

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.]

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, JANUARY 1, 1869.

Whole No. 781.

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October, 1868.

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JOHN THOMAS.

Fredericton, November 2, 1868.

The Intelligencer.

(From the Abstracter.)

YOUNG MEN.

The class of individuals here referred to, embrace all that portion of our population known as the male sex, who have arrived at that period in their lifetime when they have emerged from parental control; or who are no longer wholly, and in many cases not partially under the control of their parents, and turned out upon the world and society, and help to form that great multitude—the human family—and have entered upon the career and responsibilities connected with their earthly existence, which greatly increases with increasing years; for as year succeeds year in the life of every individual, the cares, responsibilities, and anxieties in our connection with this salutary world augment their number.

Of the different divisions of life—boyhood, manhood, the middle aged, and the aged—there is no period so important and valuable as that period by which those between boyhood and middle age are known as "young men." At this period in life men are generally stoutest and strongest, full of life and spirits, and hopeful for the future, and are laying plans by which their future life is to be occupied and controlled; they are coming in contact with men of all shades of character, with all classes and creeds—men from all climes and of every color—with the honest and upright, with the dishonest and profligate—with the temperate and intemperate—in a word with the good and bad.

Young men constitute a large portion of the human race, for go where you may, you will, for the most part, find this portion of the world's population predominant. In the sanctuary on Sunday, more youthful faces are to be seen than aged ones. In our Division Rooms and Lodge Rooms the youth form by far the largest portion. In the markets of business and commerce they predominate. Those who navigate the ships of the world over the briny deep are chiefly young men—the dark depths of the ocean have received its solemn guardianship the bodies of more young men than of any other class. The men composing these chivalric and heroic armies who fought the battles of the world from Marathon to Sebastopol, and from "Bill's Run" to the surrender of Lee, were the young men of those times. The militia force of our country is composed entirely of young men, and the chief composition of the regular force of every nation at the present day, is young men.

I have here alluded to the numerical positions which young men occupy in the different institutions of the world, for the purpose of impressing our readers with the important fact that it is the young men who in a great measure carry on and conduct the affairs of the world, and give animation and guidance thereto, and consequently are in a position to wield a mighty influence for good or evil in the affairs of the earth.

Cherishing the impression thus made, what sight is more interesting to behold than "young men," for on them will devolve the task of guiding and controlling the religious, moral, and political affairs of the country, of exploring its still unknown territories, of making its future laws, of administering its government, of further developing its resources of soil and sea, of exchanging the products of one country for that of another, carrying on the commerce of the world.

With these reflections on that very interesting portion of the world's population, those specimens of health, robustness and manly beauty, we feel that the mind of every community should be filled with anxious solicitude for the ability and character of its young men, for the amount of intelligence they possess and the habits they are acquiring; and that such means should be adopted in every village and hamlet in the world, by which its young men may become familiar with habits of candor, uprightness and honesty—principles which so richly adorn the character of every person who adheres to them, and which are so necessary for the proper discharge of all our duties to our fellow man, and when coupled with even a moderate degree of educational discipline, carries the current of society along smoothly, harmoniously and pleasantly.

Of the institutions for the carrying out of these views we know of none better calculated to do so than the temperance organizations of this continent known as the "Sons of Temperance" and "Good Templars." For distinct from their temperance teachings, which is their greatest object, these organizations impart instruction and inculcate principles that most confer very great benefit upon all who attend to their teachings. They aim to qualify their members for the proper discharge of their duty to their fellow man and society. A weekly admonition is given to cherish right feelings, to judge justly, to deal promptly and truthfully, and to have no connection with injustice and fraud. Societies of this kind we have in our midst. Our "young men" should look upon them as a great boon, should rally around their standard and give them an enthusiastic support, by adhering closely to their laws and obligations, giving a regular attendance to their weekly meetings, and living in accordance with the principles contained in their opening, history and closing ceremonies—thereby establishing principles in their youthful days which will not only be of present benefit to themselves, and the community at large, but render the evening of their days more pleasant and agreeable, and afford them a source of gratification in their last years of life's pilgrimage that would be more valuable to them than any amount of earthly treasure.—W. A. F.

A SINGULAR REVEAL.—The London Freeman tells a little incident which forcibly illustrates the vast change which has taken place in the minds of men during the past century with reference to religious freedom. In the year 1777, the town authorities of High Wycombe, in England, drummed John Wesley out of town as a pestilent disturber of the religious peace of that very charming community. The Mayor himself seems to have headed the ignominious procession. Well, the other day, the Wesleyan Methodists of High Wycombe held a grand "bazaar," or fair, and the great curiosity of the occasion was the very drums used by the Mayor to drum out Mr. Wesley. Perhaps some good Methodists regularly required the evidence of the "relief" to enjoy a full belief in Wesley's own account of this incident in his career.

Men spend their lives in the service of their passions, instead of employing their passions in the service of their lives.

OUT-OF-DOORS AT CHRISTMAS.

What a bleak time! And yet methinks it were well for some folks in the old time that they had been out-of-doors at Christmas—for the shepherds on the Bethlehem pastures, who heard the choir of angels—for the wise men of the East who were watching the stars from Persian summits.

"Sudden!—as if there could not be repressed The hidden rapture of the heavens longer, The song burst forth, like a soul burden, stronger By dint of constant hiding in the breast. Never before did heavenly minstrelsy note Earth's answer with their bleeding—like a minor! And still these strains, then all our strains divine, On through the world and down the ages flow. The chorister of our freedom, we're reversed! The glorious feast to which our God had hidden! The pledge and earnest of a goodlier Eden Then ever Adam tiller or Satan cursed."

So were the humble shepherds greeted when heaven broke open to their view. The wise men heard no voice, but saw a glory; and being prepared by the study of prophecy (as is most probable, for Daniel was a chief master of the Magi), they undertook a long and toilsome journey to welcome the new-born King of the Jews. No such labor is needful for us who would adore Him; and looking up heavenwards these winter nights, we shall see no stranger star; yet may we draw gladness from the thought—"We are Christ's stars; for all things were made by Him! Without Him was not anything made!"

What a sea of thought leads to the contemplation of nature! Every beautiful and wondrous thing is an outgoing of our Saviour's power, wisdom, goodness. The Babe of Bethlehem is "our God new-born, and made a snare's child;" our Creator veiled in the weakest form of human flesh. No wonder that the angels

"Were leaders from their golden thrones, to know The secrets of that deep."

The great and pious astronomer Kelper discovered, by accurate calculation, that about the period of our Redeemer's birth a very remarkable conjunction of the principal planets, Jupiter, Saturn, and Mars, happened in the constellation Pisces. This would produce a brightness far more than ordinary, and to Eastern star-gazers would be most portentous. But whether this was "His star in the East," or whether Divine power sent a brilliant meteor gliding along through middle air (like the pillar of fire before the Hebrews), human learning is inadequate to decide. Nor is the decision needful. Let us only note how God met simple men with simple words, and learned men with the problem of the star; a shadowing forth of how His Gospel comes to every calibre of mind with a suitability peculiar.

Out-of-doors in the country, these Christmas holidays, what shall we find? Leafless trees, and brown, unlovely earth; not snow in all probability. A hundred years ago white Christmas was the rule; but why? because then the day fell on what is now the 6th of January; and we all know the saying, "As the day lengthens the cold strengthens."

James Montgomery found a daisy in bloom on Christmas-day, and hailed it in sweet verses as "this small flower to nature dear, companion of the sun."

"It smiles upon the lap of May, To smile and wince in autumn charms, Lights pale October on its way, And twines December's arms."

One does glance gratefully at the tiny flower which no man ever called a weed, for its smile in the unlikeliest spots and during the harshest seasons. It and the redbreast are relatives in our affections.

"It warbles still, but is content With slender notes, and more than half suppressed; Pleased with his solitude, and flitting light From spray to spray, where'er he rests he shakes From under a twig the mistle-drop of joy. That tinkle in the withered leaves below."

Another winter warbler who may perhaps be met out-of-doors at Christmas, but only on an exceptionally fine day, is the wee weaver. Suddenly he lights on the path or on a twig, with his tiny tail "more than erect," and sings forth a rapid succession of notes, tumbling over one another in haste, and so shrill and loud that you wonder at the little round body producing so much sound. As suddenly he stops, and with a swift flit the forehead tail is off, where it is another of his kind have selected for winter residence; and if you could investigate their domestic arrangements, you would find half-a-dozen wrens or more all huddled together in a knot for warmth. They will thus hibernate safely, unless the winter be one of special cold. In which case, alas! the brown bunch of feathers will become frozen, shivered—'all the little lives dead; no more cheery songs from that half-dozen wrens.

What a wonderful adaptation of nature is this power of hibernation! Squirrels and dormice are never out-of-doors at Christmas, but fast asleep in some hollow tree, curled up from the cold. Their senses are suspended, the circulation of their blood (for the pulse, scarcely to be counted at other times, is now about twenty or fifteen a minute), respiration lessened in volume and frequency. They go to sleep fast, and awake thin—the surplus being employed as nourishment gradually absorbed. Any partial arousing on a mild day tests the value of the hoard of a beech mast, acorns, chestnuts, are sleep overtakes the hermit again.

But the kind of tree which flourishes best at the present season, and that not out-of-doors, is the far famed Christmas tree. An expensively German institution, and as such, akin to our national lines of thought, and never more bravely than when it is employed, not to add pleasure where it already overflows, but to bring pleasure where it is scant and rare. Listen to the description of such a Christmas-tree, at Kaisersworth in the Deaconesses' hospital:—

"The sisters tried to confer pleasure on the sick and other objects of their care, and greater pleasure than that they had ever yet enjoyed. They procured Christmas presents to be given to their charges, collecting in town the money, clothes, and other gifts, and set up Christmas trees; gladdening the sick, the poor, and the wretched with bright glittering lights such as had never seen before; with pretty songs, with presents of food, drink, and clothes, so that they often wept tears of joy in their surprise, saying—'No, never in all our lives did such a thing happen to us! Never yet had we such a pleasure! You are making us too happy!'"

And surely the happiness of the giver was greater and more blessed than that of the receiver.

Out-of-doors at Christmas! Are any condemn-

ned to it by stern poverty, to whom this glorious anniversary is but a name! Oh, let your cup of comfort, of gladness, overflow to the poor! Think of God's great Christmas gift, and know that all your self-denials for the sake of others are hallowed by His example!

Further in heaven, we bless Thee for the child, For in him Thou hast blent with earth's blessing. No evening glow, no gift beyond our guessing. In looking now, with Jesus re-remembered. Glory to God, for that angelic descent Which showed the greater gladness in the stooping. Homeward to lead poor cattle, faintly drooping And all the human joy these seasons know Is a warm act of recognition. A silent homage, said to that best vision Of Him, the Lord in heaven, the child below.

"BRINGING IN THE SHEAVES."

Rev. A. B. Earle, so widely known as one of the most judicious and successful of our Evangelists, is about to publish a volume embracing the history of his labors and the lessons of his experience, under the title of "Bringing in the Sheaves." It is to be sold exclusively by agents, and will find many purchasers. At our own request, Mr. Earle has given us the following chapter on the interesting question of "Union Meetings."

For a number of years past I have endeavored, when convenient, to have all evangelical denominations, who were willing, unite in meetings in which I have been called to labor, believing it to be better for the Redeemer's cause in the world, and for the salvation of lost men, that Christians of every name should work together in these special efforts. And although I have often labored with single churches of my own, and also with other denominations, yet I have usually felt satisfied that it would have been well for that single church, and much better for the cause of Christ, had all the churches within a reasonable distance united in the work.

I have no sympathy with denominational quarrels. All Christians ought to exhibit toward each other the spirit of their Master; they should be one in him, and love one another as brethren.

This they can do, and still differ in their opinions. Their highest interests are one; they have the same Saviour, and journey towards one home, so that however dissimilar their views of some of the ordinances in the church, they can love as children of the same Father, and unite heartily in the work for him. Nor does this compel them to lose their opinions, and half-heartedly to work with those who do not hold the same views. A thing which would be dishonourable and unmanly in any one. I respect and love a Christian the more being firm in his doctrinal views; it is his duty, as it is that of every man, fully and decidedly to believe what he professes, and to practise what he believes.

My own denominational sentiments have ever been dear to me, and never more so than now; and so I think it should be with every one.

But, as I have labored, and wept, and prayed with thirteen or fourteen different denominations, in our country and the British Provinces, I have learned to love all in whom I find the spirit of Christ. And, as I cannot and must not be the judge of their hearts, I concede to them, what I ask them to concede to me—the credit of entire sincerity.

I never allow myself, when holding union meetings, to compromise what I believe to be true; but intend to preach, and pray, and labor just the same as when alone with my own denomination. If, as some maintain, the churches strive wrongfully to secure for themselves new converts, the blame must rest where it justly belongs. But I see no reason for unkind feeling between the different denominations, although each preach and practise what they believe to be right.

I am accustomed, in every revival, to urge the churches carefully and prayerfully to search the Scriptures, that they may learn the will of Jesus, and, having learned it, to go and do what they believe he would have them.

Beyond this it does not seem necessary for me to go, nor can I think it would be wise; because, believing it best to leave the work in the hands of the pastors while the interest is rising instead of waning, my stay in any revival is usually short, closing while many, frequently hundreds, are still inspiring the way of life. Further and more particular action, if needed, is left with the pastors and churches. I may have said, and I have said, but I have been my usual course, and probably will be the future.

I will mention a few reasons for my confidence in the usefulness and propriety of union meetings where special efforts are to be made for a revival of religion.

They lead Christians to speak more kindly and tenderly of what they call each other's errors.

As they work together they come to a better understanding of each other, and learn how few things there are in which they differ, and how many in which they agree. Their hearts are drawn nearer together, and they love one another as never before; and, as a natural consequence, they speak more carefully and kindly of each other, and of those things in which they differ.

In times of revival the joy of salvation is restored, and this, too, tends to the same result; no one, in the full enjoyment of religion, can speak unkindly of another. So that when Christians unite in labor for a revival, everything is at work removing the disposition to speak of others in any way but kindly and lovingly. O, that the sweet influences of these seasons of refreshing might permanently abide in the hearts of all believers!

Union meetings convince the unconvinced of a reality in religion.

When they see Christians who differ in their denominational views bowing together in prayer and laboring harmoniously and lovingly in a revival, notwithstanding all they have said and published in support of the practices of their various churches, they are constrained to say, "We think you are honest. We now believe there is a reality in religion."

A well-known gambler in Massachusetts was brought to Christ through just this influence, and said to me, "Mr. Earle, wherever you go, tell the world of my conversion; I tell them I could withstand the appeals of each denomination when they worked separately, but when they united in a meeting, and I saw the spirit of love prevailing among them, I felt its power, and gave myself to the Saviour."

A talented physician, who had advocated infidel sentiments for many years, came into one of our meetings on the Pacific coast, and publicly

made this statement: "For the last four years I have been convinced that there was no real foundation for infidelity; and when I looked upon the different denominations, often speaking unkindly of each other, and refusing to work together for the salvation of souls, I felt there was about as little in the churches to rest upon. But when I attended this union meeting, and saw the brothers love manifested, then I felt there was a reality in religion, and that I needed it. Nothing seemed to reach me until I felt the power of this union of denominations."

Such cases are becoming common; and they show clearly that when the impatient see intelligent men, who honestly differ on points that seem to them of sufficient importance to require separate organizations, so far merging their differences as to toil and weep side by side for the salvation of souls, they are convinced thereby of a reality in religion.

I will mention two instances, out of many, where churches of different denominations united and labored harmoniously together for a number of weeks, each administering the ordinances according to their own views in the presence of the other, without apparently disturbing in the least the good feeling in the meeting, but, on the contrary, producing a marked effect in leading men to Christ.

One occurred in New York more than twenty years ago. Two denominations—Congregational and Baptist—united in a series of meetings, and continued them three months; afterwards and evenings of one week all worked together in one church, and the following week in the other—thus alternating back and forth, from week to week. While the meetings had been going on, about four weeks, the time came for the Baptists to have their communion season and receive new members. At this point, if at all, trouble was to be expected.

The ministers and deacons assembled to consider what to do; whether to pass by the ordinances, because the two denominations differed in regard to them, or observe them, each church according to their belief, with the other present as spectators, and thus show to the world that they could differ on these points, and yet love each other, and work together cordially, leaving each denomination to be responsible to God for their peculiar views.

It was decided to adopt the latter course; and, accordingly, on the following Sabbath the Baptists observed both ordinances, just as they would have done alone—giving their reasons for not inviting to the communion-table the other church, who were present as spectators.

The Holy Spirit descended upon the great congregation with melting power, and all seemed impressed with the fact that Christians could honestly differ, and yet love one another. That week the revival was much more powerful than it had been at any previous time.

Four weeks more of this united labor passed, and then the Congregational church observed the ordinance of the Supper, receiving at the same time several adults and infants, according to their belief and practice; this time the Baptist church were present as spectators.

The house was crowded. Again the Spirit filled the place; and the ungodly went away, at the close of the service, feeling that they no longer had an excuse for doubting the value of the religion of Jesus.

A few weeks after this, when it was thought best to close the extra meetings, the last day was spent in hearing converts relate their Christian experience, in the presence of both churches. Those candidates intending to join the Congregational church, were then requested to take seats on one side of the aisle; and those to join the Baptist, on the other. When this was done, each pastor brought forward the "articles of faith and practice" of his church, and examined the candidates for admission to that church, as thoroughly as he would have done had they been alone.

At the close of the meeting, all bowed in prayer and thanksgiving to God, who had so richly blessed his people throughout that delightful three months' union meeting; and all hearts found expression in the language of the familiar hymn—

"Among the spangled earth, Let mutual love be found, Heirs of the same inheritance, With mutual blessings crowned."

Each pastor has since expressed a strong desire to repeat that union meeting, so productive of good.

The other case was where the Baptist, Methodist, and Congregational churches united in a meeting, and carried it on, with great success, for four weeks. Many hundred, it was believed, found Christ precious. The meeting was held one or two days in one church, then in another, and so on through the four weeks.

As the Baptist church had no pastor, I recommended, at the close of my labors, that all the churches read and pray and search the Scriptures, as they had opportunity, for five weeks, to learn their duty; and that, if any one in the three churches spoke unkindly of the other denominations, with an evident view of influencing them to join their church, they mark that member—for it would be an evidence that he was not enjoying much love to Jesus, and therefore his words on those matters should have little weight.

With these suggestions, I left them—promising to return in five weeks, and meet all the converts and the three churches, at 9 o'clock in the forenoon, to hear experiences.

When the day came, we all met, according to appointment. The entire day and evening were spent in hearing the experiences of the young converts.

At the close, each church, in the presence of the others, appointed the time and place for meeting those converts who had decided to join that church, and completing the examination according to the views and practice of such church.

The utmost harmony and good feeling prevailed between the churches, and Christ's cause was greatly honored and strengthened.

These results have been experienced in so many other places, as to confirm me fully in expecting them, wherever the different denominations heartily unite in working for the salvation of men.

On the Pacific coast, wherever I labored, the denominations united, and I found their power over the community greatly increased by it.

When we are united to Christ, we are strong; so when we, who are his children, are united, I believe we are strengthened. One may "chase a thousand," but "two put ten thousand to flight."

Another reason for a union of different denominations, in special effort for a revival, is, that the

churches where the converts go will be prepared to receive them.

When this is the case, the converts, as they join the various churches, are not taken to the arms of a cold mother, but will find her warm, loving, and ready to nourish them. But when the revival is confined to one church, and converts—as some are almost sure to do—go to some other church, and connect they find no warmth, no nourishment; and after a little while, we may hear that they have not held out well, and have been excommunicated. They may have truly loved Jesus, but the unrevived church had no such warm milk as was needed by those babes in Christ, and so they drooped and fell.

The Spirit of God, I believe, is moving the denominations, in regard to this subject—not only in favor of practical effort for the salvation of men, but united effort. Calls come to me for such meetings from all parts of the country—from the Atlantic States, the Pacific coast, from our Territories and the British Provinces, and even from the Sandwich Islands. So that I have now on hand requests for such meetings, from at least two hundred churches of other denominations, and as many from my own.

O, for more laborers, and more evangelists, to meet the urgent calls from all parts of the civilized world!

When this demand is met, we may soon begin to sing—

"See, Jehovah's banner furled; He speaks 'His done!' Now the kingdoms of this world Are the kingdoms of his Son."

NO COMPROMISE.

Two young men went to Cincinnati, a few years ago, to seek for a situation. They were poor and dependent, but had good principles and good manners, and with that capital made their start in life.

Hopkins, soon found a clerkship at a dry goods store, and his friend in one of the leading bookstores of the city. Hopkins had hardly become used to his new duties, when his integrity was put to the test in a way he least expected. His employer, one morning, tried to sell a dress to a customer by declaring that he offered it to her below cost. The lady seemed to doubt his word, when the storekeeper called his new clerk to make good his words. Hopkins carefully examined the cost mark, and then asked, "Mr. Bradstreet, do you wish me to tell this lady the truth?"

"Certainly," said the shopkeeper with a wink, which meant, "No, indeed, of course I don't."

"Then," said the clerk, "I must say the dress did not cost what you say it did."

The angry shopkeeper was not long in taking his new clerk to task, and scolded him soundly for his stupidity. "Truth will do well enough for a country store, but we need shrewdness to get along in the city. Will you do business my way or your own way?" cried the man in a heat. "I will give you twenty-four hours to decide."

The young man went to the lodgings of his friend that night with a heavy heart. "I am called upon to give up either my character or my situation," cried Hopkins with tears in his eyes; "what shall I do?" The struggle was short. No compromise with conscience, that was the decision of the friendless and moneyless boy—no compromise with conscience.

"Come and share my room and my little salary (if you can find another place)," said his friend; "and do not be discouraged, you will find one full soon."

Nor was it long. He found employers who appreciated and honored his integrity; and he found, too, as years went on, that business built upon the firm timbers of truth and uprightness can and must prosper; and, moreover, that if its material elements dissolve before the undiscovered chances of trade, there is still left the fine gold of true manhood, which fortune cannot give or misfortune take away.

Mr. FATHER'S WILL.—Mr. John Price, a pious old man, was walking one day on the road from the farm to the sanctuary, with the New Testament in his hand, when a friend met him and said, "Good morning, Mr. Price."

"Ah! good morning," replied the aged pilgrim; "I am reading my Father's will as I walk along."

"Well, what has He left you?" said his friend, "Why, he has bequeathed me a hundred fold in this life, and in the world to come life everlasting."

This sweet and beautiful reply produced a happy effect on the mind of his christian friend, who was in sorrowful circumstances, and he went on his way rejoicing.

BURNERS OF REFORMERS.—It is often very amusing to see what mistakes a clergyman will make in giving out notices or in extemporaneous speaking. Thus, a distinguished Bishop within the borders of New England, on the occasion of a great marriage, when his church was crowded and noisy, the mass being impatient, and the greater portion standing upon the seats and the backs of the pews, in his desperation exclaimed, "Will the people be pleased to sit down on the floor and put their feet on the seats."

The uproar that followed these words was perfectly fearful, and the unconscious Bishop fell back into his chair, feeling that he had been grossly insulted in his own cathedral.

The late Dr. Pringle, of Perth, had a habit of blundering in the pulpit. Having occasion to quote the words "from the crown of the head to the sole of the foot," he misquoted them thus—"from the crown of the foot to the sole of the head," and then correcting himself, fairly overcame the risible faculties of his audience by saying, "Tears! from the sole of the head to the crown of the foot."

A chief of the Macgregors, a Highland clan, who at the battle of Preston Pans, in 1715, was killed to the earth by two balls from the enemy—seeing that his clan were discouraged by the unfortunate event, and began to waver—the wounded, beloved chieftain raised himself upon his elbow, and whilst the blood was streaming from his wounds, cried aloud, "I am not dead, my children; I am looking at you to see if you do your duty." Thus, as we go forth to our moral conflicts in behalf of truth and holiness, if at any time our hearts should sink within us—if the ark appears to tremble and the enemy to triumph—let us remember, for our encouragement, that the Chieftain whom we serve, the great and mighty Warrior with garments rolled in blood—the glorious Captain of our salvation—is not dead, but is alive, and from the skies is looking at us to see how we do our duty.