

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, SEPTEMBER 23, 1870.

Whole No. 870.

NEW GOODS.

THOMAS LOGAN

has now completed his Stock of
New and Fashionable

DRY GOODS

FOR THE

SPRING & SUMMER TRADE,

COMPRISING:

DRESS GOODS,

PARASOLS,

GLOVES,

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AND ALL KINDS OF

Cotton and Linen Goods,

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JOHN THOMAS.

Fredericton, June 10, 1870.

The Intelligencer.

ROMAN CATHOLICISM.

BY JOSEPH FULLERTON.

The enlightenment and conversion of the heathen engage the attention and labors of God's people, as well may be the case. Jesus died for them; their souls are precious, and they ought to be saved. Efforts are made to have other classes in delusion, sin and misery, blessed with the gospel of Christ; but it has seemed strange to us that Romanism receives so little attention from the press and other means of public instruction. It is a great power in the world, and in our country is fast increasing. The increase is largely by immigrants from the eastern continent, but that is less alarming than the fact that it has gained from people of Protestant education and influence. These are specimens:—Doane, of New Jersey, is the son of an Episcopal bishop; Hecker, of New York, is the son of a Presbyterian; two priests in New England are sons of Congregationalists, and three priests in this country are sons of Methodists, two of them having fathers who are preachers in that denomination.

ITS AGE. Under the reign of the Roman Emperor Constantine, who was in power A.D. 306 to 337, Christianity was made the religion of the State; Pagan persecution ceased; Christians were at ease and exalted to high places; vital piety at once declined, and Roman Catholicism generated in the stagnant pool of a weak, worldly Christianity. It existed in its incipient stages in the fourth, certainly in the fifth, century, and in the early part of the sixth it was in great power, with the Pope at its head. It is then one of the old religions, having existed at least 1300 years.

BIBLE PREDICTIONS OF ITS CHARACTER. The first is in the book of Daniel. The fourth beast had ten horns—the Roman Empire with ten kings. Among the ten horns was another "little horn with eyes like a man and a mouth speaking great things." Dan. vii. 8. "A be-held and the same horn made war with the saints and prevailed against them." v. 21. Again it was predicted that he would speak great words against the Most High and would think to change times and seasons. v. 25. Some have thought this a prophecy of Antiochus Epiphanes, a persecutor of the Jews, but others, with more propriety, that it was of the Roman religion.

The Saviour foretold that the time would come when whosoever killed the good would think he did God service. John xvi. 2. It was so when the Jews were persecuted and slain; it was so with the bigoted Mary of England, and Motley relates that Philip II. of Spain, who subjected Christians to lingering tortures and death, declared, near the close of life, that he had never consciously done wrong to any one.

This religion is spoken of as "the man of sin, the son of perdition, who 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." 2 Thess. ii. 3, 4. "Whose coming is after Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish." v. 9, 10.

The Revelator brings to view Rome pagan and Rome papal, by a great red dragon with seven heads and ten horns, xii. 3. Both of these persecuted the church; and when the church fled into the wilderness, it cast a flood of water from its mouth, denoting still another attempt to destroy the people of God.

Again, a beast was seen rising out of the sea, having seven heads, ten horns, ten crowns, and upon his heads the name "blasphemy." Rev. xiii. 1. The dragon (devil) gave him his power, his seat and great authority, v. 2. And he opened his mouth in blasphemy against God; made war with the saints and overcame them, v. 6, 7. All this has been fulfilled by Romanism. Then a beast came up out of the earth with two horns like a lamb,—"Roman Catholics have sometimes affected humility and love, but this beast 'spoke as a dragon.' Harshness, haughtiness and arrogance appear in spite of pretended goodness. Satan can not love.

This power is spoken of as "the great whore that sitteth upon many waters; and the inhabitants of the earth have been made drunk with the wine of her fornication." Rev. xvii. 1, 2. Next, a woman was seen on a "scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hands 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 abominations of the earth." The woman was "drunken with the blood of the saints and with the blood of the martyrs of Jesus," Rev. xviii. 3-6. A little farther on it is said,—"Her sins have reached unto heaven," ch. xviii. 5. And farther still:—"By thy sorceries were all nations deceived," v. 23. And once more, "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth," v. 24.

These various passages so well describe the awful character and bloody persecutions of the Papal church, that Protestant readers and interpreters of the Bible are pretty uniformly agreed as to the application of them to that church.

lem to the death of the Messiah, Dan. ix. The same time is given repeatedly in Revelation. "And the holy city shall they tread under foot forty and two months," Rev. xi. 2. This is 1260 days. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days," v. 3. "And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and three score days," ch. xii. 6. Again, in the wilderness, "she is nourished for a time, and times, and half a time," v. 14. "And power was given unto him to continue forty and two months," ch. xiii. 5.

Thus the precise period is given six times. By what is said in connection in every instance, there can be little or no doubt it relates to the time Romanism shall continue, 1260 years.

Now, if we know the precise time when Catholicism, as a great power, commenced, the time of its end could be determined. But that is the difficulty. "It is not for you to know times and seasons, which the Father hath put in his own power," Acts i. 7. It is not the object of Prophecy to make the exact time of events understood, or the full particulars of what is predicted.

The late Wm. Miller, who predicted the end of the world in 1843, fixed upon A.D. 538 as the time when the Papal abomination was set up, and 1260 years, the time it was to continue, the time extends to 1798. He maintained that it fell that year, as the Pope was taken captive by the French army. The power would waste away forty-five years more, and the world end in 1843. But modern Adventists have not applied exegetical rules in interpreting the Scriptures, and their mode of using figures and cyphering out particular times is as fancy or convenience dictates; and this method would create a smile even among school boys.

Dr. Clarke thinks the temporal power of Papacy might have commenced in 755, when the king of France conferred civil authority upon Pope Stephen II. Add 1260 years, and its end will be in A.D. 2015, 145 years from the present year. Dr. Clarke says, however, "I neither lay stress upon nor draw conclusions from these dates."

Mr. Barnes and others say that the time when the Papal religion was set up and the 1260 years commenced, can not be determined. But all agree that its determination is near, and that its end hasteth greatly. "Even so let it be."

NUMERICAL STRENGTH. The most reliable statistics we can give as to numbers are those in the American Ecclesiastical Almanac for 1868. The number there given is one hundred and eighty-five millions four hundred and twenty thousand. Protestants are put down at ninety-five millions eight hundred and thirty-five thousand. By this it is seen that there are nearly twice as many Romanists as Protestants. Pagans number some six hundred millions. This view of the religious condition of the world, also that of the smaller portion of Protestants, who are experimental believers in Christ, gives an idea of the vastness of the work to be done, to bring the world at large to a saving knowledge of Jesus Christ.

DECLINE. For centuries Romanism had almost complete sway, except in Pagan nations. But three and a half centuries ago the Reformation under Luther stayed its progress and gave it a staggering blow. This was the first historical pressure of its fall. Ever since, the true faith has been gathering strength. Once the Papacy martyred the saints; but since Mary of England burned them at the stake, and Philip II. of Spain, put them to death by slow tortures 300 years ago, this work has mostly ceased.

Once the Pope was supreme in the church and also in the State. Kings were dethroned and princes set up at his pleasure. But he has lost his temporal authority. In fact he has been tumbled about in national conflicts as any other man. In 1798, he was captured by French troops and carried away as prisoner. In 1848 the Pope was driven from Rome, and a popular government was established in the seat of Papal power. And, within a few months, the Pope would have been obliged to flee from his country had he not been favored by the protection of French bayonets.

Some of the above triumphs were not permanent in their results, and yet they shook the power of his Holiness the Pope, and rendered his authority weaker and weaker.

Till the late war between Austria and Prussia, the former country was a great aid to the Pope in times of trouble. But the victory of Prussia at Sadowa changed that. Isabel of Spain not long ago offered the Pope a place in her dominions. But she has been driven from her throne and might have sought an asylum in the Papal States, had not France been near at hand and more readily approached.

Protestantism is making its way in most of the countries of Europe where Catholicism is yet in the ascendancy. In Austria a law has been passed authorizing marriages by civil officers as well as by Catholic priests. Italy has obtained a like law, and more surprising still, sanctioned the matrimony of priests, in opposition to the celibacy before enjoined.

But we will not dwell here. Suffice it that the Captain of our salvation is on his way. He is riding forth with his law and crown. "He shall see the travail of his soul and he shall be satisfied." If, in our country, the Papacy is increasing, it is much by immigration. "Jesus reigns here." "He shall reign till He hath put all enemies under his feet."

OVERTHROW OF ROMANISM. It shall come, for the mouth of the Lord hath spoken it,—"I beheld even till the beast was slain, and his body destroyed and given to the burning flame," Dan. vii. 11. "And they shall take away his dominion to consume and to destroy it unto the end," v. 26. This was against the little horn that spoke great words against the Most High, and which the more part believe to be the Papacy.

Paul describes the "Man of sin," and then says,—"Whom the Lord shall consume with the spirit of his mouth, and shall destroy by the brightness of his coming," 2 Thess. ii. 8.

The Revelator saw an angel come from hea-

ven. He cried mightily with a strong voice,—"Babylon is fallen, is fallen," Rev. xviii. 2. "Her plagues shall come in one day, death and mourning and famine; and she shall be utterly burned with fire," v. 8. Kings will say,—"Alas, alas! that great city Babylon, that mighty city! for in one hour thy judgment is come," v. 10. Merchants also will say,—"Alas, alas! that great city; for in one hour so great riches are come to nought," v. 17. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all," v. 21. The holy apostles and prophets rejoiced. A great voice of much people in heaven said,—"Alleluia: Salvation, and glory, and honor, and power unto the Lord our God; for He hath judged the great whore," ch. xix. 1, 2. The four and twenty elders said,—"Amen, Alleluia." And a voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings said,—"Alleluia: for the Lord God omnipotent reigneth," v. 4-6.

QUENCH NOT THE SPIRIT.

A man has lost his way in a dark and dreary mine. By the light of one candle, which he carries in his hand, he is groping for the road to sunshine and to home. That light is essential to his safety. The mine has many winding passages in which he may be hopelessly bewildered without that light. Here and there marks have been made on the rocks to point out the true path; but he can not see them without that light. There are many deep pits, into which, if unwary, he may suddenly sink; but he can not avoid the danger without that light. Should it go out, that mine will be his tomb. How carefully he carries it! How anxiously he shields it from sudden gusts of air, from water dropping on it, from everything that might quench it!

Reader, the case described is your own. You are like that lonely wanderer in the mine. Does he diligently keep alight the candle on which his life depends? Much more earnestly should you give heed to the warning, "Quench not the Spirit!" Sin makes our road both dark and dangerous. If God gave us no light we should never find the way to the soul's sunny home—holiness and heaven; we must despair of ever reaching our Father's house; we must perish in the darkness into which we have wandered. But he gives us his Spirit to enlighten, guide and cheer us. In the works of Nature, but more clearly in the volume of Inspiration, he has made known to us his will. But because we are so sinful as not to see and profit by these signal-posts to heaven, he also, by the inward light of the Holy Ghost in the soul, helps us to behold, understand, and obey the truth. If that light burns dimly, our way becomes more gloomy and perilous. We go astray from the right path. We stumble, and are bruised by sin. Should that light go out, midnight darkness reigns around us. Should it not be rekindled, we are lost forever. We may make use of it, guard it, nourish it; or we may neglect it, despise it, quench it.

Reader, are you cherishing this sacred flame, or are you quenching it? Do not avoid the question. It is of infinite importance. Do not think of it as inappropriate to other people. It relates to yourself. You have a personal, an individual interest in it. Your own safety is at stake. The everlasting destiny of your soul is involved. Yea, you, each reader of this, you, individually, have been intrusted with some portion of heavenly light, by which you may find the way out of the dark and deadly caverns of sin to the glorious mansions of the love of God, the soul's bright home. And you—each reader—may, by putting out that light, make certain your eternal ruin! To you, individually, this scripture appeals, "Quench not the Spirit." If, by repentance and faith, which can only be produced in the soul by his gracious influences, you desire to obtain remission of your sins, and peace with God, quench not the Spirit. If you would ever escape from the slavery of the devil into the freedom of loving and serving God; if you would thus enjoy his fatherly protection in this life, and then dwell with him forever, quench not the Spirit. If you would become, in reality, a "member of Christ, a child of God, and an inheritor of the kingdom of heaven," quench not the Spirit. Whether your destiny is to be light or darkness, holiness or sin, happiness or woe, heaven or hell, depends on your response to the appeal, "Quench not the Spirit." The God of love, who desires not the death of a sinner—the God of love, who, to help you to return home to himself, intrusts you with this precious gift, implores you not to despise it, but says, while he bestows it, "Quench not the Spirit."—*Teleseope.*

PRAISE YOUR MINISTER.

Don't talk against your minister. If he has faults, don't speak of them. He surely has some good characteristics. Talk of them, and encourage him to cultivate them. Help him. Go to work and you will forget his failings. Drones are all hypocritical. Passing judgment upon others is only a pretence on their part of approving things that are excellent. Those who are active in the work of the Lord, and yet indulge in a critical spirit, are hypocritical. A true Christian is charitable and forbearing—"Thinketh no evil." Spurgeon said at a breakfast meeting of the U. P. Foreign Mission Committee in Edinburgh:—"If you, any of you, are murmuring over empty pews in your place of worship, I would advise you to praise up your minister. There can be no difficulty in discovering some point in which your pastor excels; dwell upon these excellencies and not upon his failures, talk of the spiritual benefit which you derive from his sermons, and thus you will induce the people to come and listen to him, and at the same time you will do him good, for the full house will warm him up and make him a better preacher, and you yourself will enjoy him the more because you have thought and spoken kindly of him. Believe, then, that the filling up of the church is not alone the pastor's work. Remember the word 'universality,' and let no one try to find a loophole to escape

his duty. All Christians ought to be doing something for Jesus, and to be always doing something. I have already said those who are doing no good are the very ones who are creating mischief. Have you ever observed that exceedingly acute critics are usually wise enough to write no works of their own? Judges of other men's works find the occupation of the judgment-seat so great a tax upon their energies that they attempt nothing on their own account. Mr. Gough used to tell of a brave man and admirable critic in Russia, who on one occasion was visited by a bear. Now there was a ladder which led up to the room on the roof, and the aforesaid hero climbed it nimbly and for fear the bear should come after him he took up the ladder, and left his wife with Bruin below. His wife, who must have been his 'better half,' seized a poker and began to belabor the bear right heartily, while her heroic lord and master looked on from above, and gave her his opinion as to her proceedings in some such terms as these: 'Hit him harder, Betty.' 'More over the nose, Betty.' Surely his spouse might have said: 'Good man, you had better come down and fight the bear yourself.' Those who are doing nothing are sure to be great in discovering flaws in the modes and manners of those who bear the burden and heat of the day. Surely they would be much more nobly occupied, and usefully occupied, if they would show us our faults by doing better themselves."

THE TERRIBLE PRISON.

Doubtless some of you have heard of the inventor who made an ingenious prison of iron, containing seven windows, which was so constructed, that each day the walls would draw nearer together, and the unfortunate prisoner would see, each morning, one window less. At first, if he did not know the secret of this terrible contrivance, he would count over and over again the number of windows, thinking his eyes deceived him; but, as the days went on, he would be convinced that dreadful walls were actually drawing closer to him.

Oh, the horror of such a confinement, as each day the light grew less, and a space around the victim smaller!

What time for solemn thought while death was thus slowly but surely approaching?

And, when, at last, all the windows had disappeared, and a horrible darkness gathered about the poor prisoner, the relentless iron walls would close around him like a coffin, and the next contraction crush him to death.

It was a fearful way to die. Let us thank God those barbarous days are over. But let me tell you of what it made me think.

When once one gets fairly into the power of some bad habit it is like being locked in this great iron room. At first, you are not aware of this terrible danger; but slowly and surely the habit contracts about you, creeping closer every day; and, just as the prisoner sees the light growing dimmer, so, gradually, you find yourself losing self respect, character and principle, till at last all the light goes out, the horrible darkness of despair settles down on you, and the sin which has gained the mastery destroys both soul and body forever.

It is thus with the drunkard, the gambler, the swearer.

But is it not also true of each of us who may be cherishing some secret fault, not so heinous, perhaps, as those which I have mentioned, but still something which we know to be a sin.

We may think it is not growing stronger; but, if we are not overcoming it, it is surely overcoming us.

We have each some besetting sin; let us strive constantly to free ourselves from its power; but not in our own strength; that would be as hopeless as for the prisoner to try to burst the iron walls.

No; through Christ we shall be "delivered from the bondage of corruption into the glorious liberty of the children of God."—*Christian Banner.*

THE DYING INFIDEL'S SERMON.

Father M——, of Mass., who recently died in faith, was once called to the dying bed of an aged infidel of his acquaintance. The good old man had long prayed for his friend, but his entreaties had ever been met by the infidel's arguments and scorn. As he approached the bed he saw that his mind was in agony. The man confessed himself a sinner, and that he was not prepared to meet death.

Father M—— asked him if he had prayed. "No. I can't pray. I have continually refused mercy, and it is now refused me. I have tried to pray, but my lips won't move."

"Are you willing that I should pray for you then, and let your heart's desire go up with my words?"

"No, you can not pray for me; others have tried it, but could not. You may kneel, but it would be useless."

The aged saint knelt at the bedside of the agonized sinner. Those lips had daily moved in prayer for half a century. That tongue had daily brought the name of sinners before God's throne; but, strange to say, all his faculties of speech seem paralyzed now. Mercy was a word he could not speak; and for the first time prayer was impossible.

"Now," said the infidel, as Father M—— arose from his knees, "I want you to preach at my funeral. When you have closed the other parts of the service, I want you to come down from the pulpit and place your two forefingers on my lips and say, 'This soul is sealed for hell!'"

"You must spare me such a commission. It will frighten the people."

"It is my dying request, and I feel that you must do it. Let others take warning by my death. I cannot excuse you."

So Father M——, at his funeral, after he had finished the sermon, came down from the pulpit, and, approaching the coffin, laid the tips of his fingers on those marble lips, and, with tears streaming from his eyes, stated the dying man's request, and pronounced the words:

"This soul is sealed for hell!"

O, my reader, whether Christian or not, be admonished.

If your peace is not made with God, re-

member that your soul is following that infidel's, and will ere long be sealed. Your lips can move in prayer now. The time may come when this, the greatest of earthly privileges, will be in vain. Christian brother, remember that souls—the souls of your friends, relatives and neighbors—are daily going down to hell; and no small share of the responsibility is lying at your door. May God help us to feel the importance of that infidel's sermon!—*Christian Observer.*

THE HISTORY OF SOME COMMON WORDS.

The word *dollar* is derived from the German *thal*, meaning valley. The little town of Joachimsthal, (valley of Joachim,) in the heart of Bohemia, was the place in which the Counts of Schlick, from the years 1517 to 1526, coined pieces of about an ounce weight, and worth about 113 cents of our money. They were known in use as *Joachimsthalers*. This word was afterward reduced to *thaler*, and still later became Anglicized into *dollar*.

The word *grog* has a very curious history. Dr. Worcester, quoting from "Notes and Queries," gives this account of it: "Old Admiral Vernon, in 1739, first introduced rum and water as a beverage on board his ship. In foul weather he used to wear a grogram cloak, which gained him the appellation of *old grog*. From him the sailors transferred this name to the liquor." It would possibly more puzzle our readers now to translate the word "grogram" than the word "grog," although they use neither. In Addison's time, grogram was a coarse *camel*—and even that word is now going out—a rough woollen cloth (*gros-grain* or *grosso-grains*) used for cloaks.

The word *poltroon* is said to come from the two Latin words *polles* (thump cut), the explanation being that it was an ancient practice for cowards to cut off their thumbs in order to render themselves unfit to be drafted in war. *Soldier* comes from the Latin, "a man who received for his fighting wages a *solidus*," a gold coin in the late days of the empire. *Sauveteur* is from the French *Sainte Terre*—(Holy Land) a designation given to those who once roved about the country and asked charity, under pretence of going as pilgrims to the Holy Land.

A similar history attaches to the word *roamer*, of which Johnson says: "It is imagined to come from the pretence of vagrants who always said they were going to *Rome*." The word *buff* is an abbreviation of *buffalo*; the skin of that animal, when tanned, having the light yellow color denoted by this word.

The words *chapel* and *chaplain* come to us through the Spanish *capa*, meaning hood (as our word *cap* from the same prototype ("cap," a head). Long ago the "hood of St. Martin" was valued as a relic possessing miraculous powers. Charlemagne was accustomed to carry it with him into the field, and kept it by itself in a tent, which from this relic was called *capella*, while the officer who guarded it was called *capellanus*. Hence the words *chapel* and *chaplain* applied to places of worship, and those who administer worship, without a fixed and permanent consecration.

Passover, which, in accordance with our translation of Exodus xii. 28, is commonly supposed to be compounded of *pass* and *over*, is derived by Talbot, in the "English Etymologies," from the Hebrew *pascha*, itself meaning to *pass over*, and the old word *offer*, or *offer a victim*. "A lamb for sacrifice," he says, "was therefore an *offer*, or *offer*; and the paschal lamb was the *pasch-offer*, which has been modernized into *passover*." Such expressions as "kill the passover;" "ye shall eat it with your loins girded;" "Christ our passover is sacrificed for us," would have no propriety unless a *passover* were a living creature, a victim sacrificed or offered.

Tribulation comes from the Latin *tribulatio*, *tribulum*, a kind of threshing sledge, consisting of a wooden platform studded underneath with teeth of flint or iron.—*Old and New.*

ILLUSTRIOUS DUNCES.

The brilliant Sheridan showed so little capacity as a boy, that he was presented to a tutor by his mother with the complimentary accompaniment that he was an incorrigible dunce.

Walter Scott was all but a dunce when a boy—always much readier for a "bicker" than apt at his lessons. At the Edinburgh University, Professor Dalzell pronounced upon him the sentence, "Dunce he was and dunce he would remain." Chatterton was returned on his mother's hands as "a fool of whom nothing could be made." Burns was a dull boy, good only at athletic exercises. Goldsmith spoke of himself as a plant that flowered late. Robert Clive was a dunce, if not a reprobate, when a youth, but always full of energy, even in badness. His family, glad to get rid of him, shipped him to Madras, and he lived to lay the foundation of the British power in India. Napoleon and Wellington were both dull boys, not distinguishing themselves in any way at school. Ulysses Grant was called "Useless Grant" by his mother—he was so dull and unhandy when a boy.—*Smiles Self-Help.*

ONE THING.—Jay, in one of his prayers, says: "When a few more souls have rolled over us, it will be a matter of indifference whether we have been rich or poor, successful or disappointed in our enterprises; admired by our fellow-creatures, or despised. But it will be of eternal moment to us that we have mourned for sin; that we have hungered and thirsted for righteousness; that we have loved the Lord Jesus Christ in sincerity and gloried in His cross."

Dr. Chalmers was wont to say, "A house-going minister makes a church-going people; as the people are sure to acknowledge the courtesy of returning the minister's week-day visits by their Sabbath-day attendance."

Jeremy Taylor said: Hasty conclusions are the mark of a fool; a wise man doubteth—a fool rageth, and is confident; the novice saith, I am sure that it is so; the better learned answers, Peradventure it may be so; but I prithe inquire. Some men are drunk with fancy and mad with opinion. It is a little learning, and but a little, which makes men conclude hastily.