

The Religious Intelligencer.

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.

Vol. XVI.—No. 4.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, JANUARY 22, 1869.

Whole No. 784.

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NOVEMBER 2, 1868.

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Fredericton, October 28, 1868.

The Intelligencer.

MEETING OF THE NEW BRUNSWICK AUXILIARY BIBLE SOCIETY.

On Thursday evening, 7th inst., the Anniversary meeting of this Society was held in the Mechanics' Institute, LeB. Botsford, Esq., M.D., in the chair. After the usual religious exercises, including the reading of the Scriptures, by the Rev. A. McL. Staveley, A.M., and the offering up of prayer by the Rev. J. Lathers, the President addressed the meeting, which was fairly attended, but not crowded.

The President extended a welcome to those in attendance on the 40th anniversary. He felt the responsibility of the position which he held. It called for one whose walk in life was upright and holy; and though he feared not man, yet all who strove to act up to the precepts of the Holy Bible could not but feel that it required watchful care to live up to its teachings. He alluded in touching tones to his predecessors, who, after an extended sphere of useful labour had passed away. There were over 2,400,000 copies of the Bible circulated by the Parent Society during the past year. Adding to this the works of the American Society, the whole number amounts to more than 3,500,000. The Press has been largely instrumental in the multiplying and the disseminating of the Bible. The more the opposition to the spread of the Word of God, the more that good work progressed. It bears the promise of its Great Author "That my Word shall not return unto me void." The philosophy of France, the criticism of the sceptics, and the heresies of those who deny the authority of the Books of Moses, cannot prevail against the Truth itself upheld by its Almighty Giver. All efforts of man are futile in opposition to God himself.

He explained that no vote of thanks to the ladies was called for—seeing that higher and nobler motives prompted them in their benevolent and laudable efforts, than any reward from man. He contrasted the present meeting with those of former years, and enjoined upon all his hearers both to labor and to pray for the prosperity of the worthy undertaking of extending to all mankind the Blessed Word.

An abstract of the Report was then read by the Secretary and the several Resolutions were moved. It was stated in the Report that the local contributions would be fully averaged; and that the Ladies of St. John had collected \$489.87, to which Mr. Middlemore's collections were to be added; that the total income of the Parent Society for the last year was above £200,000, over £90,000 of which were for general purposes of the Society. The issues for the past year nearly reached 24 millions—its total issues were over 55 millions of copies. Its printing engagements in nearly every country of Europe were very great, being in France, 450,000 copies; in Belgium, 72,500; in Germany, not less than 120,000; in Austria, 125,000; in Norway, 25,000; in Turkey, 27,000; in Portugal, 17,000, and so on in several countries. To facilitate reference to the different speakers and prevent repetition, we here subjoin a copy of the Resolutions:

1st.—That the Report, an abstract of which has been read, be received, and printed under the direction of the Committee.

2nd.—That in the British and Foreign Bible Society we recognize a grand centre of Christian Union and its annual meetings as the great Protestant anniversary of the year; and therefore, that all who have the cause of Christ at heart are called upon to aid by their presence, their prayers and their means, in these anniversary gatherings.

3rd.—That in this age of unrest in regard to religion and local problems we are profoundly convinced that the Word of God is an indispensable guide to human progress and happiness.

4th.—That we gratefully acknowledge the dealings of God with the nations, that out of revolution and bloodshed, He is making the wrath of man to work His glory; and that Spain, in which God's word has been prohibited, has been opened to the operations of the Society.

5th.—That this Auxiliary would now record its unfeigned sorrow for the death of their late President, the Hon. W. B. Kinnear, who, for upwards of forty years, was unwavering in his attachment to and support of the Bible Society; also for that of the Rev. Dr. Gray, a staunch upholder of the Bible and the great Bible cause.

Honorable Robinson, Esq., Collector of Customs, in moving the first Resolution, said that the brief extract read from the Report of the British and Foreign Bible Society led him to wish for a fuller statement of its progress, which no doubt gives a history of the doings of the Society during the past year. He recounted some of the events, and he felt that these great events would yet be seen to be both fulfillments of Scripture prophecy, and also that they would be instrumental in forwarding the objects of this Society.

John Fisher, Esq., in seconding the first Resolution, remarked that all had now a convenient mode of aiding in the glorious work of spreading the Gospel to all climates. The Press, steam travel, the telegraph and the like, enable all to make their influence speedily felt even in most distant parts. He dwelt on the privilege and duty of preaching the Gospel to every creature, and quoted the words of an earnest preacher who lived 200 years ago, and who rejoiced in that privilege.

The Rev. Stephen F. Huestis, in moving the second Resolution, said the walls separating the different sects of Christians, have by the influence of the Bible been so lowered as to enable them to shake hands over them. Uniformity was perhaps not essential, but a certain degree of uniformity in aim is important. Underlying all surface differences, there are ardent desires of union which cannot be denied or overlooked. Evidences of this are here to night on this platform and in this assembly. In the course of an eloquent speech he enforced and illustrated these views at length, and carried with him the hearty applause of the audience.

The Rev. Timothy Harley, in seconding the second Resolution, said he felt sure that the audience present felt an interest in the good work of the Society; and that they would make that interest apparent in the collection. He quoted the sayings of Augustine in things essential, unity;

in things doubtful, liberty; in all things, charity. Let us banish prejudice. We cannot light a candle with an extinguisher on it. Let us not, therefore, judge of other denominations without knowing what they are or what they are doing. In the midst of prejudice we often mistake brothers for ghosts. Here in St. John there is a union and a unanimity not unfelt. As the little stream can bear only leaves, the growing stream (formed by the union of many little ones), bears not leaves only, but even trees and ships; so in union we shall be more powerful for good. As the planets nearest the sun are nearest each other, so the Churches nearest each other are nearest their warming and life-giving centre. Let all means of Christian union be cherished. He hoped to see new agencies for manifesting union and for diffusing the word of God organized. (Cheers.)

The Rev. James Bennet in moving the third Resolution, after a few introductory remarks on the claims of the sacred books and the conflicts in regard to them—conflicts which he compared to the efforts put forth in the late civil war in the United States to smother the stars of the great Republic. Mr. Bennet in a very lucid manner stated the question at issue between the Bible and its opponents. It was long since the war commenced. The "Two Witnesses" had been often tried and condemned in the great cities of the world. The new faith had scarcely been launched on the ocean of time, before the adverse gales of opinion began to blow. There were times when the storm lulled, but that was when the good ship in harbor engaged in no spiritual commerce for the benefit of the nations, carefully anchored in the port of monastic institutions. When at the Reformation the same old ship was sent out to battle with the breeze, it received some rough handling from those who had previously protected it, but of late years the storm had increased amazingly. During the last century, English deism and French infidelity were supposed to have overwhelmed it with their waves. Hume and Gibbon, Diderot and D'Alembert, Bayle and Voltaire, and a thousand other wits and sophists supposed they had accomplished the work of destruction. But the vessel of Truth recovered from the lashing of the philosophers. Then came the contest with the critics of the last century, who Mr. Bennet described very fully. The critics admitted the value of the cargo, but they would have the ship broken up because some historic masts and pins were broken. Would they agree to that demand? No! No! To save the ship was to save Faith, Hope and Charity—was to save man—man in all his best and highest interests. He could not go into details as to the attacks of Strauss, Renan and Colenso. The Christian world probably owed these gentlemen something for detecting some rubbish that had become mingled with the precious deposit of truth; but when they asked us to cast it away as a whole on this account—because of a few errors in chronology or transcription—they became dangerous counsellors. There was a human as well as a Divine element in the Bible. The casket might be altered in appearance; the precious jewels might be re-set, but we must not confound the pearls of doctrine with the dates of chronology or the numbers of a tribe. The critics might continue at their criticism, but they must not be permitted to wrest from us one divine God-given word! But the critics desired to go farther, and against this they protested. They would eliminate miracle, even though man, himself, was a supernatural being. He could never become great or noble by the teachings of Positive Science. If you sever him from his Heavenly Father, if you teach him he is not cared for by the Deity; if you affirm that for the human soul there is no communion with the Divine personality; if you deny to God the power to approach man save through the machinery of nature and the operation of law; if you pronounce miracles imposture, and even interposition a myth, you take away the very essence of the Book, and deprive man of the bread of life which he requires for his spiritual nourishment. Man in such a case would soon become a stunted spiritual growth, like a poor Greenland fisher near the North Pole, who lives on garbage fished from the sea or gathered from the rocks. What did experience say? Were not the students and lovers of the Bible men of truth, honesty, purity, of rational piety and noble devotion? Was not the study of the Bible fitted to elevate the man, enlarge the narrow-minded, restrain the wild, reform the dissolute, convert the ungodly? If these results flowed from it, then it is none other than the power of God and the wisdom of God among men. In concluding a most eloquent and able speech, Mr. Bennet referred to the Bible as the common standard of Christendom. A few months ago, Father Hyacinth, the eloquent preacher said, "Leave us the Bible for our children to spell; the Bible which created the Printing Press; the Bible which civilized Europe. It is in the Bible that the little Germans and Scandinavians are daily taught to know their rights and to love their country and with their religion. Leave us our Bible as Frenchmen and Catholics, and above all our Bible as explained by the Church. There our descendants will sweetly spell without astonishment the name of Jehovah in the heavens, and the name of Jesus in the manger and on Calvary." With these statements of Father Hyacinth we all accorded. Secondary symbols of faith might go or remain only as regimental rallying flags, around this one true heart's rallied. Here each had his little Shillebush, but it would rarely be known how near we all came to each other, speaking as we did the common language of prophets and apostles and of Jesus himself, derived from this book; it would never be fully known until all Christians met in heaven. He concluded by reciting some verses beginning—

"Here we meet in various guises,"

and sat down amid loud cheers.

George E. King, Esq., M. P., in seconding the third Resolution, said that in platform speaking he felt the want of antagonism; our sentiments were very similar and hence the difficulty. He might however, say that the greater the intellectual attainments of the age, the greater the need of a guide to the conscience, the sure white light of Divine Revelation. There was a construction which might be put on the Resolution which he felt disposed to deny. What were the new problems which had engaged men since the days of Aristotle and Plato? What from the time of Kant, Hamilton and Reid? Had the defenders of religion got beyond Butler or its opponents beyond Spinoza, and Hobbes? Guizot had declared that our age manifested a scientific spirit and a democratic spirit. Now so far as we dealt

with ontology what were the new problems? What the discoveries? As regards mere phenomena—as regards sciences dealing with practical facts, such as Geology, Physics, we had made progress. There was a sense, indeed, in which the scientific spirit was opposed to the super-natural, but it took it that here we did not raise this question, but believed that the true deductions of conscience and revelation were in harmony. As to the democratic spirit, there was no collision between it and religion. The latter was on the side of authority, but the democratic spirit only secured the legitimization of authority. Christianity is a personal religion. It knows nothing of religious masses or nations, so to speak; but it deals with the secret heart and the individual soul. When these views were embraced—when a personal God and his care of our little affairs, as a loving Father, were received and acted on, we reach our true place and enjoy our highest privilege. It is this that society advances by the progress of the individual. Mr. King's speech, of which this is a mere skeleton, was warmly received.

The Rev. Samuel Houston, A.M., in moving the fourth Resolution, expressive of satisfaction that in the providence of God, Spain was now opened up to the operations of the Bible, expressed the great gratification that he felt at being present at a meeting, the object of which, was the circulation of the Word of God. The Bible was the book which it concerned all men to know. Every man did not require a knowledge of commerce, of banking, of agriculture, of mining, but none could afford to be ignorant of the great truths revealed in the Bible. Thus, on the low ground of self-interest, we should study the Bible, our great text-book and instructor. But the opinion of the latter was not likely to be brought against this great Society which desired to give the Bible to the world. Referring to the scope of the Resolution, the Reverend gentleman dwelt upon the significance of the great principle and religious liberty which flourished best side by side, and never came to perfection apart. He believed that principle could be argued out logically a priori, but experience, which most people preferred to logic, proved it. In countries in which civil liberty was carefully guarded by the laws and by public sentiment, as revealed and in part created by the Press, or "Fourth Estate" of the realm, there religion had free development. On the other hand religious liberty was the palladium of civil rights. These two tall and stately trees were nourished by Bible truths. As an illustration of the manner in which, according to the Resolution, God made Revolutions to praise him, he referred to the Crimean war. Began in selfishness and greed on the part of Russia on the one side, and in narrow intolerance by Turkey on the other, it had led to the extension of religious toleration in an exclusive and intolerant country. Christian missionaries were now protected in the land of Islam. Under the flag of Turkey they were long since permitted to teach the Jews of Damascus or the Nestorians of Armenia, but to proselyte a Mohammedan was to incur the penalty of death. All this had passed away, and the Bible was now free in Turkey, and civil liberty would follow religious freedom. The government was not always sincere. The Moslems were fanatical, murdering at one time 6,000 Christians in cold blood, including a missionary of the Irish Presbyterian Church; but even that horrid practice of blood had been over-ruled for good, leading as it did, to the establishment of religious liberty on a much broader and surer basis. The British Government demanded the punishment of the murderers; it exacted compensation to injured survivors, and massacres were not repeated. They were over-ruled for good like the early persecutions of the Christians. Augustine said, *Si Stephanus non esset, ecclesia Paulum non haberet*, which being freely translated affirmed that the church owed the conversion of Paul to the prayers of Stephen. And this principle we saw illustrated every day. The last part of the resolution called for a few words about Spain, a land of a most chequered history. They had inherited a legacy of noble and chivalrous deeds. For bravery and high spirit her sons were unsurpassed. Her soil was rich, her climate delightful, her maritime adventures great; she had the Atlantic and the Mediterranean for a sea board. And in bygone days she had made great use of her advantages as a discoverer and a colonizer. Charles V. of Spain, stood foremost among the monarchs of the world. At the time of the Reformation, Spain enjoyed a noble opportunity, but she chose to fling it away. She crushed it out with an iron hand; she called into existence the Inquisition, and set its exquisite tortures to work to crush out religious liberty. And what had been the result? She had, in prophetic language, become the "base of nations." Her political influence had been lost, and she seemed as if she had been practically blotted out of the map of Europe. Until recently, with rare intervals of toleration, she maintained her attitude of antipathy to the British and Foreign Bible Society. In the long record of its operations, the name of Spain found no place. She was conspicuous for her absence. He thanked God that present indications were more favorable; but much wisdom was needed in dealing with a country whose affairs were so unsettled. As an indication of the friendly spirit of the Provisional Government, he referred to the fact that it had remitted the sum of 3,000 francs, which had been claimed as duty on the Scriptures recently introduced by the Society into Madrid. The Bible was now circulated freely. He thanked God for that, and hoped this state of things would continue. In concluding a speech, of which this is only an imperfect outline, Mr. Houston said that when we looked at the selfishness and dishonesty which we met in the world we were apt to cherish low and degrading views of human nature, and needed elevated thoughts and large views. And where did we find these? We found them in the Word of God. He would bring about His great purposes and make revolution itself, do the work. He had said, "I will overturn, overturn, overturn, and it shall be no more until He come, whose right it is, and I will give it Him." (Applause.)

The Rev. Mr. Kellogg, in seconding the fourth Resolution, said never was it more necessary for all to assist in extending the influences of God's good dealing with man. Passing over the influence of religion upon man he noticed its effects upon nations. On Israel of old, and on our own mother land we could see its stamp, and we gratefully acknowledged it. He referred to Austria and her stubborn rejection of the works of the Reform-

ers; contrasting her position with that of Prussia. He dwelt upon the revolution of 1868, as illustrating these facts, sudden yet almost complete. Those who were students of Prophecy would observe certain dates and periods mentioned or foreshadowed in Scripture. The special period now of concern is the present. The last Popish Bull exhibits a noteworthy omission of Temporal Potestates—simply because they have now vanished from the Papal hierarchy. This shows a glorious change for the Bible work and Bible Truth; and it was the duty of Christians to note the fulfillment of prophecy and the faithfulness and love of God. He had his loved ones in all the nations, and wished to bring them forth that they might be nourished by his truth. (Cheers.)

Rev. G. A. Hatley (in moving the fifth Resolution) said, two years ago on this platform a letter was read; but now both the writer (who was then unavoidably absent) and the reader have passed away in death and have met in joy at the Throne of God. He alluded to their many good deeds in connection with this Society and in general; adding that the works of good men are preserved, making the biography of good and great men the very soul of history. Biography illumines the first page of the Bible, and the life of Jesus forms an essential part of the New Testament. There are two kinds of good men—men who refrain from evil and men who do good as well. Those whose loss we lament were of the latter kind. We could better spare the sun itself than the Bible. It stands above all other books—it is a guide to all.

The Rev. G. M. Armstrong, in seconding the last Resolution, said that the Hon. W. B. Kinnear was 47 years connected with this Society, and the Rev. Dr. Gray 40 years. He read an extract from the Report of 31 years ago, which expressed the opinion of the latter that meetings of this kind. He observed that as it was past 10 o'clock, any further remarks were unequalled for at that hour. He had much pleasure in seconding the Resolution.

A hymn and the doxology were now sung, and the proceedings of an interesting meeting brought to a close.

A collection was made during the evening, which amounted to \$61.36.

Besides the Chairman, Vice Presidents Patterson, H. W. Frith, Thomas W. Daniel and John Duncan, Esquires, also the Treasurer, Wm. Seely, Esq., and several other members of the Committee, including John Wishart, E. Scars, W. K. Reynolds, Robert Sheraton, John Boyd, Capt. Prichard, John McMorran, Charles Patton, Robert Cruikshank, James McMillan, Esquires, and several others, including several clergymen, besides those who spoke, occupied seats on the platform or in the body of the hall.

THE GOSPEL FOR USE.

Christianity is for use as well as belief. It reveals divine truths, truths respecting God, eternity, sin, atonement, salvation, and it proposes to produce changes in the feelings, purposes and character of those who obey. The evidences of its divinity from its nature, harmony, purity, and the miracles which attest it, are strong; but the strongest, most tangible and satisfactory to man is the test of its results. Will it do what it promises? Will it effect the changes in the soul which it proposes? It assures us that believers shall have peace with God, freedom from condemnation, fellowship with Jesus, joy in the Holy Ghost, love shed abroad in the heart, generous zeal to do good, grace to endure trials, forgive injuries, love enemies, sacrifice for the good of others and a good hope and assurance of the divine favor, with strong consolation, which removes fear of death and yearns for God in filial love crying, "Abba, Father."

Now all this is distinct, definite, practical, and capable of being tested by experience. Every person may know whether obedience to Christ produces these results.

All are not perfect judges of argument; they may be deceived by cunning sophistries, and accept specious and false theories; but this matter of experience is within the ability of every one. They may not comprehend all that the gospel teaches, but they can test its ability to do what it promises; they can know whether it does work the changes and impart the blessings to the soul which it promises. There are witnesses to testify. For eighteen hundred years the gospel has been on trial. Millions have tried it, and all agree in asserting that it does change the heart, impart new life, higher motives, purer feelings, generous purposes, peace, hope, consolation, fellowship with God. This is the testimony of the sober, thoughtful and educated, as well as of the untutored. All of whatever nation, age, stage of culture, condition in life, agree that this new life follows obedience to Christ.

And this is not a sudden, transient experience, but all the forces and consolations of the new life are stable, abiding through all scenes, changes and trials to the end of earth, as a perpetual presence, increasing with years and becoming richer and sweeter in the hours of deep affliction. Thus the young, the middle aged, the old, assure us they have found it. Is not this enough? Have all these millions been deluded? Have they lied about the experiences of faith? Have they really received no new light and life and love and peace from the gospel? Have they felt no divine impulses stirring them to a higher life and introducing them to spiritual communion? Is it not too late in the day for men to treat the gospel as an experiment? Has it not been tried long enough and in ways enough to satisfy the most cautious and doubting? We are men slow to accept these facts in the experience of Christians! They are so numerous, well attested, of long continuance, well defined, that no one is justified in ignoring them nor in questioning their reality. The experience is indisputable and proves that it is from God, and to do just what it professes, and is hence from God.

But this testimony would be much stronger if all Christians had a more thorough experience. There is an immense power in the gospel which many never prove. It does much for them, but not wholly what it would if they fully appropriated its provisions. There is no meanness, no vile element, no crooked sinful lust, in their nature, which it would not change, and make all the workings of the soul wholly Christian if it was thoroughly used. Some prove its power, but many are content with partial liberty. They hold on to Christ, but have not the assurance of

"Christ formed within the hope of glory;" they have hope, but not "strong consolation." The spiritual and eternal are not a continual presence, full of strength, light and comfort. They know not the fullness there is in Jesus, the deep experiences he imparts, the perfect love he bestows, the victory over all sinful inclinations he confers, and the great peace he gives. They do not become perfectly at home with him, perfectly acquainted so as to feel a constant inspiration, a heavenly impulse from his divine nature, to make them wholly Christian in motive, feeling, plans, deeds and enjoyments. This is a great loss to them, to the church and the world. Their lives would be wonderfully elevated, enriched and endowed with precious joys, if they were wholly permeated and controlled by the gospel. They would enrich the church with sunshine, cheerful and encouraging influences. How precious is one complete saint among believers!

The spirit of Jesus in all their words and actions, acts like a divine presence and draws the weaker ones nearer to the Master. It is a luxury to have such disciples to love. There is no drawback to our confidence; we have no fear of some selfish freak, some caustic thrust, words of passion, pride or vanity; some unkind retort, base insinuations after the world, recency to duty, shirking of obligation; but we have unshaken faith that they will be true and good, at all times, under all trials, in all extremes. Are not such saints more precious than gold? They are dear to Christ, and dear to the church. Even infidels Christians feel pleasant fellowship for such. And sinners feel their power more than piles of logic in proof of the divinity of the gospel.

It is a great thing to be born again; great power is therein displayed, wonderful virtue in Christ is there proved. But that is only the beginning. The infant is born, a full grown man is to be developed, and that too in opposition to the "old man of sin." The new born life is beset by enemies, lusts, sinful habits, base inclinations. To perfect the work and make us wholly Christian, strong, generous, noble, like Christ in all excellences, is a great task. But the gospel has the power and will do the work if we will use the grace. It is urged upon us; it is offered freely; the change from "glory to glory" is, practically, sure. All who have tried it have found it so. Christ and all the redeemed invite us to prove the power. So far as we have gone, the gospel has been found mighty to save. Let us go on, go up higher, test its ability to sanctify us wholly; to rid us of every sinful impulse, and make every thought and feeling Christ-like! If we test the Master's grace, we shall know that he is able to do for us more than we can ask or think—*o. n. n.*

THE GREAT LESSON.—The first great lesson a young man should learn is that he knows nothing. The earlier and the more thoroughly this lesson is learnt, the better. A home-taught youth, growing up in the light of parental adoration, with everything to foster his vanity and self-esteem, is surprised to find, and often unwilling to acknowledge, the superiority of other people. But he is compelled to learn his own insignificance; his aims are ridiculed, his blunders exposed, his wishes disregarded, and he feels that he knows nothing.

When a young man has thoroughly comprehended the fact that he knows nothing, and that intrinsically, he is but of little value, the next lesson is that the world cares nothing about him. He is the subject of no man's overwhelming admiration; neither patted by the one sex, nor envied by the other, he has to take care of himself. He will not be noticed till he becomes noticeable; he will not become noticeable until he does something to prove that he is of some use to society. No recommendations of introduction will give him this; he must do something to be recognized as somebody.

The next lesson is that of patience. A man must learn to wait, as well as to work, and to be content with those means of advancement in life, which he may use with integrity and honor. Patience is one of the most difficult lessons to learn. It is natural for the mind to look for immediate results.

Let this, then, be understood at starting: that the patient conquest of difficulties which rise in the regular and legitimate channels of business and enterprise, is not only essential in securing the success which a young man seeks in life, but essential also to that preparation of the mind requisite for the enjoyment of success, and for retaining it when gained. It is the general rule, in all the world, and in all time, that unearned success is a curse.

CRITICISING PARACHUTE.—I never suffer myself to criticise it, but always rest upon the uniform principle of endeavoring to obtain from what I hear all the edification it affords. This is a principle that I would warmly commend to my young friends in the present day; for nothing can be more unwise than for learners to turn teachers, and young learners critics. I am persuaded it is one of the means of drying up the waters of life in the soul; and sure I am that an exact method of weighing words and balancing doctrines which we hear, is a miserable exchange for tenderness of the spirit and the dew of heaven. —J. J. Gurney.

FEELING WHAT YOU GIVE.—A gentleman in making a report of a missionary tour in Texas, says one of our exchanges, pithily remarks: "Methinks, one reading this report, says: 'Well, I will give fifty dollars to the cause of domestic missions. I can give this amount, and not feel it. Your Saviour felt what he did for you. A remark of this kind once heard from the pulpit thrilled through my whole soul, and made me do more than empty my purse. I borrowed from a friend. The idea of feeling what I gave was delightful.'"

EIGHTEEN THINGS IN WHICH YOUNG PERSONS RENDER THEMSELVES VERY IMPOLITE.—Reading when others are talking. Cutting finger nails in company. Leaving meeting before it is closed. Whispering in meeting. Gazing at strangers. Leaving a stranger without a seat. Want of reverence for a superior. Reading aloud in company without being asked. Reciting a present without some manifestation of gratitude. Making yourself the topic of conversation. Laughing at the mistakes of others. Joking others in company. Correcting older persons than yourself, especially parents. Commencing to eat as soon as you sit down to the table. Commencing talking before others are through. Answering questions when put to others. And not listening to what one is saying.