REV. E. McLEOD.

and God in him."

Go labor on; spend and be spent;
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?

The World's dark night is hastening on;

Speed, speed thy work, cast sloth away,

It is not thus that souls are won.

Without a hope to cheer the tomb; Take up the torch and wave it wide,—

Toil on, faint not keep watch and pray;

CHRISTIAN MARRIAGE.

BY PROF. TAYLER LEWIS.

The essential idea of marriage is its oneness

relation simply, and that with diversity and degree.

Marriage is not strictly a relation, like father and

son, master and servant, employer and employed,

principal and agent, attorney and client. It is

not the union of partnership or contract. It

grows, indeed, out of a relation-for the position

of man to woman, generally, is different from that

of man to man, or of woman to woman; but it is

itself something more than a relation still acknow-

ledging a quality. "They are no longer twain,

but one." (Words of Christ, Mark, x. 8.) It is

the same language used in that great first-record-

ed event in human history which comes directly

after the creation. This first act in the world's

drama was the solemnization of a marriage, and

that by God himself, immediately, without a

priest or any minister, civil or religious, to repre-

and of the language afterward used by our Saviour :

joined unto his wife, and they shall be one.'

Therefore: The Hebrew illative particle is a very

strong one; it is not an arbitrary or expedential

arrangement, without any deep, fundamental rea-

son; much less is it merely the language of rhetoric

conclusion of a divine syllogism. It is deduced

female derivation, veiled from the sense, and from

all sense-knowledge, in the deep trance of Adam,

but symbolized to us, as far as our minds can re-

ceive the ineffable, in the wondrous scriptural

narrative of the event. There were other reasons

n the divine mind transcending these, and which

"Therefore shall a man leave father and mother

Be wise the erring soul to win; Go forth into the World's highway,

Men die in darkness at your side,

Go labor on while it is day,

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

Editor and Proprietor.

Vol. XIV .- No. 10.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, MARCH 8, 1867.

Whole No. 686.

NOVEMBER 21, 1866.

NEW GOODS.

AROUSTOOK OUARTERRY MEETING. RECEIVED AND NOW OPENED.

42 Cases and Bales NEW GOODS,

For Fall and Winter Trade,

WOOL SHAWLS, NEWEST STYLES.

Real Aberdeen Wincies,

Coburgs, Lustres,

Fancy Dress Materials. Flannels, Ginghams, and STRIPED SHIRTINGS.

RIPPLE BEAVERS, (for Mantles.)

FURS,

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

PRINTS,

Grey and White Cottons,

Which are 20 per cent, less than Spring Prices.

A LARGE LOT OF

WOOL HOODS,

Clouds, Crossovers, and Comforters. SCOTCH FINGERING, AMERICAN YARNS, AND

BERLIN WOOLS-in all Colors.

All Goods marked at Cash Prices.

OUR MOTTO: 44 Quick Sales and Small Profits !"

JOHN THOMAS.

Fredericton, November 21st, 1866. C. SALMON, No. 2 South Side Market Square, WILL sell at very reasonable prices—Fashionable TOP COATS; Shooting COATS; Dress COATS; Reefing JACKETS; PANTS, VESTS, &c.

Also on hand—Hats, Caps, Cloves, Mitts, Shirts, Drawers, Comforters, Ties, Collars, BLANKETS, Rugs, Mat-Pilot Cloths, Reavers, Witneys, Fine Cloths, Tweeds and Doeskins, made up to order, and warranted to suit in price,

BOARDING HOUSE. FIRE Subscriber offers accommodation, on the most rea-I soumble terms, to both Peruanent and Transient by Rev. J. Perry, situated in the alley of Charlotte street, and near the Country Market. Entrance immediately opposite Campbell's Hotel. No pains is spared to keep a quiet and comfortable House, and at as low rates as can be afforded. [nov 9.] JOHN VANWART. MENS' COARSE BOOTS.—A Superior Article of my own Manufacture. A. LOTTIMER, Queen st. Fredericton, N. B.

GREAT CLEARANCE SALE. Staple and Fancy Dry Goods, Millinery, Jewellery, &c. &c., at LOTTIMER'S linery. &c., at prices that will secure their speedy clearance in order to carry on the Boot and Shoe business more ex-

The Stock consists in part of Dress Goods, Flannels, Cottons, Shirtings, Tickings, &c.; Tweeds and Doeskins; Skeleton Skirts; Mactles and Shawls; Bonnets, Hats, Caps, &c. ; Ribbons, Laces, Flowers, Feathers, Velvets, Silks, &c. Jewellery in great variety. Purchasers will find it to their advantage to give him .

call, as bargains may be expected.

A. LOTTIMER. Queen street. Fredericton, N.B. FOULARD SILKS. - Washing Foulard Silks, in a variety of beautiful designs, for Evening Dresses. These are not easily torn, require little trimming, and cost very

little more.
Also -LIGHT GLACE SILKS, in all the new shades, MANCHESTER, ROBERTSON & ALLISON. 48 Prince William street. BUTTER.—A few Tubs Choice Valley Butter, for sale

WHITE & BROTHERS, 8, North Wharf. ENERAL LEATHER AND FINDING STORE .- Con-I stantly on hand, a large and well selected Stock of English, French, American, and Domestic Leather and Shoe | poor service. Findings, at the lowest possible prices for Cash. J. J. CHRISTIE, 55 South side King-street.
P.S.—All orders attended to with punctuality and dis

Dec. 5, 1861 .- wpi.

FOR SALE !

The above would be exchanged for a Farm or City Pro-For further particulars enquire of White & Bros., St.

REVIVAL RESOLVES.

The Intelligencer.

TO BE ADOPTED BY CHRISTIANS, PREPARATORY TO SPECIAL EFFORT FOR A REVIVAL.

1. If these meetings should not be blessed, the means for the conversion of sinners will be lost, and sinners be made more callous to the truth, and more hardened in rejecting Jesus. Therefore, I am resolved, that I will constantly cherish the solemn truth, that without the Holy Spirit we cannot hope for a blessing upon these meetings; remembering always man's belplessness and weakness, and the mighty power of that Spirit whose presence and power is bestowed in answer to faithful wrestling prayer.

2. These meetings sometimes do not receive God's blessing because professed Christians do not prepare themselves by solemn communion with God in their closets for the deep responsibility and awful accountability imposed upon Christians by meetings like these, Therefore

I am resolved to wrestle in prayer for such a baptism of the Holy Ghost as shall seal me for God, so that I never shall part from him, or lose in any degree the spiritual life and holiness of a revival, that the meeting may be a new era in my Christian life, a large advance toward the glory of the heavenly state.

3. These meetings sometimes fail of the desired results because the professed followers of Christ are wandering far away from Him and given up to worldliness. Therefore,

I am resolved, before God, to avoid every sin, or sinful habit, by which the usefulness of these meetings is prevented, and perform every duty devolving upon me to render them successful. I am also resolved that I will be much more frequent and fervent than usual in secret prayer,

that I may at all times show the spirit and conversation of one just come from the mercy-seat. 4. A great deal of the praver which is offered at such times comes to nothing because it wants that fervency, that wrestling, agonizing spirit, which prevails with God. Therefore I am resolved, that I will throw my whole soul into my prayers, both social and private, and strive

to pray as Jacob did when he said, "I will not let thee go, except thou bless me." 5. Many prayers fail of procuring the blessings (much more all other earthly relations) and be sought because they are not offered in faith; so that when Christ says, "Be it unto you ac-

cording to faith," they receive nothing at all. Therefore I am resolved to exercise the most absolute confidence in the promises of God, as revealed in his or poetry; it is a solemn judgment, the infallible

word, so as not to grieve away my Saviour, or hinder his mighty works by my unbelief. 6. Prayers that are too long, or on subjects too various, prevent the impression of divine truth.

I am resolved, if I am called to pray, to have my prayers short, pointed, definite, and direct to the object of the meeting.

7. Addresses in meetings often destroy deep the Apostle hints at, Eph. v. 32: "This is a feeling, by being general, full of words, or not on great mystery; I speak of Christ and the Church." topics suited to the occasion. Therefore

in any meeting, I will have something to say, and stop as soon as I have done.

8. There is a great deal of conversation with impenitent, anxious sinners, and of speaking in meetings, which is called eloquent because clothed | can society are so surely driving. n figurative language, such as is out of place in times of deep feeling. Therefore I am resolved that in all I sav on the subject of

religion, I will study to use great plainness of can understand every word I say. 9. Sometimes these meetings fail of being use-

ful because the lay members of the church depend I am resolved to cherish the important truth,

that it depends as really on me whether sinners shall be converted unto God, as upon any others, even those "who labor in word and doctrine," 10. Meetings are often unsuccessful because Christians rely too much upon them. They ex-

they are unprepared for its solemn duties, I am resolved to live always in such a manner,

which is my reasonable service."

sweet sunshine of his unceasing love.

endeavors to remove from my own heart and, so the danger been sufficiently considered, on the land say, Lord, thou hast said thou wilt be always away? Might not some thus be intellectually feel deeply anxious for his salvation." John; J. E. White & Co., Sussex Vale, or the subscriber | far as in me lies, from the Church of Christ, of other hand, lest the reforming knife, as it moves | with us; then leave us not till the dews of even- interested and improved, morally elevated, and "I don't know," said the lady, "I cannot but

and all want of union and harmony, remembering of the marriage idea, and kill what it assumes to even when we are there, lest in the night tempta- very gospel of Christ? Think of it; pray over it, that it is a deadly sin for professed followers of cure? Are there not other methods of preventing Christ to allow human passion or prejudices or domestic wrong, which would be fully as effectual, animosities of any kind to cause alienation or dis- yet without this fatal risk? Children should be affection in the Church; and I therefore do, from | thought of; the unity of the home should be con- | present help!-N.Y. Independent. this hour, freely forgive all past offences, and I sidered. We may well doubt whether this is so will seek to obtain forgiveness in like manner desecrated, even by intemperance and passion, as from all whom I have intentionally or unintention- by the habitual feeling of a law-divided household. ally offended; and from this hour I am resolved This may seem ultra to some minds; but let fairest opportunities and the most promising not to speak evil of any one, and my earnest prayer children be brought up with the clear and conshall be that I may live according to that divine stant knowledge that this belongs to the father, truth, "He that dwelleth in love, dwelleth in God, and that to the mother-that each party so near to them has its separate interests, its separate rights, its separate dealings with the world without -and the marriage idea is fatally impaired. marriage recognized by the church, or by that ligious press which cannot be contenned. This Common Law of England and America which, writer says: with all its alleged barbarisms, was more distinctly built upon Christianity and the Christian Scriptures than any other system of jurisprudence the world ever knew. Let the habitual feeling we have spoken of become predominant, and the The torch that lights Time's thickest gloom. family itself ceases to exist. With all its associations, it will soon be numbered among "the things that have waxed old and are ready to vanish

away." It is not inconsistent with the oneness of the marriage state that it should have two aspects -an inward and ontward. In one of theac the idea may be utterly desecrated; whilst it still We prefer the term to unity, which may denote the other—that is, the outward relation. When, therefore, they claim a separate political action, society may justly send them back to their agree ment, as made with society itself and with each other. They have solemnly covenanted to be one -one in all things domestic, one especially in all things public. Being one, they are not entitled to two votes, whether simply double or opposing each other. The case of unmarried women, whether widows or maidens, stands by itself; but in regard to those who have entered into the marriage unity the answer is conclusive. They cannot be known as two, either at home or abroad. They have merged their separate individuality. They should not sue each other; they should not testify against each other; they should not vote against each other. All of these acts are equally at war with the marriage idea; and when they sent him. Here we have the origin of the idea! are permitted, marriage ends. But why then should the husband vote? It does not concern our present case to answer that question. The headship of the man stands on a separate ground of argument. The state may consult expediency or convenience in determining who shall be the political representative of the family. It may suffer the married parties to settle that between themselves. But it says that, since they have to be one, they shall not have two votes. The decision we believe to be most just. It is simply affirming their own contract; it is according to the from the mets of that mysterious process of the best interests of the social economy; it is in harmony with the holy idea of marriage as given

WHEN CAN WE DO WITHOUT GOD?

in the Scripture .- Independent.

We write for Christian readers who believe the I am resolved that whenever I attempt to speak | Holy Cracles, and we dwell upon this language to to be without God. Perhaps imagination suggests | comprehensive view of the Christian which sees show how solemn and how profound is the idea the time of prosperity, when business prospers, all the events of the ages in their relation to the something that is suited to the time, the occasion, of marriage presented in the Scriptures how wealth is growing, and the mind is happy. Ah, divine plan of redemption, which recognizes in and the state of feeling; and that I will be short, different from toat low notion of contract, with beloved, to be without our God then, why it would every advance of knowledge and wisdom, every its accompanying notions of expediency, and dis be like the marriage teast without the bridegroom, struggle toward reform and elevation, every indisolvability, and separate action, and separate it would be the day of delight and no delight, a vidual event in the progress of civilization, a step rights, to which certain movements in our Ameri- sea and no water in it, day and no light. What! in the fulfilment of the promise that the world It does not invalidate this scriptural ideal to say only so much shell and no kernel, so much shadow | the uttermost parts of the earth for his possession' that it has not been realized in the world, or that and no substance. In the midst of such joys as | -that glorious and blessed view is thus set before it has been most imperfectly represented in human | earth can give in the absence of the Lord the soul | men, and made familiar to their thoughts. True, society. The heathen hardly had the idea at all, can hear Satanic laugher, for Satan laughe at the they do not all understand it or believe it, but speech, and try to tell sinners what they must do though a strong natural instinct, upheld by a soul because it has tried to make the world its rest, some do, nay, many; and there are those who see to be saved, in an earnest and loving way, but in higher thinking, kept such nations as the Greeks and is sure to be deceived. Do without God in God first in nature and in history; and, so seeing, such direct and simple language that a little child and Romans from the gross barbarian polygamy. prosperity, beloved! We cannot, for then we are led to seek him in Christ. With the Jews it was so greatly weakened as to should grow worldly, proud, careless, and deep In another aspect, too, the religious press has a demand concessions even from a divine law-giver. damnation would be our lot. The Christian in very important field ofaction, viz., in dealing with In Christ, and in the Christian Church, it is re- prosperity is like a man standing on a pinnacle, the errors and evils of society. In proportion as too much upon ministers, or upon each other, stored to its primitive theoretical perfection. But he must then be divinely upheld or his fall will be any civilization becomes great and complex it is the actual, it may be said, how very far does it terrible. If you can do without God at all, it exposed to danger and corruption. Great wealth, still fall short of such divine idea! It is not reali- certainly is not when you are standing on the great power, and great learning, either in individzed-certainly not as a general thing-it is very pinnacle. What then? Could we do without uals or in communities, are as potent for evil as far from being realized, there is, so little prospect him in adversity? Ask the heart that is break for good; and they are ever liable to abuses which of its being realized, some may say; it may even ing! Ask the tortured spirit that has been de- involve the decay and ruin of society. To guard be maintained that it is not desirable that it should serted by its friend! Ask the child of poverty against these dangers, therefore, is one of the very be, until certain reforms are made and certain who has not where to lay his head! Ask the greatest obligations of the patriot and the Christpect that nothing can be done at any other time, rights are secured. There it is. That word rights daughter of sickness, tossing by night and day ian; and in no way perhaps can this duty be so and, of course, when the meeting commences, coming in reveals the whole difficulty. It is op- on that uneasy bed, couldst thou do without thy well performed as by religious journals. It is posed not only to the realizing, but even to the God ? And the very thought causes wailing their high charge to be guardians of the nation's theoretical, formation of the idea itself. It savors and gnashing of teeth. With God pain becomes moral and social life. Every hazardous innovaof an individualism utterly hostile to every con- pleasure, and dying beds are elevated into, thrones, tion on principles of sound morality; every abuse that I may be employed by the Spirit of God in | ception of the marriage oneness. Put it even on | but without God an ! what can we do? Well | which, accepted in the world, is endeavouring to THE Subscriber has determined to sell without reserve promoting his work. Time is short, I know not the ground of contract, so far as relates to the then, is there no period? Cannot the young enter the church; every unhappy tendency in how short. The Spirit of God and a coming mutual voluntary incention of the married state. how short. The Spirit of God and a coming mutual, voluntary inception of the married state Christian, full of freshness and vigor, elated with literature, social intercourse, or personal habitsjudgment, the endless consequences of life and the by the parties concerned; let it be nothing but a the novelty of piety, do without his God? Ah, these the religious press notices in their early glory of God, all admonish me to "present my | bargain in the start, but when they actually enter | poor puny thing, how can the lamb do without | beginnings, watches in their career, and holds up body a living sacrifice, holy, acceptable unto God, into that state they must be supposed to do so the shepherd to carry it in his arms? Cannot to reproof and to avoidance. Such are some of according to its idea. This they do not make, the man in middle life then, whose virtues have the benefits arising from the free circulation of I am also resolved that I will strive to realize To say nothing now of any divine sanction, there been confirmed, do without his God? He tells you | Christian newspapers through the land. Are they that I am always in the immediate presence of are outside constituting causes, other interests, that it is the day of battle with him, and that the sufficiently appreciated? We fear that they are Almighty God, and to conform my thoughts and other rights, deep and vital, both of individuals darts fly so thick in business now-a-days, that the | not; and our object now is, not only to call attenwords and deeds to this solemn truth, remember- and of society, that take it out of the common burdens of life are so heavy in this age that with- tion to the subject, but to suggest some practical ing that henceforth I am not to live unto myself, notion of a contract as simply the concurrence of out God a man in middle life is like a naked man thoughts as to the duties and opportunities of but unto Christ, and sceking to be led and guid- two individual wills. Children to be born have in the midst of a thicket of briars and thorns-he | Christians in this regard Goods have many advantages over thin textures, as they ed, not by my own wisdom or knowledge, but by rights; their highest good demands the indissoluble oneness of the source from whence they flow. beard with all the experience of seventy years, in the family in which it is taken, should, if pos-I am resolved that I will, with God's help, strive A man and a woman agree to be married; so far whether at least he has not attained to an inde- sible, be placed in the hands of others, or in some without ceasing to shake off my own selfish sloth- it may be called a contract, and the law recognizes pendence of grace, and he will say to you that as | way put into circulation; and yet we fear that fulness and love of ease, and give my heart, my it as such; but the consummation of that contract, the weakness and infirmity of the body press this is rarely done. In many families, after the thoughts, my prayers, my time, and all I am and I according to the Christian idea, is the surrender upon him it is his joy that his inner man is re- paper has once been read, it is thrown aside, and all I have, to the labor of winning souls to Christ of all individual rights as against each other until newed day by day, but take away God, who is the ere long destroyed. Surely this is not right. It in the humble hope that He who alone can change | death separates them, or that act takes place, on spring of that renewal, and old age would be utter | would shock the feelings of a pious household to the sinful heart of man will accept and bless my one side or the other, which the heavenly law- wretchedness. Ah! brethren, there is not a mo- light the morning fire with a package of tracts, or giver recognizes as the death of marriage itself. ment in any one day that you or I have ever lived, a religious book; and yet the paper contains the I am also resolved that I will not be discourag- They are no longer twain, but one. This they that we could have afforded to dispense with the very same matter, though in slightly different ed nor disappointed if my labors appear to pro- have agreed to be. They have surrendered their help of God, for when we have thought ourselves forms. Nay, often the paper would be welcomed duce no fruit; but that I will seek to exercise a individualism; they have given up all separate strong, as, alas! we have been fools enough to do, where the volume or the tract would be less readihigher faith, and to draw nearer and nearer to legal, social, or political personality; and society in one five minutes we have done that which has VALUABLE FARM AND BUSINESS STAND the cross, remembering that I am not to ask for and the church may hold them to it, though cost us rivers of tears to undo; in an unguarded success, but for the privilege of working for every day of their lives may witness breaches of moment we have spoken a word which we could THE Subscriber effers for Sale the Property known as Christ, and that my duty is to watch and pray, the holy sacramental state into which they have not recall, but which we would have recalled if we Elmsville, Parish of Springfield, K. C., comprising a Farm and to work while it is day, leaving God to give entered. They have agreed to be one, and the should have had to bite our tongues in halves to law will not allow them to appear in its courts as have had it unsaid. We have thought a thought law will not allow them to appear in its courts as have had it unsaid. We have thought haps you often regret that you cannot do as much | denly the clergyman turned to one of his friends cultivation; has a small, thriving Orchard and a well cultivated Garden; two DWELLING HOUSEs, one suitable for two families, the other is large, two stories high, finishfor two families, the other is large, two stories high, finishfor two families, the other is large, two stories high finishfor two families, the other is large, two stori I am also resolved that I will pray for, and en- two. They have agreed to have no separate when God has left us which has gone whizzing for the spread of Christ's kingdom as others are and said rather abruptly ed in modern style, and is entirely frost proof, and contains fulness and joy, believing that I can serve God by law, as well as the spirit of Christianity, is against making a fiery path along the spirit; we may well of labor in the midst of cares that prevent extendcan be transacted profitably with a small capital. Lecated being happy in my enjoyment of his countless that the evil thought did not beas the above named Property is, in the most desirable and gifts and mercies to me and to all my brethren, much this has become relaxed, and the plausible come a terrible act as it would have done if God grace which has been reglected and overlooked? reasons, we might say, if we looked only to the Lord always before us. Let us then, when we Lamong your acquaintance, who would gladly read think few Christians can equal him." I am also resolved that I will use my humble cruelties or abuses they aim to prevent; but has we wake in the morning, take this promise with us the papers which have too often been thrown

should wake to defile our mind with unholiness. thing be lost." Leave us never, O our God, but always be our very

RELIGIOUS NEWSPAPERS.

The following article on religious newspapers. we copy from a late number of the N. Y. Independent. It is gratifying to read so truthful a witness from so reliable a source. The fashion of ignoring and denying the value and power and influence of the religious newspaper is fast passing away. Gone, we might rather say; it is no longer the People are feeling that there is a force in the re-

Our thoughts have been frequently directed of late to the great and important influence of the religious press, and to the still greater influence which it might, and we trust wll, be made to produce. The number of religious papers issued from week to week, and from month to month, is something truly remarkable, and their influence is beyond computation. Every Christian denomination, and every great enterprize of benevolence, has its paper or its magazine, which sets before the community the wants or the progress of that portion of Christ's kingdom, and the claims of that holds, and the parties should be still held to it, in kingdom to universal acceptance among men. Such periodicals go into every portion of the land, carrying with them the good seed of divine truth; protected by straw cushions,) or stump to a little ley find their way often into places where other and more established agencies cannot or do not come; they present the gospel in varied forms and aspects to many classes of men; and they produce impressions whose blessed results can only be estimated in the light of another world.

It would be deeply interesting were we at liberty to go into a fuller consideration of this theme. It would be affecting to every Christian mind were we to gather some of the instances in which persons have attributed to such agencies their own conversion to God, or their perseverance in his service amid discouragements and trials. This, however, we have not space to do; but we appeal to those who are in the habit of taking and reading such papers, and ask them what consideration would induce them to forego this privilege.

The subjects which the religious press discusses are also very wide and varied, and include every agency and mode in the progress of Christ's universal kingdom. Missionary operations and revivals, both abroad and at home, are recorded and described; all the moral and political aspects of the world's mighty political changes are disclosed and explained; and we are made to see how the Son of Man is coming evermore, in the convulsions of politics, the developments of history, and the are treated of in their relations to the gospel their discoveries are chronicled, their errors are examined, their noblest results and best applications are accepted with honor and gratitude. In these ways, therefore, the reader of the re-

ligious press is made familiar, not only with the mmediate principles of the gospel, but with the I tried to discover the other day what time highest aspects of almost every question which there was in one's life when one could best afford | occupies the modern mind. That glorious and all these mercies and no God! Then there is shall be given to Christ "for his inheritance, and

It is to be feared that many precious opportunities are in this manner wasted every week; and we appeal to all Christians who read these lines to

tion should be whispered in our ears and we it, ye who serve the Saviour and see to it that "no-

DISCONTENTMENT CURED,

There is, perhaps, no one evidence of the troth of Christianity that has more practical influence, nothing that -outside of a man's own sense of the need of a Saviour-more commends, the religion of Christ to his acceptance, than the knowledge of cases in real life where its power to turn sinners from their evil ways has been proved, and its efficacy shown to transform men of previously unovely character into lovable and living saints, as to fill the previously unhappy with "the peace of God that passeth all understanding." die od of

The following case is one for the truth of which we are able to youch :- Jord garry variow

Old Hugh -- bad been known in the parish where he resided as a fretful man, given to constant murmuring and discontentment, so as to be accounted a kind of pest by his neighbours. In truth, his discontentment might be thought to have some reason. He had a family, but they were scattered through the world; and now he was a poor, old, solitary cripple. He aved alone in a little hut on the hill side; trying to earn his bread by plaiting straw mats, and contrivating a little bit of garden ground before bis door, as well as an old man could do these things, whose legs were so doubled under him by disease that he could only crawl on his knees, (which he reater distance on short crutches numan nature being what it is,) that Hugh was known as the poor, fretful old man who made uself miserable, and his neighbours uncomfortable, by his complaints.

But in his old age a change came over him. Some one sent him a religious book, -we think it was Watts' World to Come-which, in his hours of loneliness, he took to read. Serious thoughts were awakened in his mind. He continued reading the Bible and good books; he began also to hear the gospe! preached in greater purity and faithfulness than it used to be in that parish; and as he read and heard, the darkness gradually passed away, and the light of salvation shone into that old and empty heart. His neighbours both saw and felt the change, The discontented old man had become the picture of contentment and peace; he was now perfectly satisfied with his earthly lot; it became a pleasure to see him, and to converse with him; it became a privilege to visit him in his poor, but clean hut, where he worked with his hands like a busy bee, or read, or prayed, or sang to the Lord, -as happy as the day was long.

The young minister, in whose church he worshipped, first became acquainted with him when ride in his cart,) to announce his wish to partake of the Lord's supper. In conversation, he showed a clear understanding of the dectrine of salvation. When questioned as to himself, he showed equally clear views of his natural condition as a totally corrupt and condemned sinner. When asked about his faith, and hope, and love, he answered with a decision that astonished the young

"Do you love Christ?" was one of the ques-"To be sure I do; if I do not do that, I am

This answer made the minister afraid that the

ld man thought himself to be something, that he vas satisfied with himself, and that, however clear his knowledge, he was in heart building on his own imperfect faith and love. Anxious to know, herefore, what was really the foundation of his beace, he warned him that he might be deceived as to his own love, and then asked him whether ne was never troubled with any doubts as to his " No : I cannot say I am."

"Do you never sin?"

"And what is it that then keeps your confi-

"Just," he replied, "just thinking often on the leath and merits of Christ, and on his own free On hearing this -- a point of Christian experi-

nce which no speculative reading and hearing could have taught him, -the minister's doubts were removed; and he was constrained to admit the joyful belief that this old man was indeed a true believer, resting on the right foundation, and who, though so late in coming to know the Lord, had nevertheless obtained "perfect peace" in Christ. Yet to make quite sure, he inquired about his history and character from judicions neighbours, and visited him at his own cottage. He thus learned the facts which have been here rean evil temper to a good one, as well as of a great change from unhappiness to peace changes produced by the instrumentality of the truth of God, within the space of one year, and in old age, when evil habit had become a second nature, as difficult to alter as for "the Ethiopian to change his skin. or the leopard his spots." It was a glorious instance of the power of the gospel of Jesus Christ to heal, to convert, and to satisfy man's sintul

There is for us also the same gospol still. Do these lines meet the eye of any unhappy oneunhappy, because having no portion but in the present changeful and disappointing world, yea, miserable perhaps at times because of an evil conscience giving rise to terrible forebodings of the world to come? There is a Saviour for such as thee, a way of pardon for such as thee, heart cleansing power in Him for such as thee, an everlasting portion in the love of God through him for such as thee! Yes, for THEE, if thou wik have Him!

ALMOST AND ALTOGETHER .-- Once as two ladies were conversing together in their quiet parlor, an aged clergyman entered. The conversation im mediately took a religious turn, and the peace and consider this point with serious earnestness. Per- | comfort of a Christian hope were spoken of. Sud-

"Madam, is your husband a Christian ?" The lady's face flushed painfully. For a moment she did not reply. Then she said :

" My husband is one of the best persons I ever convenience, as well as business, makes it a very desirable and that it is a Christian whom we had forgotten us. We need to set the les there not some one in your neighbourhood, or knew. He is so amiable and benevolent that I

"And yet," said the elergyman, "you must

which I am a member, all want of brotherly love in this direction, should cut into the very quick into familiar contact with the think that all will be well with him. He is so piace; not were top to wild every Stituted by books of the case knows. The mis of the body is closes, our Ession, "There is no one fixing and, "There is no wild every Stituted by books of the case knows, The mis of the body is closes, our fixing the body is closed, but the

e Water respect st styles Street. manufac

lemand

impro-

Steam-

chinery

d Pur-

s, made

es, Pa-ven and

Also

ERT'S

er hav-

Elman's

n of his

lersand

Goods

ich oth-

INCE

QUBLE

Tanned

of which

the Belt

one be

rom his

ness, as-

BEL.

treet.

NES

INTS ; , &c. &c.,

the large our Medi-Streets, CO., in, N. B. leb. 22.) would reented the manufacescription, rit a share ry Combs, d to. Rey s Build-JONES. subscriber TERS.

street. ERS, &c.