, and diligent in every duty. We may lay our plans for the future, and hopefully look for results. If those results shall be as expected and desired, God be thanked; if otherwise, we will be resigned, and still say: Praise the Lord. While we faithfully do our duty, we need have no anxiety for the future; we may safely leave that to God. Our resources are limited, his are boundless; if one fails, he has another. In some way he will care for us, and bring us safely out of trouble.—Methodist.

(From the Examiner and Chronicle.)

## INSIDE EVIDENCE THE BEST.

Many books have been written upon the genuineness of the holy Scriptures, to ascertain whether they were written by the men whose name they bear. Such labor is valuable to the theologian; but to the simple-hearted believer the internal evidence of the divine origin and authenticity of the Bible is infinitely more satisfactory than the external. It satisfies all our spiritual wants. A fair comparison of the Bible with the sacred books of heathen nations reveals at once its superiority. The Maxims of Confucius, the Hindu Vedas, the Zendavesta, the writings of the Greek philosophers and the Koran all contain beautiful thoughts; but these are buried in a mass of revolting superstitions. Every intelligent man who reads them knows that they are the inventions of an untamed imagination, or the creations of deliberate imposture. The internal evidence convicts them of fraud, fanaticism and hypocrisy.

But the more closely we study the Bible, the more fully are we convinced of its adaptation to our spiritual wants. Its precepts are all salutary, and if obeyed, would make earth resemble heaven. The first Psalm, for instance, has divine truth enough in it to save a world. If an intelligent man, who had no knowledge of divine truth, should find it in the street, and carefully read, mark and inwardly digest its contents, he would pronounce it divine, and make it the guide of his

life. The sermon on the Mount commends itself with still greater force to the conscience of the reader. No unprejudiced person could read it, for the first time, without feeling in his inmost soul the truth of the beatitudes. We are so constituted that we cannot, if we would, deny the fitness of such truths to make men wise and good. Mr. Robinson, when taking leave of his Puritan brethren at Delft-Haven, said: "God has more light to break forth from His Holy Word." \* \* "I beseech you, remember it—'tis an article of your church covenant—that you be ready to receive whatever truth shall be made known to you from the written Word of God."

It must be remembered, in interpreting the Bible, that the truths revealed are universal and perpetual; but the individuals or nations to whom they were communicated were limited by time, place, and circumstances. The language, style and costume of the thoughts are all modified by the age, nations, and persons through whom they were communicated. The free agency, the temperament, the popular modes of illustration, were not changed by the Holy Spirit. God made use of the men who spoke as they were moved by the Holy Ghost, as they then existed. The thoughts were divine; the dress, symbols and modes of expression were human. Hence, every one of the forty or fifty writers of the Bible exhibits his own peculiarities. Isaiah is self-possessed, sublime, fearless, sometimes denunciatory, a Hebrew of the Hebrews. His imagery is all peculiar to his own age and nation. When he looks with prophetic eye down the long vista of coming ages, and catches a glimpse of the new heaven and new earth where dwelleth righteousness, he presents a picture of exalted, glorified Jewish life. Zion is still the centre of light and the mountain of the Lord's house is to be established on that holy mount, and all nations are to flow to it. Ezekiel lived in a different age. He is excitable, imaginative, enthusiastic. His Hebrew education was modified by Oriental imagery. The scenery, skies, rivers, symbols, and language of his prophecy all belong to the East, and reveal the captivity and its influences. Daniel was a devout Hebrew, modified by a long residence in an Oriental Court. He expressed his thoughts in the glowing language, bold types and almost hieroglyphic symbols of the people with whom he lived. The court, camp, palace, armies, all affected his thoughts and style; hence his language is gorgeous, grand and imposing. Each of these prophets must be interpreted with careful reference to all these peculiarities.

The Bible is written by numerous authors, extending through long periods of history, yet they all harmonize when rightly interpreted. They agree in the truths they utter; but differ widely in temperament, style and illustrations. One mind suggested the truths they taught; divers tongues, with strange accents, repeated them. The casket which contains the jewels was local, national and peculiar; but the jewels themselves are ever glorious, ever bright, ever the same, like their Divine Author. Many of the psalms and prophecies commemorate national events, and have a specific application to the day and hour when they were penned; yet they have, also, a springing and germinating accomplishment throughout many ages." The sacred page must be read by the light of bygone years. The past must be revived. The interpreter must, in imagination, stand where the prophet stood, to appreciate his burning words, his bold metaphors, or his Oriental symbols.

We have now but few things in common with the Jews, except sin and human wants. The same sin and moon shine on us; but the soil, scenery and social life are as different from theirs as a Cathedral is from the Temple of Solomon. Forgetting these vast changes wrought by distance of time and place, and by new inventions and discoveries, the interpreter faithful to the letter often dissects the life from the word. Some author compares the Bible, in its natural beauty, to a glorious bird, instinct with joyous life, of dazzling plumage and thrilling song, soaring on outstretched wing in mid-heaven, glittering in the sun's rays and filling the air with music; but the rationalists or literalists kills that noble bird, skins, stuffs, and exhibits him to his admiring disciples, and calls the process analysis or exegesis! Many interpreters of divine truth reveal their own opinions instead of "the mind of the Spirit." They strive to show their own ingenuity rather than the divine wisdom. We must come to the Word of God, as we enter the kingdom of heaven, like little children. The warm, loving heart, and the believing spirit, are better aids in interpreting God's word than philology or philosophy. These are good allies, but fallacious guides. The door and the knower of the truth are usually one. "He that doeth truth," said Christ, "cometh to the light."

## (From the New York Observer.) CITIES OF THE BIBLE.

THE CHIEF CITY OF THE PLAIN.  
About 3780 years ago, Abraham and Lot separated from each other, because their substance was so great that they could not dwell together in peace. And Lot—looking for a place where he might settle—"lited up his eyes and beheld all the plain of Jordan, that it was well watered, even as the garden of the Lord." Then he chose this fertile spot for his home; and they separated themselves the one from the other. Abraham dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. (Gen. 13.)

These "cities of the plain" were five in number: Sodom, Gomorrah, Admah, Zeboim and Zoar or Bela. (Gen. 14:2.) Sodom appears to have been the principal one; but almost the first thing we are told of it is that the inhabitants "were wicked and sinners before the Lord exceedingly." Next, we learn of the battle of the five kings of these cities with four other kings. At this time Lot was taken prisoner, but was rescued and brought back by Abraham.

The next time that Sodom is spoken of is where God revealed to Abraham his intention to destroy the city together with Gomorrah, because their sin was very grievous. At which Abraham offers his beautiful and persevering prayer to the Lord not to destroy the city, for the sake of the few righteous who might be found therein. (Gen. 18.) God's unwearied listening and repeated answers to these petitions are very comforting; showing what a merciful Judge we sinners have to go to. Not even while there should be ten righteous persons found in the city, would he destroy it. And

not while we have the feeblest spark of faith, leading us to pray "for Sodom's sake," will he destroy any of us!

We suppose that there were not even "ten righteous" found in that wicked city, for we next read that there came two angels to Lot, as he sat in the gate of Sodom; and they warned him to flee with his family, for the Lord intended to destroy the place. And when the angels had brought them forth, they said, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Then Lot prayed that he might be allowed to find refuge in the city of Zoar, which was near, instead of escaping to the mountain. It was but a little city, he said, and was near to flee unto. So, in answer to his petition, he was allowed to go there; and the little city was spared when the others of the plain were overthrown. "Therefore the name of the city was called Zoar,"—which means little—its former name being Bela.

Lot's wife, as they were going toward the city looked back, disobeying the command of the angels and became "a pillar of salt." Then the Lord rained fire and brimstone out of heaven upon Sodom and upon Gomorrah, and overthrew those cities and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. And so the beautiful plain, which was even as the garden of the Lord, became a desolate and barren spot, "never to be inhabited nor dwelt in from generation to generation." (Isaiah 13:20.)

There has been much discussion in regard to the spot where these cities stood; and wise men will continue to discuss the question, always, I suppose; though they may never be able to settle it. Many persons are of the opinion that the cities stood at the southern end of the Dead Sea, and were engulfed in its waters, the sea thereby becoming enlarged. Others assert that this could not have been the case, because the southern part of the sea was not visible from the spot "between Bethel and Hai, where Abraham and Lot stood to take their view of the plain and the cities." (Gen. 13:3.) If you will look on your maps, you will see that the river Jordan empties into the Dead Sea at its northern end; and it seems most probable that here was the plain of Jordan situated, rather than at the southern part where there is no river.

Again, the Bible says Lot journeyed eastward; when he went from "between Bethel and Hai," to settle in the cities of the plain; and you will see that an eastward journey from that place would bring him to the northern shore of the sea. However, after all arguments, the wisest among those who have sought, can only say they do not know where stood the four cities on which God's wrath fell so heavily.

The Dead Sea, or Salt Sea, as it is also called,—is full of wonder and interest to us, whether we believe that the "doomed cities" are covered by its waters or not. It is over 40 miles long and 10 broad, and varies from 1 to 1300 feet in depth. The water is clear as crystal, very salt, and yet "so soft that a bath in it is like bathing in oil." The water contains a great quantity of solid matter, making it so heavy that it is impossible for a person to sink in it. It was first called the Dead Sea, because it was supposed that neither animal nor vegetable life could subsist there; but that idea has proved to be false. Living creatures of a low order have been found in and around the sea; and a few plants also have been discovered growing near. The Arabs call it Bahr Lut—"the sea of Lot."

## THE CHRISTIAN'S RELIANCE.

"Come unto Me all ye that are weary and heavy laden, and I will give ye rest."

Look above, ye weary hearted,  
Look above in every grief;  
Though all hope may have departed,  
One on high can give relief.  
Sick not then beneath thy sorrow,  
Faint not beneath affliction's rod;  
Brighter days may dawn to-morrow,  
Look above and trust in God.

Dark may seem the way before thee,  
Little may be left to cheer,  
Yet thy Father watches o'er thee,  
Though no solace seemeth near.  
Life hath seeds of grief and gladness,  
Sorrow's path thou mayst have trod;  
Still, in every hour of sadness,  
Look above and trust in God.

Hath His mercy not sustained thee,  
In each tribulation past?  
When each trial sore hath pained thee,  
Where didst thou find thy burden cast?  
At His feet. Then soothe thy sorrow,  
Faint not beneath affliction's rod;  
Rays of hope may dawn to-morrow,  
Look above and trust in God.

ANGELO SWAINLAND.

A PRACTICAL COMMENTARY.—Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it had come to years of discretion to choose for itself. I showed him my garden, and told him it was my botanical garden. How so?" said he, "it is covered with weeds." "Oh!" I replied, "that is because it has not yet come to years of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair to prejudice the soil toward roses and strawberries."—Coleridge.

WORK OF THE SPIRIT.—The mightiest forces in the universe are silent forces. Who ever heard the budding of an Oak? Who was ever deflected by the falling of the dew? Who was ever stunned by a solar eclipse? So it was with the angelic phenomenon of a change of heart. So far as we know it is the most radical change a human spirit can experience. It is a revolutionary change. Disembodiment by death, morally estimated, is not so profound. Still a change of heart is not an unnatural change. It is not necessarily even destructive of self-possession. God employs it in an instrument exquisitely adjusted to the mind of man as it with an equipoise of forces as tranquil as that of gravitation in the orbits of the stars. No, it is not of necessity a tumultuous experience to which God calls us, when he invites us to be saved.

By what emblem have the Scriptures expressed the person of the Holy Ghost? Is it an eagle? "And John bare record, saying, 'I saw the Spirit descending like a dove.' " "Come," I will give you—"what? a shock, the rack, a swoon? No; 'I will give you—rest.' " "Come, and ye shall find"—what? struggle, terror, torture? No;