

# 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. XVII.—No. 13.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, APRIL 1, 1870.

Whole No. 845.

## ALBION HOUSE.

### SPECIAL NOTICE.

MARCH AND APRIL, 1870.

### WHITE COTTONS,

5,000 yards White Cottons in different makes.

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The above are the BEST VALUE ever offered in this City.

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Fredericton, Mar. 25, 1870

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### THOMAS LOGAN

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The above Goods are all this Season's importations. An inspection respectfully solicited.

THOMAS LOGAN,

Fredericton, January 4, 1870.

## The Intelligencer.

RELIGIOUS ESTABLISHMENTS, A.D. 1870.

The state of the world religiously considered at the opening of this year of grace, 1870, is worth the attention of all Christian men. Whether we look near home, or turn in almost whatever direction we may abroad, there are indications of religious uplandings. Their speciality consists mainly in the shaking of religious establishments—in Europe more particularly of ecclesiastical establishments. To begin at home, there is the State Church in Ireland, concerning which the decree has gone forth, "This year thou shalt die." This conveys a solemn admonition to the other Church establishments of the nation, which are thereby warned to "set their house in order,"—and we know the remainder of the text. Believing as we do that the death of a State connection with the Church is not the death of the Church, but the life of it—at least, where there are any germs of life in it—we rejoice in the dissolution, and welcome the prospect of it in every case. We are persuaded that the soul which has been bound in the "vile body" of the State will rise from the bondage to "glorious liberty," and will go forth on its Divine mission in the world "fair as the moon, clearer as the sun, and terrible as an army with banners."

Throughout Europe the indications are most marked of a severance between the Church and secular authority. In one case, indeed, as with the Irish Church, the severance is in process of accomplishment. The disestablishment of the Church in the Swiss canton of Neuchâtel is decreed to take place on the 1st January, 1871. This Church, which is indeed "little among the thousands of Judah," in an Evangelical community, and foreseeing that its Evangelicalism will be endangered by its continued State connection, it has itself declared its will to be released from external authority and power. Brave little Church!—a worthy model to a certain Evangelical party in another State Church we know. But perhaps the most marked ecclesiastical sign of the times is the loosening throughout Europe of the State connection with the mother of all State Churches—Rome. The revolution in Spain has left that Church "nowhere." In that country it has long been the Church of the priests only, and the people have been heartily sick of it. And there are not wanting indications the most encouraging that out of its ruins there will rise a Protestant Evangelical Church which will be in very deed the Church of the people. The communication of the Secretary of the Evangelical Continental Society, which has already appeared in our columns, and which came direct from Spain, gave most surprising intelligence not only of the number of Protestants who have declared themselves in that country, but of the manner in which the press is prepared to advocate the Protestant movement. In France the "defection" of Father Hyacinthe is portentous to the Church of Rome. It is true the Carmelite monk still declares himself a Roman Catholic, but his utterances declare him to be rather Catholic than Roman Catholic, and the one is opposed to the other, though he himself may not yet see it. It was only by degrees that Luther emerged to the light of day. We fully expect that when a man goes as far as Father Hyacinthe has done that he will go further; in fact, he cannot stop where he is, and we shall be disappointed if he does not one day teach his countrymen to break off the shackles which have too long held them in an inglorious vassalage to Rome. This French monk has a splendid opportunity for accomplishing for France what the German monk accomplished for his fatherland 300 years ago, if he have not the soul of a Reformer. At all events, the step he has already taken is in the face of that Ultramontanism which, in its arrogant and unreasoning support of the Papacy, is turning away the hearts of the best of the sons of Rome; and herein is our hope for the gradual subverting of the secular power of the Papacy. And it is not very likely that France will do much to avert its fall. In Italy there is no less lost to the King and the Pope, the former refusing even in *articulo mortis*, as was supposed, to retract eight of his decisions in respect to the Church and power of Rome. At the same time the heart of the Italians is not with the Pope, nor is it by any means generally with his religion. A movement for the formation of an Evangelical Church in Italy is unobtrusively making way. In Florence and other of the great centres the thing seems to be taking root in many hearts, and at no very distant day we hope to see in Italy, as also in Germany, a free Church in a free State.

We do not forget, notwithstanding all we have said, that on the other hand there is now convened at Rome that Great Council, the like of which has not been brought together for ages, and which is intended to consolidate the Papacy. We strongly suspect, however, that the calling of this Council is but a strenuous endeavour of the Pope to tie together the threads of disunion, which no doubt disturb the quiet of his soul. In fact, what appears at first sight to be a demonstration of power, resolves itself into a declaration of weakness. We have no belief in the inherent power of life in the Papacy any more than we have in the immortality of dogmatism. The only thing that will live in the Church of Rome, or in any other Church, is the element of truth that may exist in it, and the very force of this element of truth will in due time help to break up the incrustations of error which have hardened around it. In the present case we have little doubt that the Papacy is, by filling up the measure of its arrogancy, doing much more to destroy itself than any outside are doing to destroy it. At all events, its hold upon European States is gone. Our hope is that Churches of a purer faith may learn from the signs that are appearing in the ecclesiastical heavens that it is not connection with the secular power that can ever make a church strong in the strength of the Lord, and in the power of His might; but that whilst it may bolster up corrupt churches, it can do nothing but weaken the spiritual force of a pure one, and possibly fasten on it to some exorcism of error, which it may be difficult to cast off.

If we turn our attention to more distant parts of the earth, there are news from India of the tottering of the idolatrous system which may be said with truth to have been for ages the established religion of the Empire. In Benares, the very city of the gods, a pundit is said to be attacking publicly the teachings of the Brahmins, and already some of the temples have been destroyed. Native teachers of Christianity are springing up here and there among the people. The two Kings of Siam, who ascended their thrones little more than a year ago, seem to be favourably disposed to Christianity, and have issued proclamations that their subjects who may embrace it shall not meet with any manner of molestation in person or property. Thus a free course seems opening up for the advance of the Gospel of God. Tidings from Madagascar bring word that the Queen publicly professes her faith in Christ, and that the Government idols have been destroyed. Idolatry has therefore ceased to be the established religion of Madagascar. At the same time, no doubt by the wise teaching of the missionaries, Christianity is left free from "State patronage and control." People who choose may embrace Christianity, and people who prefer to remain idolaters are, so far as the Government is concerned, left to their own ways. The only force to be brought to bear upon the people is that of moral suasion. This is as it should be. In Madagascar we shall have the opportunity of observing how a free Christian Church may grow up in a recently evangelized country.

We think it must be admitted that, look what ever way we may, the tendency of things is to set religion at liberty from all secular authority, and to leave Christianity free to pursue its own way. We take it that this state of things is in the upward direction. It is just what Christianity needs, that the State shall let it alone. We cannot doubt that by a wise ordering of Providence this state of things is being brought about. May it not be one of the Divine ways of answering the united supplications that have ascended to God from all parts of the earth in the first week of each year during the past decade? How many prayers have been sent up to heaven that there might be a shaking among the nations, and a great turning of the Lord? All who united in those prayers may not have thought of such a manner of their being answered, and may as yet scarcely be prepared to regard some of the religious movements we have referred to in that light. Nevertheless there can be little doubt in any Christian mind that a Divine hand is directing these movements, and that great events are likely to come out of them all. Nor can we think them unworthy of being regarded as answers to the earnest and repeated supplications that have gone up to heaven for several years past on behalf of our regenerated race. An unconquered Church has not a little to do with a regenerated world.—*Church World.*

### MISSIONS.

Missions! It is a word of thrilling interest. The lovers of Jesus hear it with gladness, as to their minds it presents the extension of the glorious gospel of God in those institutions of it—the salvation of their perishing fellow beings, and giving them an opportunity to be "workers of God" in efforts to save as many as possible from sin, misery and eternal woe.

The word missions is not in the Scriptures, nor are any of its derivatives found there. But it represents a Bible subject. Jesus Christ came from heaven to earth on a mission of love and mercy to our fallen race. He went about instructing and doing good. He sent his disciples to teach and preach in his name. After his death and resurrection, he gave what is well called the great commission,—"Go ye into all the world and preach the gospel to every creature." Mark 16: 15. And the record is this: "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Paul and other apostles carried the gospel into different sections of Asia, and then into Europe. Opposition was encountered, but faithfully and fearlessly they prosecuted their work. Satanist vanished; heathen altars fell; on every hand men turned to God, and the banner of the cross was carried to the palace of the Cæsars.

The claims of missions. It is a principle in all goodness to do good unto others. There is an obligation to it. "As we have therefore opportunity, let us do good unto all men." Gal. 6: 10. "Therefore to him that knoweth to do good and doeth it not, to him it is sin." James 4: 17.

Love incites to the work. In all ages, the world over, where the love of Christ is enjoyed in the heart, the desire is that others may be saved. Pope well has it:

"The human soul Must rise from individual to the whole:— Proud, parent, neighbor, first it will embrace His country next, and next, all human race."

The cause of missions has a claim on the prayers of the people. It is lamentable that there is so little prayer for the success of missions and the conversion of the heathen. Laborers in foreign fields feel the lack of prayer for them in their work. God will be inquired of in this matter. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." 2 Ps. 135. The prayer of faith is availing. All Christians should earnestly pray for the salvation of those in the region and shadow of death.

Money must be given freely. The rich should have hearts to give of their abundance, and the poor their penny and want. God claims the silver and gold. Help to support missions, and to carry the gospel to those destitute of it and in sorrow's night, is within the reach of nearly all, and is an easy yet effective way to do good.

The conversion of the heathen demands the consecration of men and women to the work. God calls, saying, "Go work to day in my vineyard." Those called should respond, "Here am I, send me." In what part of the great field can I best labor to glorify thy name?

Christians should pray that God would send forth laborers into the whitened fields, and parents should consecrate their children to Christ and his work, for him to accept them if he shall see fit. Less than two years ago, a mother in New England was about parting with a son, who was to go far hence to the gulf. She said to him, "I must bid thee to give him up. She replied, 'I gave him up when he was a child, but did not know till now where the Lord wanted him.' A missionary father has given a son to the Sandwich Islands, another to South America, another to Micronesia, another to Mexico, and a daughter to some island. One of them was asked how it happened that all desired to be missionaries. He replied: "Father always prayed that we might be such."

Ed. John Russell, in addressing our brethren, through the press, said: "O my brethren,

my heart yearns for the human family." So does our poor heart as we write. The angel having the everlasting gospel for every nation is flying in the midst of heaven. Let us all help. In due season the reward will be glorious.—*E. in Star.*

### THE POWER OF A SINGLE WORD.

In some parts of the colony of the Cape of Good Hope, the population is very scattered, and you may ride for miles without seeing a human being; and, when strangers meet in such circumstances, they will not pass each other without a friendly word, sometimes extended to a long conversation.

On one occasion, probably forty years ago, a minister of the Dutch Reformed church was riding from one farm to another, performing his pastoral duties, when he stopped in the middle of a stream to allow his horse to refresh himself. He was naturally a taciturn man, and was quietly musing, when a Dutch farmer approached from the opposite bank, and reaching the middle of the shallow river, stopped his horse near the minister's for the same purpose. After a few moments, the farmer said, "We are both travellers."

"Yes," replied the clergyman; "we are both travellers to eternity, and immediately rode off, whilst the farmer began to ponder that wonderful word, eternity."

He had been a godless man; but an arrow had reached his heart, and probed it, and he gave himself no rest till he received healing from the divine Physician. He became an earnest, whole-hearted Christian; established family worship in his house; trained his children for God and eternity; and ere long he had the pleasure of knowing that he was the father of a Christian household.

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall alike good." (Eccles. xi. 6.) "Blessed are ye that sow beside all waters." (Isa. xxxv. 20.)—*Christian Banner.*

### THE MAN AT YOUR ELBOW.

Have you spoken to him concerning his soul? You have spoken to him about his business, his farm, his crops. You have inquired after his health and the health of his family. You have rejoiced in his success, and sympathized with him and helped him in his affliction. Have you inquired about his soul? The welfare of that is more than the welfare of many farms or the success of the largest business. Have you given proof that you feel any concern about it? The fact is not to the honor of Christians, but a fact nevertheless, that too often they seem not to be interested in the spiritual welfare of those with whom they mingle every day. Opportunities for conversation on the subject of religion, for pressing personally to the heart and conscience, are not wanting, but they are too seldom embraced. Every other topic of the day is duly discussed, but this is forgotten, or, if thought of, neglected. The Christian neighbor forgets to speak to his fellow, the Christian husband neglects to speak to his wife, the Christian wife to her husband, Christian parents to their children, and opportunities more precious than gold are suffered to pass unimproved.

Those precious opportunities are sometimes suddenly cut off. Just before the late terrible explosion in Dayton, a Christian minister left his study for the purpose of speaking to one of the men who was doomed to be a victim, a member of his congregation but not a Christian.

Proceeding to his house and learning that the man had gone to his work, he soon followed after, intending to speak to him where he was employed in the shop. He had proceeded but a little way when he was accosted by a friend who reminded him that the hour of an appointed meeting was near. The minister turned about to go to the meeting, with the intention of seeking another opportunity for a conversation at an early hour. He had scarcely reached the place where the meeting was to be held when the terrible explosion occurred, and the man after whose soul he was about to look had been summoned into the presence of his Maker. The minister's life was probably spared by the accidental meeting of the friend who turned his steps in an opposite direction, but the soul he sought to save had slipped forever from his reach. Thus often as our life passes, not with so appalling suddenness, but with a certainty no less absolute and unchangeable, are the souls of those with whom we come in contact, carried away from our grasp.

All through the extraordinary revival which has prevailed in our city during the last two months, much of the work has been accomplished by the personal conversation of Christians with unconverted persons. The revival has been the theme of conversation in every circle, and men have felt the most remarkable freedom in making direct personal appeals to their fellow men. Lips that had for years been almost sealed on the subject of religion, have found a strange readiness in utterance, so that the miracle of speaking with tongues seemed to be almost repeated in our midst. The preaching in many of the pulpits has been attended with more than ordinary power, but a remarkable feature has been these ready personal appeals between man and man. How much of the success of the blessed work is immediately due to this instrumental can not, perhaps, be fully estimated.

Are there not persons about you to whom no one has spoken for a long time on the subject of religion? Some of those thus lately converted have welcomed with tears of gratitude the words of those who have addressed them, saying that for many years no one had seemed to care enough for them to speak to them on this subject. It would seem scarcely possible, yet it is unchangeably true, that in the midst of Christian communities, and jostling against us every day as we pass them on the streets, are persons to whom years not a word has been said concerning their salvation. How far God will hold us accountable for the souls of these persons we may not be able to tell, but it does seem as if the responsibility must be of a graver nature than we commonly apprehend.

The man at your elbow, Christian reader; your business partner, or the man in your employ; your neighbor or your acquaintance; those whom you meet in the social contact of life; the members of your own household, what of them, of your duty toward them, and responsibility for them? The words "Am I my brother's keeper?" once found a severe rebuke, and the crime and selfishness which occasioned them a sorer punishment than the criminal making the demand could bear. If his crime is not ours we fear that a selfishness or indifference that might ask the same question too often is. With a proper feeling of responsibility for our brethren or those who are about us, and a true love for the souls for whom Christ died, we might often find a ready tongue and a warmer heart to speak to them and direct them in the steps of life. Those at your elbow here, shall they meet us in the next world with blessing and gratitude because we pointed them to Christ and salvation, or shall they confront us with fierce bitterness and cursing because, having known their peril, we failed to duly warn them?—*Telegraph.*

ment than the criminal making the demand could bear. If his crime is not ours we fear that a selfishness or indifference that might ask the same question too often is. With a proper feeling of responsibility for our brethren or those who are about us, and a true love for the souls for whom Christ died, we might often find a ready tongue and a warmer heart to speak to them and direct them in the steps of life. Those at your elbow here, shall they meet us in the next world with blessing and gratitude because we pointed them to Christ and salvation, or shall they confront us with fierce bitterness and cursing because, having known their peril, we failed to duly warn them?—*Telegraph.*

### THE TRIUMPH OF THE WICKED.

How short is the triumph of the wicked! When they begin to crow, God stoppeth their breath; and judgment seizeth upon them; when they think no danger near them. So when Belshazzar was in his mirth with his nobles, the fearful light wrote his doom upon the wall and presently his mirth was changed into sadness, that he became as one that was stricken with a palsy; so while Herod vaunted himself and the people honored him like a god, the angel of God smote him upon his throne, and immediately he was devoured of worms in the face of them which honored him; so while the Philistines were triumphing and banqueting, Samson pulled the temple upon their heads; so while the men of Ziklag were feasting and dancing, David came upon them and slew them; when the Israelites were at their manna and quails, even while the meat (saith David) was yet in their mouths, God took away their lives; when Job's children were making merry one with another, the wind came and blew down the house; while the old world was marrying and giving in marriage, the flood came and drowned them; while the steward was recounting with himself and thinking that his master knew not what policy was in his heart, suddenly his lord called him to account; while the churl was musing of his barns full of corn, and saying to himself, be merry, my soul, that night his soul was taken from him; so while we sin and think nothing of it, our sins mount up to heaven, and stand at the bar, and call for vengeance against us. How soon Abel's blood called for vengeance of Cain! We cannot sin so quickly but God seeth us as quickly. How many have been stricken while the oath hath been in their mouths, as Jeroboam was stricken while he strove, that they might see why they were stricken. Though a man sin, often, and steal his sins, as it were, without punishment, yet at last he is taken napping, even while the wickedness is in his hand, and his day is set when he shall pay for all, whether it be after twelve months or twelve years, when it cometh it will seem too soon.—*II. Smith (1580).*

### A PRAYER-METTING ON THE TOP OF SNOWDON.

I love Snowdon. I have scaled its cloud and sunshine; shivering with cold and melted with heat, soaked from without and soaked from within. I do not know a mountain of so small an altitude (not quite 4000 feet) which has so much grandeur and variety. Three mighty spurs meet at the summit, each of them with precipices on both sides. At the top is a huge cairn, beneath which are two wooden huts, where food and shelter of a rough kind may be had. I have spent several nights there. I shall never forget one occasion.

It was a pleasant evening as I climbed the steep hill alone with several travellers. The sunset was gorgeous. Then came forth the myriad stars, and then rose up the silver moon. How marvellous was the scene! Reluctantly I retired for a few hours' sleep. But all night long bands of peasants and quarrymen kept coming up, attracted by the hope of a sunrise of unusual brilliancy and clearness. They came up singing their wondrous Welsh hymns and anthems in a minor key, and with perfect harmony filled up the various parts—singing as mountaineers alone can. These sweet sounds blended with my dreams.

At length Roberts awakened me. The first blush of dawn was visible. I climbed to the highest stone of the cairn, and watched in silence the gradual progress of the morn. What an endless wilderness of mountain peaks in one direction, with thirty lakes sparkling in the light! On the opposite side all Anglesea lay stretched out as a map, and I saw the shadow of the peak on which I sat gradually creeping up across the ancient island of the Druids as the sun got higher. Just as the sun appeared the crowd below me broke out into song. There were 120 people crowded together on the narrow peak, 100 of whom were native Welsh peasants and workmen of the neighborhood.

Despite my mountaineer's attire I was recognized, and urged to get down from my perch and conduct a religious service. They begged me to preach. It was impossible. I was too much overwhelmed by my emotions. God was speaking so emphatically that words of mine would have been an impertinence. But as they urged me, and a deeper seriousness seemed to be on every one—such a seriousness as I never saw produced by any natural spectacle—I consented to offer prayer. And there on that topmost step of the great temple, the newly-risen sun towering all the mountain tops around, I implored the blessing of the God of the mountains, the light of the Sun of Righteousness. I think I never felt nearer to God in any public service. All seemed to feel the same. Tears coursed down many faces. In silence we separated, different bands of peasants going down to their work by different paths.

A year after I met a young man who told me he had been converted there, and was now a Sunday-school teacher, &c. He was an Englishman. Soon after, I again visited this region; and, as I was walking along the road carrying my knapsack, I hailed the driver of a cart who was conveying a live pig with a variety of grocery and other goods, and asked for a "lift." We began to talk, and presently he recognized me. He lived at Llanberis, a village just beneath the mountain, and was a member of a Methodist Presbyterian Church there. He told me that about forty people had been "converted" at that service, and had become members at Llanberis and other villages. "But," said I, "I did not say a word to them; I only prayed."

He replied: "Yes; and, more wonderful still, they did not know a word you said, for none of them could speak English, but only Welsh." I can mention this circumstance without dan-

ger of egotism or vanity. It was so evidently God's work, and not man's. Scoffers may deride as senseless the influence produced by words not understood. Not so. These people knew the gospel. They were hearing it every Sunday. They had known it from childhood. But it was as fuel which needed the spark to fire it. The truth converted them; but the influence which made the truth effectual was given at a different time from the teaching.

Thus all who work for God may be encouraged. They may preach many sermons with no obvious result; but the effect may appear long afterward. It shows also how God may bless the feeblest instrumentality—how He may choose to work by the humblest means. An eloquent sermon is not needed; a prayer, a word, and a look may be used by Him to awaken conviction, to rouse to a flame the slumbering embers in the soul.—*Newman Hall.*

### OUR PRAYER MEETING.

In the "Letter from a Layman," published in the *Christian Union*, we find an excellent suggestion with reference to the conducting of a prayer-meeting. Premising that the church in question had no pastor and a very poor prayer-meeting, we quote:

Two weeks ago Deacon S. came to me to talk over the spiritual condition of our church. I agreed with him that the prayer meeting was a fatal symptom if not a fatal disease. We agreed to do what we could to remedy it. We asked the session to put it into our hands. They were only too glad to do so. We spoke quietly to two of the brethren to co-operate with us. We divided among ourselves the praying and working portions of the church, and visited every one, talked with him concerning the spiritual condition of the church, asked him to come next week to the prayer-meeting, and to bring with him warm hearts. "Come," we said, "If you come from your closets. Come in the spirit of prayer." Fifteen minutes before the hour of meeting we four met in the Bible-class room. One agreed to act that night as leader. It was Deacon S. He told the rest of us his subject. Then we all knelt together and asked God's blessing on our prayer-meeting. From that brief and simple conference we went together to the conference room. Each one agreed also to bring in speech but a single thought, and in prayer but a single petition. The leader himself should occupy but five minutes. Our hearts were aglow. We have never had such a prayer-meeting in Wheat hedge. Deacon S. did not have to announce that the prayer-meeting was over. It opened itself. We had hard work to close it. The meeting last week was preceded in the same manner by fifteen minutes of prayer. It was characterized by the same warmth and freshness. We are astonished to find how short our hour is when we bring to it in our hearts, the spirit of God. We have no long speeches. So far we have had few exhortations and much true experience. Shall we fall back again into the old ruts? Perhaps. It is something that we are not in them now. Meanwhile, from this brief experience I call one or two provers for my own use. I give them here for the benefit of whom it may concern.

The minister cannot make a good meeting. Warm hearts are better than great thoughts. Solemn faces do not make sacred hours. Little leading makes much following. Brevity is the soul of the prayer-meeting.

### PROFESSING CHRIST.

A dying man, who had for several years given much evidence of conversion, but had not publicly professed Christ, said to his pastor: "I deeply regret that I have not followed the Saviour in the ordinance of his appointment. I felt unworthy, and so delayed; but now I am sad that I did not move forward in the evident path of duty."

There are cases like this to be met in nearly every community—persons who give good evidence of repentance and trust in the Saviour, but who have never joined themselves with the visible people of God. Like the dying man referred to they may be allowing a sense of unworthiness to keep them back. There may be honest in this, but their course is a serious mistake. When one has a sense of forgiveness and of his true trust in the atoning Saviour, the question of a profession of religion is not to be decided by a sense of unworthiness. Of course all sense of personal unworthiness is given up in conversion; and then we are to be willing to follow the Saviour in all his requirements. He is worthy, infinitely worthy to be obeyed, and this must decide the question with every honest, penitent heart.

Christ has appointed the ordinances of his church to be observed by his followers to the end of time. No one is at liberty to be indifferent to them. Though no indiscriminate haste should be used in inducing converts to enter the church, and though such persons should prayerfully meditate such a step beforehand, yet, it should always be viewed as a duty by one who trusts in Christ, and is desirous of doing the duties of the Christian life. If to any these words apply, let a pastor assure you, dear friends, that thoughts of neglected duty will be as thorns in your dying pillow.—*American Messenger.*

LOOK AT THE PREACHER.—The intelligent eye fixed steadily upon the preacher of the Gospel is itself an inspiration. The *Observer* gives the following excellent reason for it:

1. Because he is speaking to you. He speaks to all that are present. You do not drop your head or avert your face when a friend or any man speaks to you in the house or the streets. Acknowledge by looking, that you feel that you are spoken to.

2. Because looking at him is a proper return, so far as it goes, for his pains to interest you. He puts himself into communion with you, and your attentive gaze at him is obedience to his virtual solicitation that you be in communion with him. It is simple justice.

3. It is politeness, too. You would call one rude and ill-mannered who should avert his face when you attempted to speak to him. Politeness in the social circle should go with you into the sanctuary.

It is kindness, too. You can do the preacher service—perhaps a very great service. He is anxious to instruct, or profit you in some way. It will gratify him to notice your fixed gaze. It will cheer him.