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. 22. SAINT JOHN, NEW BRUNSWICK, FRIDAY, MAY 28, 1869. Whole No. 802.

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The Intelligencer.

ROMANISM. A PLAGUE NOT A PERIL.

SERMON PREACHED BY REV. J. D. FULTON, IN TREMONT TEMPLE, AND REPEATED BY REQUEST AT THE CHARLES STREET BAPTIST CHURCH, SUNDAY EVENING, APRIL 18, 1869.

"These shall make war with the Lamb, and the Lamb shall overcome them; for he is the Lord of Lords and King of Kings: and they that are with him are called, and chosen, and faithful."—Rev. xvii. 14.

Romanism is the masterpiece of Satan. It embodies and unites the forces of evil against truth. It is a vast conspiracy against Christianity, and yet it is a plague and not a peril. For though kings shall recognize her supremacy, though peoples shall be covered with the shadow thrown from her sceptre, and though kings and people shall have one mind, and shall give their power and strength unto the beast on which the Harlot of the Seven Hills shall attempt to ride to battle, and though they shall make war with the Lamb, "*the Lamb shall overcome them; for he is Lord of Lords and King of Kings, and they that are with him are called, and chosen, and faithful.*" Here is our hope of victory. God is against Rome. The Bible is the death of Popery. Education, liberty, and free thought, are allies of truth and tireless workers against this the plague and pest of civilization.

The fear, not without a show of reason, is widely felt, that Romanism is a peril as well as a plague. We are told of what the Romish church has achieved in the past; of her colossal power; of what she has done; of what, judging from the lights of the history, she will do. With the Inquisition and its horrors, the world is more or less familiar. It is apparent that Rome is unchanged, and that she is full of the same persecuting hate to-day, which characterized her when the bones of Waldensian martyrs whitened the mountains and valleys of Italy. We are aware that Rome is a living power. Proofs of this power lie all about us. It is everywhere apparent. We see it in the unblushing attempts made to control public opinion; we see it in the conduct of venal, truckling partisans; we see it in the magnificent structures built or being built, planned or being planned, not only on our Atlantic coast, but in every considerable town and city on this continent. Footprints of her power are seen in New York, which is under the control of Popery as much as is Rome itself, and in the rising towns attracting public attention, on the shores of our rivers, and lakes and gulfs, and along the routes of the Pacific railway. The mystery of iniquity doth already work. We know and see it, and yet with Paul we exclaim—"Only he who now hindereth will hinder until he be taken out of the way, and then shall the wicked one be revealed, whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming; even him, whose coming is after the working of Satan, with all powers and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved; and for this cause God will send them strong delusion that they may believe the lie; that they all may be damned who believe not the truth, but have pleasure in unrighteousness.

John the Revealator had a vision as did Paul the Apostle. Carried away into the wilderness he saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, and upon her forehead was a name written, "Mystery, Babylon the Great, the Mother of Harlots and the Abomination of Earth." I saw the woman drunk with the blood of the martyrs of Jesus. The mystery of the woman and the beast that carried her was explained to the Revelator. The seven heads were declared to be the seven powers that upheld the Church of Rome. The beast is the power on which she rides, and the ten horns are the ten kings which shall receive power as kings one hour with the beast. These have one mind and shall give their power and strength unto the beast. "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of Lords and King of Kings; and they that are with him are called, and chosen, and faithful."

By claiming that Rome is a plague, we describe her characteristics. A plague is a source of perplexity, of bother, of disease. So Rome is a plague now as it has been in the past, but to the cause of Christ, to Christianity, whether you speak of the present or of the future, Rome is a plague but not a peril. There never was a time when the power "that opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God," was not under the control of the Almighty and was not made to subserve the purposes of truth. In the Christian soul there is a fortress held of God and impregnable to Rome. The Lord's Christ was master and conqueror even in the dark ages. There are times when it becomes us as Christians to survey the world from the watch-towers of the Bible and of the church, and to note the leadings of Providence, and gather up proofs that no matter how high the barriers of opposition may be reared in the path of the streams of soul liberty, that river, finding its fountain source in God, shall rise higher than them all and sweep them all away. God has done great things for his people, and now, as in the past, our hope is in God, and so with the prophet we exclaim, "Only fear the Lord, and serve Him in truth with all your heart;" for with the apostle we may add, "Nothing can harm you if you be followers of that which is good." The words of John are in harmony with this ancient faith. Jesus Christ is to overcome all opposition, not only because he is King of Kings and Lord of Lords, but because they that are with Him are called, and chosen, and faithful. They were called of God, and chosen of God, and are faithful, because of the power of God that keeps them. Hence victory is sure.

Let us inquire as to what Romanism is.

The claim is frequently urged that Romanism is Christianity: It has been recently stated that "there are two overpowering tendencies at work everywhere in the religious world. All effort to find a logical foothold between these two tendencies has been ineffectual; the one leads to the Catholic church, the other leads off into Romanism and atheism." The first part of this utterance is true. There are two overpowering tendencies at work everywhere, and there is no logical foothold between these two tendencies. But it is not true that one of these tendencies leads to the Catholic church, and the other to infidelity and atheism. The Catholic church, infidelity and atheism, are on one side, and the evangelical churches with *the Gospel are on the other.* Wherever Romanism thrives, atheism and infidelity flourishes. Let Romanism gain supremacy in a land, and religion disappears; the Sabbath is overthrown; the Bible is burned or banished, and the truth as it is in Jesus is unknown. For proof of this assertion, go to Rome or to Paris, or even to the Romanized portions of any city or any portion of country in our land. To say that Christianity has no independent existence outside of the Catholic church, is to deny history and to ignore reason. Romanism is against Christianity. It has no more right to call itself Christianity than has a wolf to call himself a lamb because he has attempted to devour a lamb.

It is a mistake, born of a spirit of toleration, that speaks of Romanism as even a part of Christianity, or as a branch of the Christian Church. Romanism is Paganism revived. When the founders of Rome forsook the path marked out by the New Testament, and entered upon their work, they wrested the trident from pagan Rome, and under Gregory the Great, in the name of a church, built up a consolidated despotism, which first enslaved and then beggared Europe.

It has been said, "that if you take the truths which Protestantism retains of Christianity, and carry them to their logical consequence, they would lead to a return to the Catholic church." This is either true or false. If true, we sin, if we contend against Rome. If false, we sin if we countenance Rome. Protestantism is the result of a protest against Rome, against 'indulgences,' 'penance,' 'purgatory,' 'the power of the priests to forgive sins,' against 'substituting Mary for Christ,' 'tyranny' and 'earthly dominion' for Christianity and a kingdom not of this world. A glance at the teachings of Christ, and history proves this claim, no matter by whom made, to be false as false can be. Christ commissions men to preach this Gospel in all the world, saying 'whosoever believeth and is baptized shall be saved.' Rome commissions men to burn the Gospel in all the world; and declares that whoever believes not in Christ but in the infallibility of the Romish church—a church that substitutes Mary for Christ, shall be saved. The assumption that Romanism is Christianity, is monstrous in its absurdity, and absurd because of its monstrosity. The Bible is against Rome, and so Rome is against the Bible. History is against Rome, and so Rome belies history. As Gavazzi said, 'Light and darkness, Hell and Heaven, God and Satan, Pope and Bibles cannot go together; and therefore the Popes have always absolutely prohibited the reading of the Bible. Pope Innocent III. issued a bull against the Waldenses, the first translators of the Bible into the vernacular tongue, and commanded that all their books should be burned. The council of Toulouse forbade the reading of the Bible, and especially of the Gospel of Christ. The fourth rule of the Index Expurgatorius, forbids the reading of the Bible under the pretext that more harm than good comes from the reading of the Bible; so that that the Church of Rome declares that the Bible should be considered the great corrupter of Christianity.' Having shown that Romanism has been and is the enemy of Christianity, let us notice a few of the many proofs going to show that Romanism and Paganism are the same. Those who are familiar with the letters of Dr. Middlemore, will remember that in 1724 he went to Rome to visit the genuine remains and venerable relics of pagan Rome. Educated at Cambridge University for the ministry of the Church of England, chosen at the age of 23, a fellow of Trinity College, and a few years later, on account of his vast and varied learning, appointed principal librarian of the university; he went to Rome fitted by general studies to search more particularly into some branches of its antiquities, and to lose as little time as possible, in taking notice 'of the mummeries and ridiculous ceremonies of the present religion of the place.' His surprise was great when he found that 'all the ceremonies appeared plainly to have been copied from the rituals of primitive paganism, as if handed down by an uninterrupted succession from the priests of old to the priests of new Rome.'

Gavazzi declared that 'the Popish church is but a pagan church, which has transubstantiated the Gospel into the flesh and blood of ancient paganism. It is evident Rome has adopted three branches of paganism, viz., gods, priests, and things.'

First of Gods. St. Augustine, in his book entitled 'Sown of God,' shows that there were not less than 22,000 Pagan gods. In Rome, there are according to the Martyrology, more than 100,000 gods—i. e. saints—real substitutes for the Pagan gods, having the same names and attributes or functions. The ancients worshipped the Dii *Tutelarii* Gods, who protected the nations. Belus was the Deus Tutelarius of the Babylonians, Isis and Oris of Egypt. Among the Romanists, St. Louis is the Patron Saint of France; St. Stephen of Hungary; St. Patrick of Ireland. Every nation had its own. The ancients worshipped the Dii Praesides, who presided over towns. So do Romanists. Juno was over Carthage; Minerva of Athens; every town has its own. The Pagans had their *Dii Patroni;* so have Romanists. In Baltimore in the church of St. Alphonsi Liguori, there are two altars, on one of which is Mary with the babe; on the other, the Virgin with the breast open, so that the immaculate heart is shown. Pagans had rural divinities, so have Romanists. In Italy you find very little of Christ. All are Marys or Saints. In ancient Rome there was a temple to Romulus, where he was suckled by the wolf. On his anniversary it was the custom of Roman nurses to go in a procession, bearing children to put them over the altar, in order to pray to Romulus to be their patron during their infancy. When Rome became Christian, the masses were in despair. The church substituted Saint Theodorus, and the masses were happy. Jupiter of the Pagans is now St. Peter of Rome, and the Pantheon, a heathen temple, with all its gods, was converted into the church, and the names of the apostles were given to the heathen dignities. Thus, though with different names, there are the same gods, the same miracles, the same attributes, the same devotions, the same paganism. There is a similarity in names. The Pagans had Pontifices, majores and minores, and on the top of those the Pontifex Maximus; in the Romish priesthood, are the major and minor clergy at the top of the identical Pontifex Maximus.

The Romish Cardinal, clad in the same scarlet dress and invested with the same function, viz.—to approve the acts of the Pontiff, has taken the pagan flammes.

The ancient Emperor, uniting to his imperial dignity the high priesthood, styled himself Divus, Pontifex, Maximus and Cæsar. The Pope is high priest and king god over earth and prince in the Roman States. Hence again we declare that Papal Rome is no less no more than the church of pagan Rome.

3. As to things. Wax candles are common to both systems.

The pagans had holy fountains, holy wells, holy father Neptune, holy father Tiber; they have their Ganges now, holy ocean and holy Naiads.

In Rome there are two sacred fountains of St. Peter—one in the Mammertine Prison, where he was supposed to be confined, and one in the Santa Maria, in Via Lota.

There are three holy wells of St. Paul, where it is said his head touched the earth after his execution, and whither multitudes resort; also the sacred waters of St Patrick in Ireland.

At the entrance of the pagan temple was a vessel containing holy water; so in the Roman Church. Both are used in the same way, and alike are made of salt mixed with water.

The omelets and talismans employed in the superstitions of Egypt, Greece, China, and Hindostan, are fully matched in the Roman system by her rosaries, scapulares, relics and medals.

If we are correct in our conclusion that Romanism is neither more nor less than paganism revived in form and in spirit, then it is a duty we owe to Christ and to fair dealing to resist the claims which it puts forth of being considered Christianity or in any way akin to it. It is to be tolerated because our government tolerates all religions, even the heathenism of the Chinese, but it should not be supported or encouraged by the State any more than Mormonism or Mohammedanism.

Having considered its character, a word will suffice to define its purpose. Its purpose manifestly is to establish a religion opposed to the teachings of the Gospel and to the spirit of Christianity. It resembles those forms of faith born of the earth and derived from the uninspired teachings of the carnal heart distinguished for their lust after temporal dominion. In its spirit and agencies it is in direct opposition to civil and religious liberty, and in every country where it has had or now has control, it tramples upon the rights of man and just in proportion as it flourishes, true, civil liberty disappears. Garibaldi describes it as a 'cancer,' an 'imposture,' as a formidable enemy because it exists among the ignorant classes, and is everywhere the foe of education, of enlightenment and of progress. It rules by falsehood, because it is sacrilegiously covered with the cloak of religion. Its smile is the smile of Satan; its embrace is the embrace of death! That it may be possible for the light of Christ to find its way to the heart of a Romanist, we will not question. With Gavazzi, I hope that many thousands may be saved; 'yet their salvation is made more difficult even by their own system, because it is made to depend upon supererogatory works which are far too numerous.' It is because Christ is not the foundation of the superstructure that we believe in its final overthrow. Prophecy describes it as as the *man of sin,* as '*the harlot riding the beast,*' to which kings shall give their power as they make war with the Lamb, and declares that they shall be overcome by the Lamb.

Mr. Fulton then went on to show how grandly history conformed with this prophecy, stating the power and condition of Romanism at different periods in the past. How sublime, he said, and beneficent is the grand drift of human affairs as controlled by Providence! how dark and deplorable is the world's history as the designs and character of men are displayed! to-day we are to a large extent what the conflicts with a bitter and implacable foe have made us. Our love of freedom, our hatred of oppression, our opposition to prelacy, is not an ephemeral feeling, it is the plant which has been grown during centuries of struggles. Care has been bestowed upon it; its roots have been moistened by the best blood of the world; and its stalk defended by the brawny arms and courageous hearts of as gallant and devoted a band as the world ever saw.

In the history of religious freedom in the United States, God's providence brought together antagonistic creeds and made deadly foes bear arms together in defence perhaps of the only principle on which they could then have united. The fact of God's providential interposition in the settlement of the school question was cited by Mr. Fulton, and a sketch of its history given.

There is no argument, Mr. Fulton said, in favor of giving separate schools to the Catholics, which would not apply to the Chinese, the Mormon, the spiritualist, and the Mohammedan. Romanism, the foe to education and enlightenment, was beaten in the contest which it had in this country, and the school system came forth from the conflict as gold tried in the fire, and is dearer to the American heart at this time than ever before.

The contests with the Catholics concerning church property, and for the control of the government at the time of the great "American" movement, were also referred to by Mr. Fulton, from both of which he said the Protestants came off victorious. And in the recent conflict, he said, when freedom was assailed Romanism sided with its old ally, slavery, and the Pope made haste to recognize the power at war with the rights of humanity. At times the sky was overcast with clouds. It was proven then that a majority of Romanists, though they find protection under our flag, are after all alien in heart as in birth. The Pope is master, though the president is ruler. The struggle was severe, but the followers of the Lamb were again equal to the emergency, and though riots arose, though orphan asylums were torn down, and innocents were murdered, though our largest city seemed given up to violence, yet the cause of truth again triumphed and the fell power of despotism was broken, and Romanism, which has always been a plague ceased to be a peril. After all, our hope of humanity and civil freedom rests on the omnipotent working of the Holy Spirit. Rome may control human votes, venal legislators, but there is one thing Rome cannot do; she cannot wrest the power of God's spirit. She cannot hinder revivals of religion with which so large portions of our land are blessed. She cannot retard the progress of truth as taught in the Sabbath school, the Bible class, the family circle, nor can she change the immutable purposes of Almighty God.—*Advertizer.*

EARNEST WORK FOR CHRIST.

Every day I see more clearly the importance of more earnest work for the salvation of a dying world, and lament the little effort, even by ministers, made to spread his truth abroad and snatch souls from endless woe, I am satisfied that we depend too much on what we are pleased to call special efforts of a few weeks in the winter season, and then let go of the sinner until another special time arrives, while in the intervening season many are called to pass from time to eternity with no preparation therefor. It ought not so to be. I do not object to the special efforts, but I do object to depending altogether upon them for to save the people from sin. I hope you will not think me egotistic when I say that I expect to see sinners converted both in winter and summer under my labors, without the special effort referred to above. God helping me, I expect every effort to be a *special* one, and hope to see them blessed to the salvation of the people. This, I think, should be the object and expectation of both minister and layman, in both summer and winter.

The season of these special efforts for the present year is about past; but shall we say, and have faith accordingly, that no more will be saved until next winter comes? God forbid. It is to be feared that this is the saying and faith of entirely too many, however. Consider, dear brethren and sisters, how many ere the autumn leaves have again fallen will have been lain in their narrow house of clay beyond the reach of the gospel forever. Oh, how rapidly are we all being borne on life's rolling river, down to the ocean of a vast eternity! Swiftly we glide on, allured too often by the fascinating things that surround us on either hand. Life's tale will soon be fixed. Our destinies will soon be fixed. Saved or lost will be our lot ere we are aware of it. Shall we then loiter and spend so much of our precious time in idleness and folly? Shall we let that sinner go down to endless ruin that we may be instrumental in saving? No! I hear from the lips of many, I will do all I can to save them; and if they go down to death it shall be with my earnest protest against it. How much could we do if we were as Nehemiah said of the people under him while rebuilding the walls of Jerusalem—"the people had a mind to work." They simply did all they could in the great work, and that is what we should do. There is something for every one to do in the church, rich or poor, old or young, wise or ignorant. God has called you into his vineyard to work. Work on, work ever, is the watch-cry. What thou doest do quickly, for the time for labor will soon be past, to return no more forever. What can we do? may be the inquiry of many. If you are a minister preach Christ every time; let minor points alone. Christ plainly preached is what the world needs more than anything else. Visit the people from house to house; pray with them, beseech them to accept Christ and be forever blessed. Be always on the alert, and ready to say a good word for the Saviour at all times and places. If you are a layman pray for sinners; talk with them upon the subject whenever opportunity affords. Speak to your neighbour on the subject, and above all things else, live for it. I want all the members of my charge to be preachers, to preach Christ in the prayer meetings, class-meeting, work shop, by the way side, in conversations and in acts. Heaven awaken us all to more activity.—*B. F. Booth.*

LET YOUR LIGHT SHINE.

A few evenings ago, in an experience meeting, a Christian gentleman, whose business frequently calls him to the eastern cities, remarked that he had succeeded in attaining one important step in practical Christian life—namely, that of making the fact of his Christian faith known when among business men away from home. He added that he had often heretofore been restrained from making any reference to religion by the apprehension that those with whom he mingled were not professors, and that, since he had changed his own course, he had frequently found other men also Christians, who were similarly reticent from feelings of the same character.

The experience and short-comings of this gentleman thus frankly stated, we have reason to believe are widely prevalent among Christian professors. There are many who are religious on the Sabbath-day, who are found regularly at the communion table, and who are even faithful in their attendance upon the more private means of grace in the prayer and class meeting, who yet have not a word for Christ and his religion when they are among strangers. There are many who bear the name of Christ who would never venture to speak it when they are among irreligious associates. There are many young people who date their backslidings to the time when they hesitated to have it understood among their pleasure-loving companions that they were Christians. There are even parents who in their own families neglect to give the proper proofs of their Christianity. All these hide their light under a bushel, instead of putting their candle on a candlestick that it may give light to all that are in the house.

Now, we do not suppose that Christians should at all times and in all places obtrude their religion upon the attention of others; at least not in spoken words. The speech of consistent action is always in place. Persons may become over-officious in speaking of religion, and do harm to the cause they would advance. They may be casting pearls before swine. But errors of this kind are not near so apt to happen as those of the reverse kind. Over judiciousness, rather than indiscretions of this sort, is the prevailing fault.

Christians may often greatly help each other by speaking of the subject of religion. Many a time has a word been spoken, without specific design, by a brother or sister, which has brought soothing and strength to a tempted and struggling soul. Thus, too, may persons find support to their own religious life, and means to help them forward on their journey. We remember a young man at school, who, when entering as partner in a room, two of whose three occupants were strangers to him, modestly suggested the propriety of having prayers every morning. The proposition was received with pleasure, and two of the three afterward regularly took their turn with him in leading the reading of the Scriptures and prayer. Many other young persons have tried the same experiment with the same results; but how many more are there who shrink from making such a proposal, greatly to their loss of spiritual comfort and growth.

"Let your light shine," said the Saviour to the disciples. So he says to all Christians. It is letting the light shine that is to bring the world to Christ. Hiding it secures the salvation of no one. The city which is set upon a hill, and which cannot be hid, is that which attracts the attention and immigration of men. Whatever your relation, Christian reader, whether in the quiet circle of domestic life, occupied with the confining duties of the household, or out in the everlasting whirl and confusion of the business world, whether among your intimate Christian companions, or among strangers, or mingling with the gay and irreligious, wherever you are, in whatever engaged, remember the commandment and maxim of Jesus to "let your light shine." But be always sure that it is well supplied with the oil of a holy and consistent life, and that the flame burns with a bright and steady blaze. Then let it shine, that it may help to guide your fellows safely through the darkness of the world up to the gates of eternal light.—*Tel.*

A HEATHEN CONVERT.—Whoever has found himself benefitted and blessed by the Gospel, will feel himself under obligation to communicate it to others.

"A young New Zealand girl was once taken to England and educated, and became a true Christian. When she thought to return home, her companion undertook to dissuade her. 'Why go back to New Zealand?' said she. 'You have become accustomed to England. You love its green fields and its shady alleys. The climate suits you. You might be shipwrecked on your return. You might be murdered and eaten by your countrymen. Everybody will have forgotten you.' 'What,' she replied; 'do you think I have received the Gospel for myself alone? Do you think I can be content, now that I have obtained pardon, peace, and eternal life, without going back to tell my father and mother how they may secure the same? I would go, even if I had to swim all the way."

MOST ENCOURAGING.—Glorious tidings come from all parts of the heathen world. In China, India, Turkey, Sweden, France, Germany, Africa, revivals are in progress, and in some instances they are most powerful. The missionaries are greatly encouraged, but they call for more help; they say the "fields are white, ready for harvest," and they need more laborers to gather the whitened fields. Shall they be sent? Enough are ready to go—but, alas! with all our wealth, we lack the funds. Is not this a sad comment on the spirit of our Christianity?

GLORY IN A WORK-HOUSE.—Glorious words these, to which I heard a dying woman respond, not long ago with a sudden burst of praise: "Is he not a precious Saviour, so great and good, and willing to save all us poor sinners?"

She was lying on a hard bed, in the dreary infirmity ward of a work-house; and the power of faith and love to create a happiness independent of circumstances, came out with almost startling force in her answer to the inquiry, "You know him, then, and love him?"

"Yes I do know him and love him, his presence makes a heaven of this room."

"If you heaped up my bed with gold and silver," she added, "if you could give me the queen's carriage and horses, and her palace and her garden, and all her flowers, and health and strength to enjoy them all, I would not take them, if they would hinder me from going home to my Saviour. They talk of the pains of dying; what will they be to me? They will but hurry me to heaven and to Jesus."—*Author of English Hearts and English Hands.*"

PROTESTANTISM IN THE UNITED STATES.—Rev. H. B. Smith, D. D., in a recent report to the Evangelical Alliance, thus speaks of the amazing progress of the leading evangelical churches of America:

Three-fourths of our entire population are under the dominant influence of the chief Protestant churches, and the largest development and increase of Christianity in this century has been found in the United States. The Methodists have increased in the number of their communicants from 15,000 to over 2,000,000; the Baptists, from 35,000 to nearly 1,700,000; the Presbyterians, from 40,000 to 700,000; the Congregationalists, from 75,000 to 275,000. The Lutherans number over 300,000 communicants; the Episcopalians, over 160,000; and the German Reformed, over 100,000. Each of these churches reaches a population about four times as large as the number of its church members.

MUST WORK.—It is an unhappy time in one's career when he fancies there is some better way of gaining a dollar than by squarely earning it. So in religious affairs, when one ceases to work for God and heaven, but depends for success in developing the Christian graces and for eternal life upon what others do, the prospect of winning is miserable enough. Good men, able and eloquent preaching, fervent prayers in our behalf, glorious revivals, all combined, cannot enable us to live the Christian life unless we labor and depend on God for help. He who does not work in Christ's vineyard shall not eat, neither shall he have spiritual life.—*Star.*

He that unduly fears man cannot truly fear God; and he that lives much in the fear of God will not regard overmuch what man can do with him; the want of faith is the root of all fear which becomes less and less, as faith gathers strength and increases in the soul.

AN OLD MAN'S STORY.—"I took the pledge," said an old man, "at the foot of the gallows when I saw a young man hung. The sheriff took out his watch and said, 'If you have anything to say, speak now, for you have only five minutes to live.' The young man burst into tears and said, 'I have to die. I had only one little brother; he had beautiful blue eyes and flaxen hair, and I loved him. But one day I got drunk, and coming home found him gathering berries in the garden; and I became angry without a cause, and killed him with one blow with a rake. . . . Whiskey has done it—it has ruined me. I have but one word more to say, never! *never!* NEVER! touch anything that can intoxicate.'"

The appetite for strong drink, when indulged and pampered, gains such a mastery of the soul, that its subjugation is almost impossible. An Eastern fable illustrates it thus: "A king once permitted the devil to kiss him on either shoulder, immediately two serpents grew from his shoulders, who, furious with hunger, attacked his head and attempted to get at his brain. The king pulled them away and tore them with his nails. But he soon saw, with indescribable horror, that they had become parts of himself, and that in wounding them he was lacerating his own flesh." Such is the deplorable condition of appetite and lust.