

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.

Vol. XIV.—No. 37.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, SEPTEMBER 13, 1867.

Whole No. 713.

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Fredericton, June 7, 1867.

The Intelligencer.

A WESTERN METHODIST HERO.

BY REV. DR. STEVENS.

A notable character appeared on the scene in 1806, a man whose name is identified for years with the westward progress of Methodism. Jesse Walker was a native of North Carolina, but early emigrated to Tennessee. He became a member of the Western Conference in 1802, and travelled circuits in Tennessee and Kentucky for about four years, before his indomitable spirit led him forth to pioneer the church through Illinois and Missouri. His ministry in those first years was preparatory for the great work of his ensuing life; few men in Kentucky or Tennessee equalled him in labor or hardships. One of his contemporaries says: "He was a character perfectly unique; he had no duplicate. He was to the church what Daniel Boone was to the early settlers, always first, always ahead of everybody else, preceding all others long enough to be the pilot of the new-comer. He is found first in Davidson County, Tenn. He lived within about three miles of the then village of Nashville, and was at that time a man of family, poor, and to a considerable extent, without education. He was admitted on trial in 1802, and appointed to the Red River Circuit. But the Minutes, in his case, are no guide, from the fact that he was sent by the bishops and presiding elders in every direction where new work was to be cut out. His natural vigor was almost superhuman. He did not seem to require food and rest as other men; no day's journey was long enough to tire him; no fare too poor for him to live upon; to him, in travelling, roads and paths were useless things—he blazed out his own course; no way was too bad for him—if his horse could not carry him he led him, and when his horse could not follow he would leave him, and take it on foot; and if night and a cabin did not come together, he would pass the night in the wilderness, which with him was no uncommon occurrence. Looking up the frontier settler was his chief delight; and he found his way through hill and brake as by instinct—he was never lost; and, as Bishop McKendree once said of him, in addressing an Annual Conference, he never complained. And as the Church moved West and North it seemed to bear Walker before it. Every time you would hear from him he was still farther on; and when the settlements of the white man seemed to take shape and form, he was next heard of among the Indian tribes of the North-west.

His appointment to Illinois in 1806 was a mission to the whole territory. The region between Kentucky and the interior of this new field was yet a wilderness, and difficult to travel. McKendree, the presiding Elder, set out, therefore, with his pioneer itinerant, to assist him on the way. They journeyed on horseback, sleeping in the woods on their saddle blankets, and cooking their meals under trees. "It was a time," says an authority who knew them both, "of much rain, the channels were full to overflowing, and no less than seven times their horses swam the rapid streams with their riders and baggage; but the travellers, by carrying their saddle-bags on their shoulders, kept their Bibles and part of their clothes above the water. This was truly a perilous business. At night they had opportunity, not only of drying their wet clothes and taking rest, but of prayer and Christian converse. In due time they reached their destination safely. McKendree remained a few weeks, visited the principal neighborhoods, aided in forming a plan of appointments for the mission, and the new settlers received them with much favor."

Walker, alone in the territory, moved over it courageously, till the winter compelled him to suspend his circuit plan, and commence operating from house to house, or rather from cabin to cabin, passing none without calling and delivering the gospel message. "He was guided by the indications of Providence, and took shelter for the night wherever he could obtain it, so as to resume his labor early the next day, and he continued this course of toil till about the close of the winter. The result was a general revival with the opening spring, when the people were able to assemble, and he to resume his regular plan. Shortly after this, a young preacher was sent to his relief, and, being thus re-inforced, he determined to include in the plan of the summer's campaign a camp meeting, which was the more proper, because the people had no convenient place for worship but the forest. The site selected was near a beautiful spring of pure water. All friends of the enterprise were invited to meet upon the spot, on a certain day, with axes, saws, augurs, and hammers for the work of preparation. The ground was cleared, and dedicated by prayer as a place of public worship. Walker took the lead of the preparatory work, and tents, seats, and pulpit were all arranged before the congregation assembled. It was the first experiment of the kind in that country; but it worked well. After the public services commenced there was no dispute among preachers or people as to the choice of pulpit orator. The senior preached, and the junior exhorted; then the junior preached, and the senior exhorted; and so on through the meeting of several days and nights, the intervals between sermons being occupied with prayer and praise. The meeting did not close till, as Walker expressed it, "the last stick of timber was up," meaning, till the last sinner left on the ground was converted. The impulse which the work received from that camp meeting was such that it extended through most of the settlements embraced in the mission, which was constantly enlarging its borders as the people moved into the territory. Walker visited one neighborhood near the Illinois River, containing some sixty or seventy souls. They all came to hear him; and, having preached three successive days, he read the General Rules, and proposed that as many of them as desired to unite to serve God, according to the Bible, should come forward and make it known. The most prominent man among them rose to his feet, and said, "Sir, I trust we will all unite with you to serve God here; then walked forward, and all the rest followed. As the result of his first year's experiment in Illinois, two hundred and eighteen church members were reported in the printed Minutes."

His next field was Missouri, and he continued to travel thenceforward, alternately in each territory, down to 1812, when, as presiding elder, he took command of all the Methodist interests in both; both of them pertaining to the Tennessee Conference. He had charge of districts in one or the

other till 1819, when he was appointed Conference missionary, that he might range about "breaking up new ground," a work for which he was singularly fitted, and in which he persisted for years.

Walker was a great sufferer as well as a great laborer in these fields. "I think it was in the fall of 1819, says Peter Cartwright, "that our beloved Bro. Walker, who had travelled all his life, or nearly so, came over to our Tennessee Conference, which sat at Nashville, to see us; but O how weather-beaten and war-worn was he! almost, if not altogether, without decent apparel to appear among us. We soon made a collection, and had him a decent suit of clothes to put on; and never shall I forget his blushing modesty and thankfulness with which he accepted that suit, and never did I and others have a stronger verification of our Lord's words, 'That it is more blessed to give than to receive.'"

Though Jesse Walker was not the first Methodist itinerant in Missouri, he ranks as the principal founder of the denomination there. No obstruction could withstand his assaults. As pioneer, circuit preacher, presiding elder, he drove all opposition before him, and inspired his co-laborers with his own energy, so that Methodism effectively superseded the original Roman Catholic predominance in that country. In 1820 he resolved to plant its standard in St. Louis, the Roman metropolis, where the itinerants had "never found rest for the soles of their feet." "He commenced laying the train," says his friend Morris, "at Conference, appointed a time to open the campaign and begin the siege, and engaged two young preachers of undoubted courage, such as he believed would stand by him 'to the bitter end,' to meet him at a given time and place, and to aid him in the difficult enterprise. Punctual to their engagement, they all met, and proceeded to the city together. When they reached it the territorial legislature was in session there, and every public place appeared to be full. The missionaries preferred private lodgings, but could obtain none. Some people laughed at them, and others cursed them to their face. Thus embarrassed at every point, they rode into the public square, and held a consultation on their horses. The prospect was gloomy enough, and every avenue seemed closed against them. The young preachers expressed strong doubts as to their being in the city of duty. Their leader tried to encourage them, but in vain. They thought that if the Lord had any work there for them to do, there would surely be some way to get to it. They thought it best immediately to return to the place from which they had come; and, though their elder brother entreated them not to leave him, they deliberately shook off the dust of their feet for a testimony against the wicked city, and, taking leave of Walker, rode off, and left him sitting on his horse. Perhaps that hour brought with it more of the feeling of dependency to Jesse Walker than he ever experienced in any other hour of his eventful life; and, stung with disappointment, he said in his haste, 'I will go to the state of Mississippi and hunt up the lost sheep of the house of Israel; and immediately turned his horse in that direction, and with a sorrowful heart rode off alone. Having proceeded about eighteen miles he came to a halt, and entered into a soliloquy on this wise: 'Was I ever defeated before in this blessed work? Never. Did any one ever trust in the Lord Jesus Christ, and get confounded? No; and, by the grace of God, I will go back and take St. Louis.' Then, reversing his course, without seeking either rest or refreshment for man or beast, he immediately retraced his steps to the city, and, with some difficulty, obtained lodgings in an indifferent inn, where he paid at the highest rate for everything. Next morning he commenced a survey of the city and its inhabitants. He met some members of the territorial legislature, who knew him, and said, 'Why, Father Walker, what has brought you here?' His answer was, 'I have come to take St. Louis.' They thought it a hopeless undertaking, and to convince him that it was so, remarked that the inhabitants were mostly Catholics and infidels, very dissipated and wicked, and that there was no probability that a Methodist preacher could obtain access to them, and seriously advised him to abandon the enterprise and return to his family, then residing in Illinois. But to all such expressions Walker returned one answer: 'I have come, in the name of Christ, to take St. Louis, and by the grace of God, I will do it.' His first public experiment was in a temporary place of worship occupied by a handful of Baptists. There were, however, but few present. Nothing special occurred, and he obtained leave to preach again. During the second effort there were strong indications of religious excitement, and the Baptists actually closed their doors against him. He next found a large but unfinished dwelling-house, and succeeded in renting it as it was for ten dollars a month. Passing by the public square he saw some old benches stacked away at the end of the court-house, which had been recently retired with new ones. These he obtained from the commissioner, had them put on a dory, and removed with his own hands such as were broken, and fitted up his largest room for a place of worship. After completing his arrangements he commenced preaching regularly twice on the Sabbath, and occasionally in the evenings between the Sabbaths. At the same time he gave notice that if there were any poor parents who wished their children taught to spell and read he would teach them five days in a week without fee or reward, and if there were any who wished their servants to learn he would teach them on the same terms in the evenings. In order to be always on the spot, and to render his expenses as light as possible, he took his abode in his own hired house. The chapel room was soon filled with hearers, and the school with children. In the mean time he went to visit his family, and returned with a horse-load of provisions and bedding, determined to remain there and push the work till something was accomplished. Very soon a work of grace commenced. About this time an event occurred that seemed at first to be against the success of his mission, but which eventuated in his favor. The hired house changed hands, and he was notified to vacate it in a short time. Immediately he conceived a plan for building a small frame chapel, and without knowing where the funds were to come from, he put the work under contract. A citizen, owning land across the Mississippi, gave him leave to take the lumber from his forest as a donation. Soon the chapel was raised and covered. The vestrymen of a small Episcopal Church, then without a min-

ister, made him a present of their old Bible and cushion. They also gave him their slips, which he accepted on condition of their being free; and having unscrewed the shutters, and laid them by, he lost no time in transferring the open slips to his new chapel. New friends came to his relief in meeting his contracts. The chapel was finished, and opened for public worship, and was well filled. The revival received a fresh impulse, and as the result of the first year's experiment, he reported to Conference a snug little chapel erected and paid for, a flourishing school, and seventy church members in St. Louis. Of course he was regularly appointed the next year to that mission station, but without any missionary appropriation, and he considered it an honorable appointment. Thus 'Father Walker,' as every one about the city called him, succeeded in taking St. Louis, which, as he expressed it, 'had been the very stronghold of devilism.' Some idea of the changes which had been there effected for the better may be informed from the fact that the Missouri Conference held its session in that city October 24, 1822, when William Beauchamp was appointed successor of the indefatigable Walker. St. Louis, now a large and flourishing city, is well supplied with churches and a church-going people."

Having effectually broken the way open for Methodism in Missouri, during sixteen years, Walker, eager for pioneer adventures, went, in 1823, to the Indian tribes up the Mississippi, where he labored till 1830, when the hero of so many fields was esteemed the man for other new work, and was appointed to the extreme North, to Chicago Mission, "where he succeeded," says Peter Cartwright, "in planting Methodism in that then infant city. In 1831 he was sent to the Des Plaines Mission, and organized many small societies in that young and rising country." In 1832 there was a Chicago District formed, mostly of missionary ground. Walker was superintendent of this district, and missionary to Chicago town; and although he was stricken in years, and well worn out, having spent a comparatively long life on the frontiers, yet the veteran had the respect and admiration of the whole community, and in 1833 was continued in the City Missionary Station. This year closed his active itinerant life. "He had," says Cartwright, "done effective service as a travelling preacher for more than thirty years, and had lived poor, and suffered much; had won thousands of souls over to Christ, and firmly planted Methodism for thousands of miles on our frontier border. In 1834 he asked for and obtained a superannuated relation, in which he lived till the fifth of October, 1835, and then left the world in holy triumph. He was the first minister who, by the authority of the Methodist Church, gave me my first permit to exhort. We have fought side by side for many years, we have suffered hunger and want together, we have often wept and prayed and preached together; I hope we shall sing and shout together in heaven."

He died, "in confident hope of a blessed immortality," in 1835. He was five feet seven inches high, of slender but vigorous frame, yellow complexion, light hair, prominent cheeks, small blue eyes, a generous and cheerful expression; and dressed always in drab-colored clothes, of the plainest Quaker fashion, with a light colored beaver hat, "nearly as large as a lady's parasol." He had extraordinary aptness to win the confidence and sympathy of "backwoods men," his friendships were most hearty, his courage equal to any test, his piety thorough, his talents as a preacher moderate. His great talent was his great character.—*Zion's Herald.*

CHEQUER ALLEY.

There is a court in London called Chequer Alley, where, twenty-five years ago, not a solitary moral flower grew. It was thoroughly corrupt. God had not a worshipper among all its wretched inhabitants. Now there is a crowded preaching-room, a Sunday school with over two hundred scholars, several classes of church members, and hundreds who worship the Lord. A wonderful change, truly. How was it brought about?

Chiefly by the agency of a Christian woman—Miss Macarty. She began the work when it was dangerous to venture within the filthy precincts of the alley, by going into it as a distributor of tracts. Some received her kindly, but many rebuffed or insulted her. She persevered without one sign of discouragement for months. At last she began a Sunday school. Preaching was begun in a hired room. Still no one yielded to the truth.

After two years of such uncheered labor, Miss Macarty proposed, one evening after preaching, to tell her Christian experience to the women present, if they would remain after the men left. "You won't," though, said two or three rough young fellows rather tartly. "If you turn us out we'll take care that no body else shall hear, and we won't come to your meeting again." "Very well," replied the great-hearted woman. You know what we propose; let as many of you remain as desire to do so."

The men sat down. Miss Macarty and two of her associates told the simple story of their awakening and conversion, and exhorted their hearers to seek like precious blessings. They then joined in prayer. The place became unwontedly solemn. The Divine power rested with fearful weight upon the people. Presently a convulsive breathing was heard; then a single sob burst forth; next came an interjectory prayer; and then five days in a week without fee or reward, and if there were any who wished their servants to learn he would teach them on the same terms in the evenings. In order to be always on the spot, and to render his expenses as light as possible, he took his abode in his own hired house. The chapel room was soon filled with hearers, and the school with children. In the mean time he went to visit his family, and returned with a horse-load of provisions and bedding, determined to remain there and push the work till something was accomplished. Very soon a work of grace commenced. About this time an event occurred that seemed at first to be against the success of his mission, but which eventuated in his favor. The hired house changed hands, and he was notified to vacate it in a short time. Immediately he conceived a plan for building a small frame chapel, and without knowing where the funds were to come from, he put the work under contract. A citizen, owning land across the Mississippi, gave him leave to take the lumber from his forest as a donation. Soon the chapel was raised and covered. The vestrymen of a small Episcopal Church, then without a min-

ister, made him a present of their old Bible and cushion. They also gave him their slips, which he accepted on condition of their being free; and having unscrewed the shutters, and laid them by, he lost no time in transferring the open slips to his new chapel. New friends came to his relief in meeting his contracts. The chapel was finished, and opened for public worship, and was well filled. The revival received a fresh impulse, and as the result of the first year's experiment, he reported to Conference a snug little chapel erected and paid for, a flourishing school, and seventy church members in St. Louis. Of course he was regularly appointed the next year to that mission station, but without any missionary appropriation, and he considered it an honorable appointment. Thus 'Father Walker,' as every one about the city called him, succeeded in taking St. Louis, which, as he expressed it, 'had been the very stronghold of devilism.' Some idea of the changes which had been there effected for the better may be informed from the fact that the Missouri Conference held its session in that city October 24, 1822, when William Beauchamp was appointed successor of the indefatigable Walker. St. Louis, now a large and flourishing city, is well supplied with churches and a church-going people."

Of, for such persistent zeal as that which fired the heart of the heroic maiden of Chequer Alley to fire the souls of all the followers of Jesus! Give us such zeal, and Chequer alleys and all other barren spots will soon be subdued and cultivated.

HOW AWAKENED SOULS ARE TESTED.

When an awakening takes place anywhere, persons are easily carried along with the stream; the novelty of the thing touches the senses, and the individual also feels affected;—nay, the grace of God gladly avails itself of such opportunities to get the soul into the gospel net. But now let every eye pay attention, that it be not a fire of stubble which burns within him, but a flame of the Lord, which is not easily again extinguished. The first resolution is soon taken; but after the primary effervescence has a little subsided, the individual is put to the tests, in which foresight, courage, and divine grace are necessary.

When he comes again amongst worldly-minded people, who have already heard that he intends to become religious, or more serious than he was before—O what astonishment is expressed! what apparently faithful carctions, what seemingly reasonable arguments and sophistry, assault the weak mind! If he then gives even a little heed to the serpent, and resolves the matter over in himself with his carnal reason, he is immediately weakened and overcast; he afterwards comes to think those statements probably true—that there is no need of making such a noise about it, nor of injuring ourselves with others—that running hither and thither is of little avail—that it often occasions more distraction than edification—that we can quietly serve God, without identifying ourselves so much with the hated people—that there is also much strange fire and dissimulation amongst them, and that they are not all as holy as they outwardly seem to be—that it is not altogether possible to live in such a manner,—and so on.

O beware, beware! ye that love your souls, of thus conferring with flesh and blood, and of refusing Him who speaks to you quite other things by His word and by the teaching of His grace in your hearts; but continue in that which you have heard and known from the beginning!

How many receive the word with joy, who afterwards let their courage fail, when they see their enemies, and feel that not only hearing and speaking belong to godliness, but also doing and denying; who regard as beautiful the gospel pearl, Jesus and his blessings; but stop short, or turn about, when they learn that they must do all in order to obtain it! O my dear friends, stand firm, and do not let your courage sink! The Lord is with us; a soul, a Jesus, an eternity, certainly is worthy of some little labor.

How many let their courage fail when they see that Jesus distributes not only bread and wine, but crosses also. As long as the first sensible emotion lasts, the individual is zealous, and would even go to death with Jesus. But if the Lord, in His wise dispensations, withdraws the milk of sensible consolation and sweetness, and lets the soul continue for awhile in barrenness and darkness, that he may try the fidelity of his love, and establish her more firmly in self-knowledge and humility, the man is then ready to despond and complain, or even to seek comfort elsewhere. O my brethren, do not sink; do not faint! Be strong and wait for the Lord! for no eye hath seen, nor ear heard, nor has it ever occurred to any unenlightened human heart, what God has prepared for those that wait for Him.—*Tersteegen.*

THE BIBLE VS. INTEMPERANCE.

1. How did a drunken man anciently appear? "Thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again." Prov. 23: 34, 35.

2. What did the prophet say of those who drank early and late? "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." Isaiah v. 11.

3. How were the Jews commanded to treat disobedient, drunken children? "They shall say to the elders of his city, this our son is stubborn and rebellious, he will not obey our voice, he is a glutton and a drunkard. And all the men of the city shall stone him with stones, until he die; so shalt thou put evil away from among you, and all Israel shall hear and fear." Deut. 21: 20.

4. What was required of the mother of Samson? "Now therefore beware, I pray thee, and drink not wine nor strong drink." Judges 13: 4.

5. What did Hannah, the mother of Samuel, say of herself? "I have drunk neither wine nor strong drink, but have poured out my soul before the Lord."

6. Are we to covet intoxicating drink? "Look not unto the wine when it is red, when it giveth its color in the cup, when it moveth itself aright." Prov. 23: 31.

7. What reason is given for this advice? "At last it biteth like a serpent and stingeth like an adder." Prov. 23: 32.

8. What effect did total abstinence have upon Daniel and his companions? "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat nor with the wine which he drank. Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat and water to drink. And at the end of ten days their countenances appeared fatter and fairer in flesh than all the children which which diet of the portions of the king's meat." Daniel 1: 8.

9. What was predicted of John the Baptist? "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." Luke 1: 15.

10. Should ministers use strong drink? "The Lord spake unto Aaron, saying, Do not drink wine or strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations." Lev. 10: 8.

11. Were the civil rulers to abstain from wine, etc.? "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink." Prov. 26: 4.

12. Why should magistrates be temperate men? "Lest they drink and forget the law, and pervert the judgment of any of the afflicted." Prov. 31: 5.

13. What denunciation has the Bible of drunkard makers? "Woe unto him that giveth his neighbor drink,

and putteth the bottle to him and maketh him drunken also." Heb. 2: 15.

14. Are we to associate with drinkers? "Be not among wine-bibbers, among riotous eaters of flesh." Prov. 23: 29.

15. Are those who drink strong drinks wise? "Wine is a mocker, strong drink is raging; and whoso is deceived by it, is not wise." Prov. 23: 21.

16. What are the results of intemperance? "Who hath woe? who hath contentions? who hath babbings? Who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Prov. 23: 29, 30.

17. Who come to poverty? "The drunkard and the glutton come to poverty." Prov. 24: 21.

18. How does drunkenness affect the soul? "Nor thieves, nor covetous persons, nor drunkards, nor revellers shall inherit the kingdom of God." 1 Cor. 6: 10.

19. Are we to practice self-denial for others? "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14: 21.—*Exchange.*

(From the Morning Star.)

SUFFERING FOR CHRIST'S SAKE.

"Therefore," says Paul, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." Peter says, "If ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." The apostles, in the midst of their persecutions, felt that they were suffering for the cause of Christ, and under these circumstances they could not be unhappy. They knew that Christ had suffered for them, and now they could suffer for his sake. And they were happy in these sufferings.

No one endured more persecution than Paul, yet he was happy, and in this state of mind he continued till the close of life, exulting in the most triumphant strains. The primitive Christians, though persecuted in like manner, "took joyfully the spoiling of their goods," knowing that they had "in heaven a better and an enduring substance." The first Christian reformers met with opposition on every side, but they held fast to their integrity. The first missionaries sent out to the heathen had difficulties to encounter, but singly and alone they persevered. No matter what were the obstacles before them, whether persecution, peril, or death, all was cheerfully met with becoming resignation. Taking a consistent view of the gospel, they could, without complaining, endure reproach and be happy in their work. This accounts for the resignation and happiness of Paul when beaten with many stripes; of Luther, when persecuted by the Roman Catholics; of Bunyan, when confined in Bedford jail. The love of Christ overcame all things. It made their labors pleasant, their burdens light, their prospects cheering. They could endure all things for Christ, that, through suffering, they might be worthy of him.

PULPIT INGENUITY.—A preacher in the neighborhood of Blackfriars, London, not undescribably popular, had just finished an exhortation strongly recommending the liberal support of a very meritorious institution. The congregation was numerous, and the chapel was crowded to excess. The discourse being finished, the plate was about to be handed around to the respective pews, when the preacher made the short address to the congregation: "From the sympathy I have witnessed in your countenances and the strict attention you have honored me with, there is only one thing I'm afraid of, that some of you may feel inclined to give too much. Now, it is my duty to inform you that the invitation sent out to many guests for a great feast, 'when they all with one consent began to make excess.' Of course the invitation must be considered a favor, the feast is spread, and when they refuse to eat it, there must be something wrong. In this case there is no fault in the entertainment, it lies with those who will not come. They cry, 'I pray thee have me excused.'"

Excused.—We sometimes read the parables of our Lord till they become so familiar that they lose their full significance. No one is really more impressive than that of the invitations sent out to many guests for a great feast, "when they all with one consent began to make excess." Of course the invitation must be considered a favor, the feast is spread, and when they refuse to eat it, there must be something wrong. In this case there is no fault in the entertainment, it lies with those who will not come. They cry, "I pray thee have me excused."

And this is the gospel feast; men are invited freely, and urged to come; are offered free and full salvation, mercy and peace. And they excuse themselves. It were vain to go over the reasons, want of time, of knowledge, of feeling, alas! of inclination. There are some conditions, and with those they do not choose to comply. And they are excused. That is the most painful part. Those who will not enter are left out; those who will not come may stay away; those who will not accept life may choose death; those who would be excused are excused. My friend, is that what you want? Is it what you mean?—*New York Observer.*

THE CHRIST I NEED.—"I see him," exclaims the simple believer, "to be exactly the Christ I need."

His fullness meets and satisfies my emptiness; his blood cleanseth from all sin; his grace not only sets me free, but has power to subdue the propensity to transgress; his patience bears with my often infirmities; his gentleness and love quicken my obedience.

"He is just the Saviour, just the Christ I need; and no words can describe his preciousness to poor happy me."

INFLUENCE OF LITTLE THINGS.—Chemists tell us that a single grain of the substance called iodine will impart colour to seven thousand times its weight of water. It is so in higher things: one companion, one book, one habit, may affect the whole of life and character.