

# The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

JOSEPH McLEOD,

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

Peter.

[Editor and Proprietor.]

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## The Intelligencer.

MAY 1868.

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**JOHN THOMAS.**

Fredericton, April 24, 1868.

REV. ALEXANDER DUFF, D. D., LL. D.

In the year 1830 a truly apostolic career was appropriately commenced by an apostolic experience of the extremity of "perils in the sea." On the night of the 13th of February, the good ship Lady Holland was wrecked on a barren, uninhabited island, about thirty miles north of Cape Town. With the utmost difficulty the passengers and crew escaped with their lives. Amongst those passengers was a young Scotchman, then only in his twenty-fourth year, and known simply as the Rev. Alexander Duff, but whose name it was to have been glorious to be the first missionary sent forth by the Church of his country. Ordained on the 12th of August, 1829, Dr. Chalmers, presiding and officiating at the service with his wonted eloquence and power, he sailed on the 14th of October from Portsmouth for India, carrying with him one who was to be for more than a quarter of a century a true helpmeet and yoke fellow in the Gospel, and a valuable library of more than eight hundred distinct works. Of all these, the only one that was recovered in a wholly undamaged state, was a quarto copy of Bagster's Comprehensive Bible and Psalm-book.

With this library in his possession, after a narrow escape from another shipwreck, he and his beloved wife reached Calcutta on the 27th of May, more dead than alive, through exhaustion and fatigue. Before leaving Scotland he had given proof of the independence of his character, by requiring as conditions of his acceptance of the invitation to enter upon the mission work, that he should be subject to the authority of the home committee alone—a stipulation, the necessity of which had been made apparent to him by a perusal of the obstacles that had been thrown in the way of the earlier missionaries belonging to other churches by incompetent local committees—and that, in carrying out of the scheme approved by the General Assembly, he should be free and unfettered in the adoption of such measures as might, when in the actual field of labor, seem to him most advisable. On landing in India, he gave evidence of the same characteristic, by setting aside the resolution of the Assembly, that their Mission Institute should not be in Calcutta (a step of which the Assembly subsequently cordially approved), by disregarding the recommendations of the English residents of Calcutta to defer commencing operations until a suitable and imposing building had been erected, by renting a building in the centre of the native town, and by commencing there an English school for the natives. So prompt was he in his movements, that this school was in operation two months before his friends at home were aware of his arrival in India.

A thrill of horror pervaded the English society at Calcutta in view of such revolutionary proceedings as these. The instruction in the various mission schools had hitherto been given in the Bengali dialect; as a consequence it had never attracted any but the poorer classes, who could not afford to pay the fees at the native Brahminical schools, and had always been of an exceedingly elementary character. In the Government college, where the education was of a higher order, and where English was indeed taught, it was imparted simply as a means of raising up a race of native scholars who, it was hoped, would instruct their countrymen by translating English works into Sanscrit, which it was then anticipated would be permanently the language of learning in India. From this college, in defiance to supposed insurmountable native prejudices, the Bible was rigidly excluded, and consequently there had come forth from it a succession of educated native infidels, knowing enough to perceive the falsity of Brahminism, and yet not sufficient to enable them to discern the truth of Christianity. This had led many good men to question the policy of imparting English instruction to the Hindus; and even by some of the best friends of missions it was gravely asserted that Mr. Duff's experiment would prove worse than useless, that it would increase infidelity rather than promote the evangelization of India. By others it was voted impracticable. He was assured that, however desirous some of the higher classes might be of obtaining an English education, to enhance their respectability in the eyes of Europeans, and however readily boys of a lower caste might be induced, from ignorance or selfish motives, to pursue books of a religious nature, yet there was still such a blind and inveterate adherence to their own idolatrous system, such determined hostility towards Christianity as the great antagonist of that system, that whenever the proposal should be made to read the Christian Scriptures, the school would be instantly and inevitably vacated by all the pupils of a higher caste.

Undismayed by these prognostications, Mr. Duff went on. Within a week after the opening of the new school, it was besieged by hundreds of applicants in quest of the accommodation. This enabled him to select those who had already received some instruction, and to commence with a higher standard of instruction than would otherwise have been practicable. Some days were of course occupied in organizing the school, and in reducing the scholars to order and discipline; and then it was determined that the great experiment, that of introducing the daily reading of the Scriptures, should be made. Conducted with consummate wisdom, to the delight of the missionary and to the astonishment of the prophets of failure, it proved an entire success.

It was not at this stage that the stability of the new institution was destined to be the most severely tried. But the trial was not long delayed. One morning, about six months afterwards, on arriving at the school at the usual hour, instead of the crowded benches to which he had become accustomed, Mr. Duff was surprised to find that not more than half a dozen of his pupils had assembled. That morning he then learned, the *Chandrika*, a Bengali newspaper, which at that time wielded immense influence, had denounced the school in unmeasured terms, and had threatened such parents as allowed their children to attend with immediate excommunication from the Dharma Sabha, or Holy Assembly of the Orthodox, of which the editor himself was the secretary. Mr. Duff replied to this formidable assault by simply continuing to keep the school open, and by teaching the few who came, as if nothing had occurred. In little more than a week, with three or four exceptions only, all the pupils had returned. The power of the native press and of the priesthood had received a shock from which it was never to recover.

To win to Christianity the educated Hindus, whom the secular education imparted in the Government college had cut loose from Hinduism, was the next task to which he set himself. For this purpose was organized a course of lectures on the evidences and doctrines of Revealed Religion, specially addressed to this class by various missionaries. The burden, however, chiefly fell upon Mr. Duff. But if the labor was great, so also was the reward. In 1832, three Brahmins, the first who had been baptized in Calcutta, made a public profession of Christianity, openly attributing their conversion to his lectures. One of them, Baboo Krishna Mohana Banerji, was one of the best known men in Calcutta, a Brahmin of the highest caste, and the editor of one of the ablest of the native newspapers. His baptism produced a profound sensation on the community at large.

In 1834, after repeated dangerous attacks of illness, Mr. Duff's medical advisers peremptorily ordered him home, at the very moment, as he patriotically remarks, when the various organizations which he had called into existence "seemed to bud most luxuriantly with promise." His re-appearance in Scotland, however, had the happy effect of reviving and increasing the interest of his fellow-countrymen in missions. The addresses which he delivered to the General Assembly in 1835 were published at their special request, and had an immense circulation. In the same year the degree of D. D. was conferred upon him by Marischal College, Aberdeen, to which, in 1834, the University of New York added that of LL. D. After an unexpectedly protracted sojourn at home, in the course of which he did much to educate the British churches in relation to the magnitude, the importance, the difficulties, and the true methods of mission work, he a second time turned his face to the East, and in May, 1840, was again safely in Calcutta. During his absence considerable progress had been made; with the funds he had collected, a new and more suitable building had been reared, the number of pupils had increased, two distinguished converts had been added to the Church, and the Government had entered upon a most salutary course of educational reforms.

The famous "Disruption," of course, affected the India Mission. Dr. Duff and his colleagues unanimously cast their lot with the Free Church. This involved the surrender of the new building, and of a valuable library and educational apparatus. Such, however, was the energy shown in meeting the crisis, and such the attachment of the subordinate agents of the mission and of the pupils to the ecclesiastical leaders, that almost immediately it was possible to report an actual attendance of 798 scholars in native premises taken on lease. A new school was reared at a cost of £11,864. During the twenty years ending with 1865, the congregation raised for all purposes £62,208, upwards of £20,000 being allotted for the support of the mission.

The death of Dr. Chalmers in 1847, and the desire that was strongly felt that Dr. Duff should succeed him as Professor of Theology in the New College, Edinburgh, led to an interesting revelation of the hold which he had obtained on the affections of all parties in India. Brahmins and Christians of all denominations united in most energetic remonstrances against his contemplated recall. It was ultimately arranged that he should be allowed to decline the honorable offer made to him, but that he should revisit the home churches for the purpose of inciting them to increased missionary exertions. In order to prepare himself for laying before them the claims of India at large, he made a prolonged tour through the various mission stations of that vast peninsula, and finally, in March, 1850, sailed from Bombay for England, arriving in time to address the General Assembly in May. In 1851 he was unanimously elected Moderator of the Free Church Assembly.

In 1854, in compliance with the urgent solicitations of many friends in America, he visited Canada and the United States. Wherever he went, vast audiences assembled to listen to his impassioned addresses. Prior to his embarkation for home, there were put into his hands, as a testimony of personal affection and esteem, bills on England to the amount of about £5,000, for the mission buildings in Calcutta. For the same purpose, in March, 1850, sailed from Bombay for England, arriving in time to address the General Assembly in May. In 1851 he was unanimously elected Moderator of the Free Church Assembly.

That return was delayed by a severe illness by which he was prostrated after his American tour. In search of health he visited the shores of the Mediterranean, and thence made a trip to Palestine. By the autumn of 1855 he was sufficiently recruited to leave Scotland for the East, landing at Bombay, and visiting the various mission stations between it and Calcutta, where he arrived in the following year.

There new labours and new honors awaited him. At the earnest solicitation of the directors of the Duff College, he reluctantly accepted the honorary office of patron of that institution, a dignity that had always before been held by one of the great officers of State. By Lord Carnarvon he was appointed a member of the Committee charged with the responsible task of preparing a draft constitution, and determining the regulations and course of studies for the Indian universities, which the Government had determined to establish. When the University of Calcutta was founded, he was nominated one of its patrons and a member of the Senate; several times he was chosen as President or Dean of the Faculty of Arts; and during the whole subsequent period of his residence in India, he was annually elected a member of the Syndicate, or small governing body of the Bethune Society—the principal literary, philosophical, and scientific society of the educated natives, Hindu and Mohammedan—he was elected to its presidency, one of its fundamental rules being modified in order to admit of his accepting the honour. In all these distinguished capacities, he steadily availed himself of the facilities afforded by them for the furtherance of one of the great objects of this life—the bringing the Bible into contact with the Hindu mind.

Amidst all the multifarious labours incidental to these high offices, he never relaxed his watchful care over the institution of which he is the honored founder. In 1865 there stood upon its roll the names of 1,748 pupils, and the average attendance was 1,154. Adding the other schools which have grown up in connection with it, there were under instruction 3,135 pupils, of whom 500 were girls. Year by year, with the increase of pupils, the standard of education also has been

raised, and thus the original design of the first committee by whom Mr. Duff was sent to India has been realized—the foundation of a Christian Collegiate Institution for the education of the higher classes of India. In his steadfast and enthusiastic prosecution of this great enterprise Dr. Duff has never forgotten that it is but a means to an end—the ultimate evangelization of *Hindustan* by educated *Christian Hindus*. Already from the Calcutta institution have gone forth a number of native preachers, who, for learning and eloquence will not compare unfavorably with any that have been trained in our own universities, and who, as missionaries to the Hindus, possess the inestimable advantage of being themselves Hindus, showing forth the wonderful works of God in their own tongues to their own countrymen, in modes and phraseology adapted to them with a perfectness to which no European missionary can hope to attain.

Of Mr. Duff's literary labours, although they would of themselves have been sufficient to make the reputation of a less remarkable man, we have not space to speak.

In 1863, shattered health once more compelled him to leave India, this time to return no more. Before his departure, he received from all classes many touching tokens of esteem and gratitude. A large sum of money was raised as a testimonial to him; but there being some reason to fear that he would decline to accept it, it was permanently invested in the name of trustees, under the designation of the "Duff Memorial Fund," the interest of it to be given to Dr. Duff during his lifetime, and afterwards to be appropriated for the benefit of disabled missionaries. With other money raised in Calcutta, four "Duff Scholarships" have been founded in connection with the university. The Bethune Society also contributed £200 for a full-length portrait of their former president.

Shortly after his return to England, he was bereaved of the loving and faithful wife who had accompanied him in all his journeyings, and aided him in all his labours.

He is now a traitor of others for the great work in which he has so eminently distinguished himself. He is at once Convener of the Free Church Foreign Mission Committee, and Evangelistic Professor in New College, Edinburgh. But though a pluralist, he is so far exempt from the ordinary vice of pluralists—that he absolutely refuses to accept the salary attaching to either of these offices, preferring to maintain himself on the annuity previously referred to. It should not be overlooked that he is thus a contributor to foreign missions to the amount of £700 per annum.

Shortly after his departure from India, the results of his labours were indicated, in words that did honour to the speaker as well as to the object of his eulogy, by the amiable and able Bishop Cotton, whose untimely death we have since had to deplore. "I need hardly remind you," he said, in a charge to his clergy, "that such a view of evangelistic work as I am trying to sketch, was especially carried out by that illustrious missionary whose loss India is now lamenting, and whose name, though it does not adorn the *fasti* of our Church, yet may well be honoured in all churches, not only for his devotion to his Master's cause during a long and active service, but for the peculiar position which he took up in India at a most important crisis. It was the special glory of Alexander Duff that, arriving here in the midst of a great intellectual movement of a completely atheistic character, he at once resolved to make that movement Christian. The effect of his fearless stand against the arrogance of infidelity has lasted to this day; and whether the number whom he has baptised is small or great, it is quite certain that the work which he did in India can never be undone, unless we whom he leaves behind are faithless to his example."

Dr. Duff's utterances on the temperance question are worthy of the serious consideration of all Christian men, more especially of missionaries to the heathen. In one of his speeches at a temperance meeting in Calcutta, he said:—"Where, in all the Bible, is there any express prohibition against the habitual use of *aracenic or prussic acid*? It is enough that the Bible condemns *all murder*, whether it be that of one person or that of another. And in condemning all murder, it, of necessity, condemns the use of any or all of those means which, *naturally and inevitably* lead to it. Has not the Bible, by its affecting records of the monstrous effects of indulging to excess in intoxicating liquors; has it not, by its express command to use God's bounties without abusing them to the effecting of pernicious ends; has it not, by its terrible denunciations against the vice of drunkenness, declaring on the authority of the living God, that no drunkard shall inherit the kingdom of heaven; has it not, by these and other means, stamped the seal of its reprobation, with the most tremendous severity, on the habitual use of any *like ardent spirit*, *intoxicates*, the most *iniquitous* of God's mercies, leads to the most atrocious outrages against all law, human and Divine, and, more than anything else, multiplies the heaven-revolting and hell-opening vice of drunkenness? Besides, the substances now known under the name of ardent spirits could not be forbidden by name in the Bible when it was written—they were not known, not actually existent. The truth was, that for a thousand years after the dawn of the Christian era, ardent spirits seem to have been unknown. They came to light in the laboratories of the alchemists of the Middle Ages, in their vain pursuit after a universal solvent which could extract gold from the baser metals. The gold-producing solvent they never found; but instead thereof, they unhappily stumbled on a misery and madness-producing ingredient. They vainly wished to turn all the baser metals into gold; they really discovered the process of converting the most nutritious substances in nature into *poison*, and left the discovery as a fell legacy to their wretched posterity."

Thousands of Christians, of all denominations, will heartily join in the prayer that this honored minister may long be spared to prosecute his valuable labours in the Lord's vineyard.

THE BAPTIST MISSIONS are prospering in China. Twenty baptisms were reported by Dr. Dean. Mr. Johnson speaks of the baptism of three candidates in a village where such a scene had never been witnessed before. The pond used for this purpose belonged to the acting magistrate, who said when told of it:

"I wish there had been three hundred of them; for all who enter Jesus' doctrine become better people."

## "I WILL REPAY SAITH THE LORD."

I think a volume might be filled with incidents illustrating God's providential rewarding of the lowly contributors according to their ability to the advancement of his cause, and are charitable to the poor. A few personal experiences may serve to encourage others in doing their duty in this respect. They must be recent ones, as a host of bygone incidents have faded from memory, leaving only the general conviction that God is a bountiful giver to those who give to his needy ones.

A poor family recently excited our deepest sympathy. The mother was dying of consumption and the father hardly able to work, even when he could get employment, and five little children wholly dependent upon him for daily food. A few present comforts of food and clothing were given them from a not very abundant store, and a dollar in money, the only regret being that it was not a larger sum.

A few days afterward, in paying a bill which had been a heavy burden on the mind, ten dollars were given back "as a present for the little ones." A friend also slipped a dollar into my hand for a trifling favor, for which no pay was expected or desired. Could one help feeling that it was the Lord's hand?

A domestic greatly needed a pair of overshoes which she was too poor to get—so we gave them to her, trusting the Lord to keep us from less by the charity. Not long after in a visit of some of our people to our home, the gift of a pair of beautiful kid boots for the pastor's wife was left on the table, also a pair of boots for the pastor, and a pair of little "first boots" and substantial gaiters for "the boy."

We had aided another poor family a little and not long after in paying another bill to a most miserly old gentleman, who never steps inside a church, four dollars were given back, and a half apology offered for not remitting the other ten.

I recently made a bonnet for a poor girl, though hardly wishing to spare the material, which I felt would be quite useful to me. I did not lose by it however, for one week after I received the gift of a beautiful velvet bonnet, richly trimmed and finished.

Many and many a time has a suit of children's clothing or a single garment been given to some needy one, and in a few days or weeks afterward some present of clothing has been sent us of four, or five, or ten times the value—and always exactly what we most needed. Indeed, it has become such a fixed fact in our every-day experience that it occasions no surprise, and it really seems almost like a very selfish thing to give away.

Indeed, it is these dealings with the Lord that have enabled us to live most comfortably on a most meagre income all through these trying years that have just past. No doubt we should have fared still better if we had been more faithful in the performance of this duty. The tenth of our income is strictly set aside for the Lord, even when the purse is most shortened. That portion does not belong to us.

No doubt there are many more who can bear the same testimony to the Lord's faithfulness to his promises. Such records strengthen the faith and encourage the hearts of others to walk in the same good way.

## SENTENCES FROM A SERMON BY THE REV. ROWLAND HILL.

"He shall choose our inheritance for us."—Psalm xlvii. 4.

We shall have to bless God for the storm that heaves us, wave after wave, into the harbour of eternal rest. The Lord careth for the righteous; He knoweth all their sorrows. You and I are very ignorant creatures; we don't know how much trouble we need. Remember, dear brethren, you can't have your souls in kinder hands; He knows what you need, our dear Physician knows precisely what is best; be quiet and contented, then—don't direct Him, but let Him direct you. This is the way the people of God learn righteousness. We shall have more to do to bless God for what He denies us than for what He gives us. Let the Lord choose my lot, and let me be contented with it. Let me be right with God, and then let providences pass as they may, all will be right. Our Lord chose the scenes of every humble life, he was to be found among the poor of the earth. "Though He was rich, yet for our sakes He became poor." I wish you to take this as your constant lesson, keep in the way of duty, and let things come as they may, all will be well. Many of the wicked seem to be wonderfully favoured in the way of providence, but the Lord often chooses poverty for his people as the best for them. Look at the rich and the great, and see what is the result of their prosperity. (God be praised for a few exceptions), but among the higher classes are to be found some of the wickedest of mankind. They never can be taught righteousness that are not taught by the grace of God. Unless God give the new heart, and the right spirit, all will be wrong; the grand thing we want is a heart right with God. The deepest calamities or judgments that can come upon a people do them no good, without the Lord bless them. We ask the question, who would like to spend his last breath in a playhouse? I would not be anywhere where prayer would be inconsistent. I can't pray at a horse-race or at a playhouse.

## THE ORIGIN OF BIBLE SOCIETIES.

A devout Welsh minister who was accustomed to converse familiarly with his flock, meeting a little girl on a Monday morning, asked her to repeat the text of the preceding day. She could not; and, blushing, to his surprise laid the blame on the snow that lay in heavy wreaths by the hedge-rows and deep on all the hills around. It had prevented her, as she explained, from going to a distant cottage to which she was wont to repair to learn the text from a Bible there. This simple incident led to an important inquiry. The good man found, to his grief and dismay, that many of the families around had no copy of the Word of God. As remarkable for energy as piety, he set off at once for London, to get a society formed for the purpose of supplying his poor countrymen with the Scriptures. For this end he appealed to the directors of the Religious Tract Society; nor in vain. A few of these good men, one of them being William Wilberforce, quietly assembled in an obscure counting-room in one of the densest parts of the city to hear his proposal. They agreed to it; and were about to disperse when, like a sunbeam breaking from the clouds, and streaming through the dusty panes to light up the dingy room, a bright thought flashed into

the mind of one of them. He rose to say what associates that humble counting-room with the stable of Bethlehem, and redeeming it forever from obscurity, has made it the honored birth-place of a society which, the glory of Britain and the world, has sent forth hundreds of millions of Bibles in hundreds of different tongues: "If a Bible Society for Wales," he said, "why not a Bible Society for the world?" Brief, but most pregnant question! It sounded on their ears like a voice from heaven. The proposal was at once, and cordially assented to. Recalling more than any speech that ever dropped from mortal lips the creating fiat, Let there be light, and there was light—that blessed question, that brave proposal of Christian faith, has chased away the darkness of many lands, and illumined with the knowledge of saving truths the uttermost parts of the earth. This is the greatest speech on record. Though dead, he yet speaketh who said it. Nor could any, leaving those busy presses that are throwing off Bibles by millions in many different tongues, stand by his grave without feeling that he who sleeps below was distinguished among those of whom it can be said, "their works do follow them." It is the privilege of few to achieve works of corresponding magnitude and usefulness. Such honors have not all God's saints. One star differs from another star in glory. Yet there is not a humble cottager who is training her child for God; nor servant who, with an eye to his glory, bends to the meaneast work; nor widow who, out of her poverty, casts her humble offering into his treasury; nor any, in life's obscurest lot, who are trying to do good, to help the helpless and relieve distress, to heal a wounded heart, to smooth a thorny pillow, to bring a soul to Jesus, to turn a sinner to God, to restore a backslider, or to raise the fallen, but is engaged in a work that, though it may leave no trace on earth, shall follow them through the vale of death, to receive a recompense of reward.—*Dr. Guthrie.*

## CHRIST THE FOUNTAIN.

"If any man thirst, let him come unto me and drink."

If any man thirst! Ah! the Saviour know it of these rejoicing Israelites, that glad and grateful as they were for the land that they had entered into out of the wilderness—no dry and thirsty land, but one of springs and rivers, of the early and the latter rain—there was a thirst that none of its fountains could quench, a hunger that none of its fruitage could satisfy. And he knew it of us, and of all men that a like deep inward thirst dries up our spirit, a like deep inward hunger is ever craving at our heart. Are there not desires, and longings, and aspirations in these souls of ours that nothing earthly can meet and satisfy? Not money, nor honor, nor power, nor pleasure, not anything nor everything this world holds out—they do not, cannot fill our hearts—they do not, cannot quench that thirst that burns within. Can any one tell us where we can carry this great thirst and get it fully quenched? From the lips of the man Christ Jesus the answer comes. He speaks to the crowds in the Temple of Jerusalem, but his words are not for them alone—they have been given to the broad heavens, to be borne wide over all the earth, and down through all its generations. "If any man thirst, let him come unto me and drink." Thirsty we know we are, and thirsty shall remain till we hear these gracious words, and hearing come, and coming drink, and drinking get the want supplied. Yes, we believe—Lord, help our unbelief—there is safety peace, rest, refreshment, joy for these weary, aching hearts in thee—the well-spring of our eternal life. He that believeth shall not thirst and alone have his own thirst assuaged, but I in him, by my spirit given, moulding him into my own likeness, shall turn him into a separate well-head, from whose depths rivers of living water shall flow forth to visit, gladden, fruitfully some lesser or larger portion of the arid waste around. Let us know and remember then, that Jesus, the divine assuager of the thirst of human hearts, imparts the blessing to each who comes to him, that he may go and impart the blessing to others. He comforts us with a sense of his presence, guidance, protection, sympathy, that we may go and console others with that same comfort wherewith we have been comforted of him. He never gives that we may selfishly hoard the treasure that we get. That treasure, like the bread that was broken for the thousands on the hillside of Galilee, multiplies in the hand that takes it to divide and to distribute. *Rev. Dr. Hanna.*

SIMPLICITY IN PREACHING.—Blessed be God, that at the longer I live, the more I desire to be plain, familiar, evangelical, and searching in my ministry; not to dress up my sermons as if I were trimming a statue with laurels and roses, or as if, at a heathen altar, I was scattering abroad the incense of an idol; but as one who, while he preaches to souls, must himself be accountable for sincerity and faithfulness. Once I aspired to be a popular preacher, and strove about the flowers of speech, and offered to the people the nosegays of my fancy; but now I willingly recede from this rank, and would gladly occupy the most retired station, so that I might be a useful minister. Oh to be of service in the Church of Christ! This were better than to be pre-eminent in the esteem of men. I trust I find a pleasure in the work to the utter exclusion of applause or gain. The Lord give me a greater portion of His Spirit, that I may be more plain and more faithful.—*Late Rev. T. Finck, of Weymouth.*

THE SCOTCH ROBBERS.—One day, as Archbishop Leighton was going from Glasgow to Dunblane, a tremendous thunder-storm came on. He was observed by two men of bad character at a considerable distance. They had not courage to rob him; but, wishing to fall on some method of extorting money from him, one said, "I will lie down by the wayside, as if I were dead, and you shall inform the archbishop that I was killed by lightning, and beg money of him to bury me." When the archbishop arrived at the spot, the wicked wretch told him the fabricated story. The archbishop sympathized with the survivor, gave him money, and proceeded on his journey. But when the man returned to his companion, he found him really dead. Immediately he began to exclaim aloud, "Oh, sir, his dead!" On the archbishop discovering his fraud, he left the man with this important reflection, "It is a dangerous thing to trifle with the judgment of God."

More than 800 Dasoath Indians give evidence of having been hopefully converted within the last five years.