

The Religious Anti-Slavery

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD, ["THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST." Peter.] (Editor and Proprietor.)

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MAY 1868.

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JOHN THOMAS.

Fredericton, April 24, 1868.

The Intelligencer.

THEY WILL KNOW AS THEY ARE KNOWN.

More than thirty years ago, two young gentlemen, while traveling in an opposite direction, met at a brook; and as their horses were drinking, the elder addressed the younger about his soul's eternal interest. They soon parted, but those faithful words of love, by the blessed Spirit, made the means of leading the young traveler to the Saviour. That young man was Champion, the idol of his family, for he was an only son, the last bearing his father's name, and already the possessor of great wealth. No sooner was he saved than he consecrated himself to the missionary service, and chose as his sphere Africa, as the most benighted and neglected of countries. His father opposed his son's resolution of becoming a missionary, and proposed to support twenty missionaries out of his ample means if only he personally would stay at home. "No," was his calm reply, "the Saviour left richer possessions, and sacrificed his life for me; I cannot stay." He lived to labor five years in Africa, devoting all his property to the cause of missions. Often did he desire to know who that stranger was that had addressed him at the brook, but could get no clue to it, till one day in Africa he opened the memoir of J. Brainerd Taylor, just sent out to him from home. His eye fell on the likeness prefixed to the memoir, and instantly he knew who it was that had been the means of saving his soul.

What a joy of revelation that will be, when the redeemed from earth, the servants whom God used here as instruments to bring them into the kingdom—fathers, mothers, husbands, wives, children, pastors and people, missionaries, colporteurs, tract circulators—and time would fail to enumerate the persons, the ways, the times, places, the circumstances under which God sent his servants. Angels ministering to those who are the hours of salvation may know to whom God has sent them, and how they were to strengthen, comfort, or defend them, but God does not let man know to whom he sends his men, though he may here and there let his servants see cases to comfort their hearts and encourage them in their work.

We have often seen in the lives of men and in their letters, such expressions as they could not stay in such a place, or preach for any length of time without seeing souls converted. This may appear very devoted, but it is very obedient! Greatly discouraged in his early ministry at prevailing wickedness and want of success, he spoke to an old minister by way of getting relief, and coming to a conclusion about changing to some other place. "We never can tell what we are doing," said he, "God don't tell us, he is accomplishing his work in his own way, and he may be doing much more than we would think of." Take the case of Taylor and Champion. It might have been as they parted that Taylor thought he hadn't said what he ought to have said, and he never knew until he met him in the kingdom of heaven. Lady Huntington was talking to her gardener on the subject of religion; a laborer on the outside of the wall whom she knew nothing of overheard and was converted by it. Thousands of cases, tens of thousands, and perhaps thousands of thousands will then be revealed of which the man or woman who spoke never knew on earth. Don't lose opportunities in the lesson. We know not whether this or that or both shall be blessed. Seize the opportunity and leave the result with God.

A MOTHER'S INFLUENCE.

"Not one of my five children is a Christian! I fear my influence is nothing. If I have so little power over them now, how will it be when they go out into the world, and meet its fearful temptations?" So said a Christian mother as she thought of the five immortal souls committed to her care. She had been faithful to her trust, and from her earliest days had taught those children the truth as it is in Jesus. Day after day and year after year she had prayed for their salvation, yet her instructions seemed lost and her prayers unheard. But a mother's restraining influence followed them. Her prayers of faith could not remain unanswered. One of her two sons, who had gone out into the world, was brought home to die; but who can describe the mother's joy, when almost the first words he spoke were, "How am I to feel now that Jesus has forgiven my sins?" The spirit of God had been working in the heart of the young man. He had already indulged a trembling hope, and soon felt a steadfast reliance on the merits of Jesus.

His death made a deep impression on his brother, and for a long time he seemed ready to give up all for Christ; but being in college, and surrounded by evil associates, a troubled conscience and the inconsistencies of some professing Christians tempted him to deny the truth of Christianity and become an infidel. But in vain did he try to become a skeptic. Though he might doubt the truths of the gospel and scoff at those who believed them, yet he could not disbelieve the lessons his mother had taught him in childhood. Her faithful, devoted Christian life was an argument for the religion of Jesus that he could not answer. The simple truth learned in childhood he could not drive out of his heart. At last he too yielded, and became a follower of Jesus. After graduating from college, he prepared for the ministry, and is now a faithful and successful preacher of the gospel.

Soon after his conversion, the mother's heart was made glad by seeing her two daughters unite with the people of God. Both of them are active and faithful members of the church of Christ. And a few months ago her cup of joy was filled as she saw the last and youngest of her five children sit at the table of the Lord to commemorate his dying love.

Mothers, think not that you have no influence over your children. Though it be gentle and quiet, it is not the less powerful.

Did you ever stand on the bank of the Hudson, and watch one of those magnificent steamers as it swiftly rushes through the waters? How skillfully it escapes the bars and rocky shoals, and keeps in the deep channel! How gracefully it turns, now here, now there, to avoid some danger. Is it the powerful, massive engine that guides the vessel safely through the windings of the channel? No! that engine would drive the steamer, unguided, on the rocks, a helpless wreck. Down in the water almost hidden from sight, the rudder is quietly doing its duty. Though it may be but a simple plank, yet on its guidance depends the safety of the vessel. Such may be a mother's influence.

Though humble and unseen, by the blessing of God it may be guiding your child through the dangerous channel of life. When his impulses would drive him among the shoals of evil company, or dash him a wreck on the rocks of vice, your influence may be guiding him safely. The lessons learned from your lips seem to weave themselves into the very life of your child.

Before the world attracts, before temptation allures, while the heart is yet tender, plant there the seed of truth. Watch it with your prayers of faith; and as your child goes on the troubled sea of life, let your prayers ever follow him. And though long years may roll by, though clouds of trouble may gather, and storms of temptation arise, yet, by the blessing of God, your faithful counsel, like a beacon-light, will direct the storm-tossed soul to the port of safety.—*Am. Mess.*

THE STEWARD.

In ancient times the steward was a most important personage. He was practically the owner and ruler in all great houses, and the governor of a province was but a steward on a greater scale. It was the genius of ancient civilization, and still is in the East, to intrust the management of all affairs, public and private, to stewards or overseers. Joseph in Egypt was steward over Pharaoh's house which was the whole land, just as Eliezer of Damascus was steward over Abraham's moving house, his flocks and herds. So Chuza was steward of Herod, and Erastus the chamberlain or steward over Corinth. But while the steward had every thing in his hand, and if so disposed could waste his lord's goods, and beat the men servants and maidens and be drunken, yet his office was most insecure, he depended upon the caprice of his master, and any day, if accused and found out, he might be put out of the stewardship. In such a case, the unjust steward had but three resources, *digging, begging, or the friendship* he had acquired while in power.

Our Lord founds upon these facts a lesson of worldly prudence and religious wisdom. Prudence is a providential looking out for our interests in this life; and religion for the life to come. The two are related to one another, one on the low plane of an earthly horizon; the other on the limitless plane of eternity. Let a man, says Christ, so use money as to make for himself friends, and secure to him a home for ever, when he dies, or when his money fails him.

Christ stigmatizes riches as "the mammon of unrighteousness." If the reason be asked it may be because wealth is so deceptive, so unjust to its possessor, and deceives expectations; being fully described by our Lord as *false rather than true, another's more than one's own*. But with all this, so far are riches from being intrinsically evil, that they may be so used as to make for a Christian everlasting friends and everlasting habitations in heaven.

Let no one be afraid of accepting this lesson, taught by Christ, and accepting it in all its length and breadth, with every application it admits of to prudent and religious uses. Short-lived as our property is, coming to a speedy termination as our stewardship does, there is an immortality attending upon all right uses of money. We may give our wealth in charge to souls who shall keep it, as they shall live, for ever, and we shall have it again in everlasting interest. It is the oft-repeated and everywhere consistent doctrine of Christ, that as there are riches here, so there are riches there; that there are *treasures* in heaven; and it is possible to transfer wealth from earth to heaven. There is a being rich towards God, as well as a selfish laying up of treasures for one's self.

Christ speaks of men put out of house and home on earth making to themselves everlasting habitations in heaven. He not only declares it possible, but a duty to make to one's self friends by means of this world's goods whereby the benefactor may be received to everlasting habitations. The unjust steward, unable to dig and ashamed to beg, had no resource but the friendship his injustice had secured him by a partial use of his lord's goods. And this friendship was so real and substantial a thing, that his lord, defrauded as he was, praised his servant's prudence. How much more certain it is that the just steward, using his Lord's means not unjustly but according to express commandment, shall, by his justice and benevolence, make friends for himself among the immortals with whom he is to live, and habitations that shall last when those of earth fail.

The very design of God in giving to men more than they want for themselves is, to create friendships for them in the life to come. What the unjust steward could not do except *covertly*, at the expense of *injustice*, the faithful steward of God cannot fail to do without violating an express commandment; for God gives us the wherewithal to make friends and procure remembrance in heaven to the poor a mite, or two mites, or a cup of water, and to the rich more; but to either enough to create friendships before the throne of God.

In this way things change their names. Riches thus employed are no longer the "mammon of unrighteousness," although Christ called them so, but the *true riches*; and the men of this world, instead of being wise, are foolish. The children of light shall be pronounced the only wise ones in their generation, and they shall shine forth as the sun in the kingdom of their Father.—*Am. Messenger.*

THE DEFENCE OF CHRISTIANITY.—Christianity has only to be set forth in its real truth, strength and beauty; and it cannot but prevail over the errors and perversions that oppose it or counterfeits its genuine character. Let the working classes only set before them periodicals and books of a sound religious character, clear, concise, and argumentative, and we shall not fear for the result. We have every confidence in the masses of England. They will listen to any argument worth listening to; they will ponder facts fairly stated; they will respect earnestness, honesty, and consistency. And if our religious controversialists would only take up a new ground, and show the masses of England the utter inconsistency of infidelity with its own theories, its contradiction to the very laws and fundamental principles of human reason, and how much more unreasonable it is to accept it, we believe such advocacy would command a fair hearing, and do an infinite amount of good.—*Rock.*

Good impulses are naught unless they become good actions.

SERMONIZING.

I listened not long ago with great pleasure to a sermon from the first thirteen verses of the 13th chapter of Genesis—the separation of Abraham and Lot in the plain of Jordan. The passage was read, and the discourse commenced with the simple remark that this fragment of ancient history was exceedingly instructive. A few words sufficed to place the incident distinctly before the hearers, and then the preacher proceeded to make and develop those points which the passage suggested. The first was that wealth and great plenty are not incompatible. Abraham was very wealthy, yet styled the friend of God. Secondly, Wealth often exerts its power, from friends, from enjoyments, pursuits, &c., and often engenders strife. How often business men are sundered upon their gains—families upon an inheritance! Another head drew a lesson for servants and employers; and another dwelt upon the true dignity and superiority of yielding. Abraham yielded to Lot—a lesson of Christian courtesy. And lastly, the danger and great mistake of choosing an abode or pursuit from worldly considerations alone. Lot chose the plain of Jordan, and dwelt in the cities of the plain, and pitched his tent toward Sodom. His choice proved his great vexation and injury. Corruption came into his family, and a curse fell upon his descendants.

The advantages of this method for frequent use are many. First, it is an easy method—easy compared with the results obtained. More material is here given. It is not to be wrought, so much as in some other methods, out of clear thought. No conscientious preacher wishes to get rid of labor, but to pursue that course which shall give him the most result for his labor.

Secondly, it gives more new and fresh thought. Many suggestions are met with, and many topics raised for treatment, which, perhaps, would never otherwise occur. The biographical and historical parts of Scripture carry us into fields where religion is applied to private and public affairs, to the individual and national life, in every conceivable form.

Thirdly, and most of all, the major part of Scripture is biographical and historical, divinely inspired and it is so, doubtless, because in this form a revelation of divine truth—the character, will, and purposes of God, and of his requirements, and the destiny of man—could best be made to the mind and heart of man. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." All the characters and events of the Bible are then to be held up frequently, so that we may see the working of Divine Providence, or have the exhibition of divine truth there proposed. God has chosen to make a revelation in historical form. He took men and nations and dealt with them directly, that in their lives and careers there might shine out in its working this and that truth, or this and that law and effect. What more important or effectual method than can the preacher pursue, than to hold up, from time to time, these scenes and events, and mark the points where most divine truth is developed.—*Congregationalist.*

HEROIC CONDUCT OF AN AFRICAN CONVERT.

When the lions in the Orange River country get too old and too stiff, or too lazy to follow their trade of catching bucks and other active animals, they sometimes crouch about the kraals, and pounce upon a man, and when they begin that kind of work, they soon acquire such cannibal tastes as to become very troublesome customers. An old lion had been making some unwelcome visits to the kraal to which a Christian native belonged; and one day he, and two other natives, took each a gun, and went out in search of him, hoping to make a final settlement with him.

A few miles distant from the kraal, passing over the brow of a ridge into a little vale, they suddenly surprised a large lion feeding on the remains of an animal carcass. The lion preferring fresh meat, seemed glad to see them, and without ceremony advanced to give them a greeting. The men, in their sudden fright, declined the interview, and ran for life. The Christian man quite outran his two heathen companions; but as he was running away as fast as he could, the thought struck him, "One of those men will be killed; neither is prepared to die. I am prepared, thank God! I had better die and thus gain for them time for repentance."

He instantly stopped, and faced about; the two men passed him, and before he could transfer his thoughts from his heretic consent to die for his heathen neighbors, to a purpose of self defence with his gun, the lion was upon him. With the force of a mighty bond the lion struck him on the breast with his paw, and tore off the skin and flesh from the bone; then with his forepaw upon the body of the victim, he took one of his arms in his mouth, and crunched and mangled it. Meantime the other two men looked back, and seeing their friend down, braced themselves up for the rescue. They returned near enough for a sure shot, and both together took good aim, and the lion dropped dead beside his bleeding victim. The Missionary, Mr. Reed, examined the deep scars left by the claws of the lion, which the noble fellow would carry to his grave.

Here, then, was one of Africa's noble sons so imbued with the self-sacrificing spirit of Jesus, that even for bad men he was willing to die.

This incident is taken from a recently-published volume entitled "Christian Adventures in South Africa."

FAITH.—Those who have little faith or trust in the promises of another world, are generally agonized with fear at the thought of quitting this. It is natural, indeed, that it should be so; for, if through life, we have entertained firm hope of immortality, this remains and brightens at the portals of the tomb. But those who have doubted and those who have disbelieved have nothing to cheer them in the dark transition.

Several men were walking upon the ice along a river when one of them in advance, discovered an opening through the ice two or three feet in diameter with the water eddying round in a curious manner, and called to his comrades to come to him, "for he had found a curiosity." They reached the spot the ice gave way, and the curious man sank in the water, and was barely rescued by his friends. The devil has a great many curiosities which it is wiser to shun than to investigate.—*J. Hayden, in Star.*

THE EXPERIENCE OF THE DUMB MAN.

One afternoon during a camp meeting held at Belton, Connecticut, in 1859, at the close of the sermon, a man who had been deaf and dumb from his birth was invited upon the preachers' stand to relate his experience.

Miss Frederika Bremer, the beloved and honored Swedish writer, was greatly interested in the care and support of a small asylum for mutes in the place of her residence. She gave it the touching name of the "Silent Home."

And this address, to which the writer gave his attention, might well have been called a "silent sermon," but it was also one of the most eloquent and affecting discourses upon the atonement that he ever heard.

First the dumb man described his condition before he found a Saviour. He pointed to the ground, and represented himself as lying upon it and covered with dust. He had been an intemperate man, and he showed us, more significantly than if he had spoken, into how sad a condition his habit had brought him. Where could a Saviour for such a helpless sinner be found? He turned his eyes to heaven; he pictured the Son of God among the angels receiving their adoration and worship. He represented his coming down to earth, his birth as a little babe, his growing to manhood, his going about healing the lame, the blind, the deaf. The audience under the trees were hushed into unthoughtful silence. Only the rustling of the summer wind through the leaves could be heard. Now he painted Gethsemane and Calvary; the prayers, the tears, the agony of Jesus. He touched the places of the nails in His blessed hands and feet, of the spear in his side. He showed how his sacred head was crowned with thorns. Then he stood still before the silent multitude with hands outstretched like one nailed to a cross. It was the cross itself preaching. Not an eye wandered in that immense company, and not an heart was unmoved. Many faces were bathed with tears, and suppressed sobs began to be heard.

Now he went back to the poor sinner in the dust. He pointed his finger to the place where he was lying in his helpless misery; then he would say, "I was that poor sinner." He then turned his eyes as looking intently upon the One hanging upon the cross. He lifted toward the cross his right hand, and then brought it down upon his heart with an indescribable look of loving trust. It was as if he had said aloud, but how much more impressively, "He died for me!"

What a shout broke from the lips of the congregation as they saw before their eyes in the wonderful vision, the dying Saviour and the despairing sinner brought together. How the peace that followeth that union shone upon the dumb man's face. The prostrate sinner was raised up. A pure robe was placed upon him. His heart gushed with overflowing love, and he lifted his hands and eyes to heaven in adoring praise, while the people, overwhelmed by this unheard but felt experience, shouted aloud for joy.—*N. Y. Christian Advocate.*

AFTER THE FUNERAL.

Of all returnings, that one "after the funeral is the saddest. Who will say it is not so that has ever followed a beloved one to the grave? While he was sick, we went in and out, anxious, sorrowing, suffering. The solicitude to relieve, and care for, and comfort him, engrossed us; the fear of losing him excited and agonized us; the apprehension of our desolation in case he should be removed from us almost drove us wild.

While he lay dead beneath the home roof there was hurry and bustle in preparation for the funeral rights. Friends are sent for, neighbors are present, the funeral arrangements are discussed, the mourning procured, the hospitalities of the house provided for; all is excitement, the loss is not perceived in all its greatness. "But, after the funeral"—after the bustle has all subsided, and things begin to move on as usual, then it is we begin to know what has befallen us. The home seems still and sepulchral, though in the heart of the city, and though its threshold be still trodden by friendly feet, it is as empty. The apartments, how deserted! Especially the room where he struggled and surrendered in the last conflict. There are his clothes, there his books, there his hat and cane, there his ever vacant seat not so much noticed these things, for we hoped ever that he might use or occupy them again. But now we know it cannot be, and we perceive the dreary vacancy everywhere.

Oh, how dark and cheerless the night shadows came down after the funeral! No moon or stars ever shone so dimly; no darkness ever seemed so utterly dark. The tickings of the clock resound like bell strokes all over the house. Such deep silence! No footsteps now on the stairs or overhead in the sick chamber; no nurse or watchers to come and say, "He is not so well, and asks for you." No, indeed; you may sleep on now and take your rest, if you can. Ah, poor bereaved heart! It will be long before the sweet rest you once knew will revisit your couch. Slumber will bring again the scenes through which you have just passed, and you will start to him "after the funeral."

RELIGION vs. FASHION.—The following, in one of our exchanges, is commended to fashionable professors of religion, both in the country and the city:—

"A mother not long since was at the communion table on the Sabbath, and when an earnest appeal was made for an offering to help to spread the gospel abroad in destitute districts of our country, and in heathen lands, she gave five cents, and afterwards complained before her children that calls of this kind were so frequently made. During the following week she paid out nearly twenty dollars for the merest shadow of a bonnet of the latest style for one of her children. A young woman, recently, at a monthly concert for prayer for missions, gave a three-cent currency note into the collection box, and the next day paid several dollars for a more fashionable pair of earrings than those she was wearing. Not long ago a man, who had long been a member of a church, declared he had nothing to give when an application was made to him for help to build a plain and much needed house of worship in a growing but poor district of one of our cities, yet in the course of the next few weeks he spent several hundred dollars at fashionable watering places, entirely in pleasurable gratifications."

OLD RUTH.

A BLIND HELPER IN SOUTH INDIA.

The Church Missionary Society reports, the following:—

One of our Missionaries in Tinnevely has recently told us of a great loss which the church at Athasiapparam has just sustained in the death of a very useful Christian woman, who has there, to use the expression of an Apostle, "labored much in the Lord."

When we bear in mind how dark and degraded are the females of the East, we cannot but perceive the preciousness of the services of such zealous and laborious servants of Christ, as was poor old Ruth. Blind as she was, the grace of her Saviour had made her "a burning and a shining light." In her example, all to whom she clearly the real disinterested Christian love which dwelt within her. Like her namesake of old, she clung steadfastly to the Lord. Her delight in His ordinances was manifestly great. It was impossible that any one could be more regular at the daily services, morning and evening, in the church. When lukewarm and lazy members of the congregation would plead the darkness of the night as a reason for their non-attendance, poor Ruth might be seen groping along, with the help of her staff, feeling her way to the house of prayer. Her heart was full of love; and where there is true love in the heart, there will be labor for the Lord. Her constant plan was to gather as many of the young as she could around her, to talk with them affectionately of the love of the Lord Jesus, and to commend His grace. It was a deep sense of gratitude to Him, and not any addition of a few rupees to her monthly income, which led her thus to labor. She was the true friend of all the women around; and, notwithstanding her blindness, a thorough evangelist to both heathen and Christian females.

No greater proof of the power of the Gospel can be brought forward than that which her conduct afforded. Well might the catechist say of her that "the Lord Jesus was more than light to her blind eyes," and that at her death they have lost "one of the mainstays of their church."

How was it that this poor blind woman became such a valued helper? How was it that she labored so much, whilst many, with a pair of good eyes, and ten times her advantages, do little or nothing in the active service of Christ?

Reader, she believed the love of the Saviour; she felt the love of Jesus; her sins were forgiven, therefore she loved much.

Would you prove a real helper, and work for the Lord? Believe His love, and that shall move heart, hands, feet, yes, all your powers in the willing service of Him, who died for you.

SELF-DEFENCE FOR CHRIST.—The grand lesson inculcated and enforced on Christ's disciples is that of *self-denial*. It is made a test of the sincerity of their profession, of faith in him. Nor is there anything peculiar in this test. We judge of a man's patriotism, not by his words but by his promptness to forego his own pleasure, to sacrifice personal interests for his country's welfare. We have a right to question the friendship of a man if, when we are in sickness or in destitution, he shows no willingness to curtail his own gratifications for our relief and comfort. Are we hoarding worldly possessions in preference to Christ? Are we clinging to them, and grudging him the portion which he claims for his cause? We cannot be his disciples. Christ must be exalted, and self abased. "There is," say one, "just as much religion as there is self-denial." "Our religion," says another, "is exactly in proportion as we are away by the love of God and his creatures, from self, and stand ready from that heavenly principle to sacrifice ease, comfort and property, to advance the kingdom of Righteousness." A missionary mother placed on board of the ship about to sail from Aracan, her darling child. Forever in this world was that child to be separated from her fond embrace. Her heart was ready to break with the grief that filled it. Kneeling upon the shore as the boat pushed off with her treasure, and looking upwards—"O Jesus I no this for thee!" "But that lovesth son or daughter more than me is not worthy of me."

LOVE GOD.—Augustine said "Love God; and then do as you wish." If we love God with all the heart, of course the heart is under the supreme controlling power of that love, with the desires and passions in subordination to it. The affections are renewed by Divine grace. The heart, regenerated, is wedded to Christ; "and they that are Christ's have crucified the flesh with the affections and lusts," so that all their wishes will be in conformity to that love which unites them to Christ. They can safely do as they wish because love to God is their safeguard. Put this love at the helm and the man is at liberty to sail where he pleases. He has the largest possible freedom. He is the "Lord's freeman," subject to no bondage but to love, which is no bondage at all. He wishes to do whatever God requires, and loving to do it, there is no compulsion or fear in it. "Perfect love casteth out fear."

But he who sins is the slave of sin, so that when he would do good evil is present with him, compelling him to do what he would not, were it not for his servitude. The lover of God has a true, voluntary service of "obedience unto holiness." He can do as he wishes, because loving God he wishes to do right and please him.

THE CHRISTIAN MOTHER.—While my children were infants on my lap, I raised my heart to God, that he would wash them in that blood which cleanseth from all sin; as I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of Christ's righteousness; as I provided them food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life; I have pleaded that their bodies might be fit temples for the Holy Ghost to dwell in; when they left me for the week-day school, I followed their infant footsteps with prayer, that their path through life might be like that of the just, "which shineth more and more unto the perfect day;" and as I committed them to rest at night, the silent breathing of my soul has been, that their heavenly Father would take them to his embrace, and fold them in his paternal arms.—*Scottish Guardian.*

The Bible is the only book of which we never tire, but which we love more and more in proportion as we search and use it.