Religions Some Minerier.

NEW BRUNSWICK AND NOVA SCOTIA. AN EVANGELICAL FAMILY NEWSPAPER

Rev. J. McLEOD,

"THAT COD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST." Peter.

Editor and Proprietor

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, APRIL 29, 1870.

Whole No. 849.

ALBION HOUSE.

SPECIAL NOTICE.

MARCH AND APRIL, 1870.

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JANUARY 1, 1870,

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Begs leave to inform his friends and the public generally that in order to offect a clearance he will sell the balance of his Stock of the following Goods at greatly

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AND MANTLE CLOTHS,

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An inspection respectfully solicited.

THOMAS LOGAN, Fredericton, January 14, 1870.

The Jutelligencer.

JESUS FIRST.

our exhortations and our songs. From the lips nancing each other, have exchanged worlds during and knock their brothers down, commit forgeries, of age and childhood the precious invitation flows that period. Some you have washed and shroud- and a hundred other underhanded deeds, because like a perpetual melody of love. 'The Spirit and ed and carried to the grave. They were surpri- they have not the courage to face the truth, and the bride say, come. 'Blessed are the people sed and you were surprised. Their prospects for stand by it, no matter what comes. - Mary A. E. who know the joyful sound.' 'Thanks be to God a long life were as fair as yours. At serious mo- Wager, in Hearth and Home. for his upspeakable gift.' It is a glorious privi- ments you have felt 'this will not do; I must prelege that all may come to Jesus and be saved. pare for death; it may come soon; to morrow I 'Whosoever will, let him come.' 'Seek the must begin.' To-morrow came and passed away, Lord and he will be found of thee.'

compels them to come in. Were it not so, none uncertainty, smoke, if you depend on to-morrow. But it is a blunder to mistake the Newgate Calwould come. Men naturally hate the light, hate It is not, and it may not be, to you. Trust your ender for a biographical dictionary! Jesus, turn from him to worldliness and sinful salvation to it, and you may expire big with good A less offensive type of the same tendency leads pleasures. When they know God, they do not intentions, but utterly destitute of grace. love to retain him in their thoughts; they incline to evil and that continually. So no one asked for a Saviour to visit the earth; there was no desire or prayer lifted on high for redemption. And The above are the BEST VALUE ever Jesus did not wait to be invited, or to be assured of a hearty welcome, to know that man was sensible of his distress and would accept deliverance with delight, before he came. He knew that man did not desire his advent, would not welcome him, but would bitterly oppose, abuse and revile him, and subject him to untold sorrows and a shameful death; yet he resolved to come, while we were enemies even, he died for us. Such is the eagerness of his soul to save the lost.

Hence the sinner is not called to such an indifferent Saviour, to lay his case before one who barely responds when petitions are urged upon his attention. Much less is he asked to seek one who gives grudgingly, and needs to be teased, worried and overcome by importunity. Our Saviour does not even wait to be sought; he goes out himself seeking the lost; his heart yearns to bless them; he is grieved most of all when they refuse his mercy; he is more than willing to pardon and save the penitent; he is infinitely anxious to do so. We have not to ascend up into heaven, have not to purify ourselves, and by any skill or effort reach his throne on high, to settle this case. He comes to our own doors, to our very hearts, and pronounces the words of pardon; we have not to go down and by our sufferings and woes excite his pity; he pities and loves us now, and asks no agonies of ours to commend us to him. He seeks us, and will be prevented from saving us by one thing only -our refusal to receive his

'He came to his own and his own received him not.' Oh how that grieved him! What tears he shed over this stubborn refusal to be saved! It is just the same now as then. Jesus comes to us in his word, his ministers, his churches, the Holy Spirit, in his people, and by every possible influence, to arouse the conscience, turn from sin and win to himself. He is actively, personally, persistently seeking us, and entwining influences around us to draw us to salvation, and is overwhelmed with sorrow when we refuse. Yet he does not soon give us over. 'He is longsuffering,' ' not willing that any should perish,' lingers at the door, and knocks, and calls, and knocks again, and calls, and never ceases so long as there is any hope. How feeble words are to express such love as this; how atterly inadequate to describe the earnestness with which Jesus seeks the lost!

We greatly desire to magnify this endeavor of our Lord. It is the striking feature of the gospel scheme; it is so surprising and wonderful, so expressive of love, so touchingly generous, that if realized, all hearts would welcome him with wonder, love and praise. It would add largely to the faith and courage of Christians, for they would see and feel that one stronger than the 'strong man armed' was leading in the mighty effort to rescue the lost; they would believe in the presence of an invisible power which can penetrate to the centre of human hearts, and make feeble means 'mighty to the pulling down of strongholds.' It would add force and inspiration to their thoughts and expressions, and enable them to say, in manner, spirit, and word, so that the world would feel it, that the divine Saviour is personally present, and bringing his power to bear, to turn sinners to himself. This would give them great courage and efficiency, and endow them with a real spiritual power, such as made the apostles ia-

And the more Christians realize a present, working, persuading, loving Saviour, the more sinners will feel it. A deep, solemn conviction will steal over them that it is not man but the Lord who speaks; that the unseen Saviour is feeling for their hearts, and that in resisting the drawings to repentance, they are resisting the real personal Christ -fighting against the Lord. This is emphatically true; they are resisting him, but know it not. It is of infinite importance that they DROUGETS, EPINGLETTS, should know it, and feel it too. Their salvation depends upon it. The gospel will never become the 'power of God to salvation' to them, until they do feel that Christ utters those warnings, counsels and promises. So long as they regard him afar off, some one to be sought at a distance by great efforts, they will not repent. Jesus is near them, he personally pleads with them, he speaks directly to their souls, and urges them to receive life at his hands; and if they consent, life will enter their hearts as light rushes into temples when windows are thrown open and the way made clear .-Morning Star.

"BOAST NOT THYSELF OF TO-MORROW." Oh, how many expire big with life's futurities, with plans and schemes built on life-on a vapour, on a mist; with resolves often to be Christians in the future-to do great things for the honor of may we not, kind reader, ask you, if you have not away this treacherous mask, and stand confessed. one day the parents are horrified to find their been putting off this matter of securing your sai- Strong souls always have sympathy for weak ones, children Romanists. vation from day to day, promising yourself you and when women come to see men in their true 'And so,' I said, 'they always succeed.' not remember what promises you then made in when lo, a man goes to destruction. secret that after one week, or one month, or next | 'Oh! but I didnt know men were so weak!' have been offended, if one had told you that when | But they are my dear. There's not one in a lime is a Roman Catholic institution and not be- scarecrow than a living boy. The lautern would | verent—earnestly responded: "Bay Amen."

you have resolved to die a Christian in the future. protection, every individual one of them." Look back and remember how many of your | And then what cowards they are! They comand another and another to-morrow, and still you

Be wise to-day, 'tis madness to deter; Next day the fata' precedent will plead;
Thus on—till wisdom is pushed out of life.
Procrastination is the thief of time;
Year after year it steals till all are fled, And to the mercies of a moment leaves, The vast concerns of an eternal now.

They will yield to gambling, when they know it leads to death. They will be duped into Wall |

street speculations, although victims stare at them out at once which are the poorest stops. If they from every corner. They can't resist an invita- listen to a great speaker, they remember nothing tion to smoke or drink, although perfectly well but some slip in the construction of a sentence, aware that it leads them on to physical ruin. A the consistency of a metaphor, or the evolutions strange woman with a pretty pair of eyes will lure of an argument. While their friends are admiring them away from home, from sweetness, from pur- the wealth and beauty of a tree whose branches ity, from love, from heaven down to a haunt of are weighed down with fruit, they have discoversin, of shame, of pollution, of damnation. I stood with a dear old friend at a refreshment on which nothing is hanging.

table on last New Year's day. Three or four kinds of wine gleamed from as many decanters. east, I hope you do not.'

'No, I do not,' he replied ; 'I can be quite social without it. But it is hard to refuse it when offered by fair young hands.' 'I cannot understand that,' I said .- ' What I

do, it is not difficult for me to abstain from.'

he meets it at the hands of a woman. This ac- too strong, but there is no exception to it, so far counts for so many tipsy men on New Year's. as my own observation extends. moral courage to say nav.'

the oldest 'joke' on record. It is a joke within a succeed in converting every Protestant child that I am and all I have, to be used and disposed ted the sarcasm in it, and so few even now see the thodist school that could gather up a hundred may hereafter from time to time advise and direct.

surface of society is rippled. Our wives and daugh not be meddled with? ters, forsooth! That is upon the principle, I sup- He answered in substance as follows: 'You pose, of taking care of the pennies, and the dol- must remember that no Romish school is establars will take care of themselves! Our husbands lished, primarily, for purposes of instruction, but and sons are such pillars of strength, so utterly to propagate Romanism. The school that makes impervious to evil influences, such mighty war- the most converts gets special favours from Rome, riors for truth and righteousness, so completely so that without publishing the fact there is really encased in the panoply of virtue, that no harm can a powerful rivalry as to which shall receive from bronzed old reprobates, that only a double dyed a school, four, six, ten, perhaps more, of the ablest

crime can strike through the last coating? write about the 'frailty of women' reads ludic- cal zeal for the church, but by this rivalry between rously enough. It is almost as funny as when they institutions. You can understand the effort which talk in dead earnest about 'protection' for women, results mevitably. They have no regard for the and how to advance her 'moral elevation.' I ne- conscientions opinions of others, as have Protestver knew a feather to soar very high with a bul- tants. They know the art of pleasing, and they let tied to one end. And to suppose that society use it. They surround the student with a Roman is to be cured of its evils and ills by doctoring only Catholic atmosphere, so that he is influenced in one side of it, while the other is just as sick, and every breath. Some students, by constant fightprobably a great deal more so, is just as nonsen- ing, might resist those powerful influences and

"What is sauce for the goose is sauce for the are few." Are not men worth saving quite as much?

will to morrow?' Are not some of you who status, they will be stronger for them, and realize 'Yes,' said he, 'and they will always succeed if

godless, Christless, and hopeless! How many times voice and eye. They need a loyal woman for

friends and acquaintances, perhaps agreeing with mit suicide, ron away, feign insanity, murder, 'Come to Jesus,' is the burden of our sermons, you in this resolve, practically, at least, counter shoot each other in the back, steal up in the rear

FLAW HUNTERS.

There are people who have a preternatural But there is a richer favor shown than this. are as far from heaven as ever, as far from the faculty for detecting evil, or the appearance of Jesus has not only made atonement, offered mercy, cross of Christ as you were ten, twenty, thirty, evil, in every man's character. They have a fatal vocate. assured all who seek him of a hearty welcome, forty years ago; and still it is to-morrow; your scent for carrion. Their memory is like a mubut he first seeks sinners. He is so eager to save, resolve is still to die a Christian, but not to be- seum I once saw at a medical college, and illushis love is so great, his zeal so ardent, that he is come a Christian until some future time. You trates all the hideous distortions, and monstrous not content to prepare the feast and simply invite have presumed on God's patience already, you growths, and revolting diseases by which humanithe guests. He goes out, seeking, as a shepherd have hazarded your eternal interests too much- ty can be troubled or afflicted. They think they seeks the lost sheep, and earnestly persuades, you have incurred a high crime-you build on an have a wonderful knowledge of human nature.

some people to find apparent satisfaction in the discovery and proclamation of the slightest detects in the habits of good men and the conduct of public institutions. They cannot talk about the benefits conferred by a great hospital without Their seats of flag and their frames of wood, lamenting some insignificant blot in its laws, and some trifling want of prudence in its management. Then the sire shook his silver head, Speak to them about a man whose good work | And with trembling voice he gently saideverybody is admiring, and they cool your ardor Mother, those empty chairs! by regretting that he is so rough in his manner, They bring us such sad, sad thoughts or so smooth—that his temper is so hasty, or that | We'll put them forever out of sight, The weakest things I know on earth are men. he is so fond of applause. They seem to hold a You can wind them around your finger and back | brief, requiring of them to prove the impossibility again, and never once suppose that they have of human perfection. They detect the slightest But she answered, 'Father, no, not yet, backbone or will of their own. You can wheedle allow in the pure gold of human goodness. That For I look at them and I forget them into committing the most absurd follies, the there are spots in the sun is, with them, something silliest extravagances, the most pernicious deeds. more than an observed fact-it takes rank with a The boys came back, and our Mary, too,

priori and necessary truths. There are people who, if they hear an organ, find ed a solitary bough, lost in the golden afflueuce,

Poor Hazlitt was sorely troubled with them in his time. 'Littleness,' he said, 'is their element, | Mary's a wife and a mother no more, 'You don't drink wine I suppose,' I said; 'at and they give a character of meanness to whatever they touch. - Good Words.

SHALL ROME HAVE OUR CHILDREN? I called upon a family the other day and learn-

believe is not good for me, neither right for me to ed that a boy about sixteen, a member of the family, had been attending a Roman Catholic 'Yes my dear, but you do not know what pow- school for a few months-only about six-and er a beautiful woman has over a man, he replied. was already firm in the belief of transubstantiation, But I know how a woman, beautiful or not, and that the priest can pardon sin. He had told admires stength in men and contemns weakness. his father a few days before that all the world If I were wine debauched, I could not help admi- could not move him from these convictions. The ing the man who refused it, far above the man father is not a Christian, but is a decided Protestwho accepted the glass they call so tempting.' ant, and was very angry at his son's conversion to A few days later came a letter of New Year's Romanism. Anger after the fact, however, is not greeting, and containing this paragraph: 'Con- as powerful to prevent this calamity as discretion gratulate me on being the fortunate possessor of before. The boy is lost to Protestantism, at least one of the few masculine heads that don't ache for the present. I had met other cases similar to this morning. Perhaps, if I had called upon you this, and was considerably impressed by this new vesterday, I might have been inclined to partake discovery, for it confirmed the idea already in my of an ache or its equivalent. Man with all his mind, that every Protestant child, who goes to a boasted strength is a very weak creature, and Romish school, is drawn away, in whole or in makes but a feeble resistance to temptation when part, to the Romish faith. This may be a little

You women offer the glass, and men haven's the The next day, while my mind was still full of Spirit in my heart, to enable me to mould my life the subject, I received a call from a gentleman after the most excellent pattern which His only It is another phase of the Mother Eve story. who is more thoroughly acquainted with the Ro- begotten Son has set me, and in all things to will Men pray-I suppose, all of them-at some mish system, its doctrine, spirit, purposes, and and to do his good will and pleasure: do hereby time in life, 'Lead us not into temptation,' and methods, than any one it has ever been my privi- humbly and cordially, give up and surrender to then walk straight into it. I don't believe so much lege to know. He was formerly the Abbe the Supreme proprietor and governor of the unia running away from evil, as I do in meeting it M _____, a Jesuit of thorough culture, and for- verse, all and singular, the property, rights and with a brave front, and not yielding an inch to merly a missionary in England. He is now a things of His, which are now in my possession 'The superior strength of men' is undoubtely tion: 'How is it that Roman Catholic schools my heart, my mind, my soul, my strength, all joke-for the joke of it is, that so few have suspec comes under their influence? I know of no Me- of according as His infinite wisdom and goodness students promiscuously, and convert them all to | And all this I solemnly and sincerely pledge my The people, the priests, the great editors, the Methodism in a few months. How can Rome do seif, his Holy Spirit assisting me, to do and perhigh Pharisees, and all the great Moguls who have it, and in spite of the prejudices which Protest- form, whether I be ultimately saved or damned. an eye out for the public good, tremble from their ants always have against Romanism, and in spite boots up for 'our wives and daughters,' when the of positive pledges that their religious ideas shall

come to them? Is that it? or are they such sin- the Pope the most privileges. Now, there are in men the church can find, all of them pledged to The nonchalance with which newspaper men proselytism, and inspired not only with fanaticome out unscathed, but those who would do it

gander,' and if ' Midnight Missions' and ' Homes ' But how about the pledges that the religious for the Fallen' are needed for women, why, in the opinions of the students shall not be meddled with?' haps, but, for the sake of the order-a little Jesuit-An individual invariably comes to grief from the | ism you see-for the sake of order, students must false asumption of superior knowledge or power, be present at religious services, listen to ave marias, or from greatness thrust upon him, when he has invocations of saints, and guarded expressions of himselfnot the royal prestige to wear it becomingly. So Romish opinions, until little by little, they become men have suffered from accepting the false idea of accustomed to those things; and thus, by procestheir ' superior strength' and 'women's frailty.' It ses wholly concealed from the students themselves, Christ and for His cause-in the future! And is quite time, for their own good, that they throw they are led away by imperceptible stages, until

read these lines doing this to day, presuming on the danger of placing temptations in their way. children are thus put into their power; and I am The above Goods are all this Season's importation to morrow? Look back, as some of you can, As it is, women tempt men unconsciously, thoughtthrough the past ten years of your life. Can you lessly, relying upon their 'superior strength;' not penetrate their designs and methods, and see sprawling to the bottom of the ravine. the danger.'

you would be ten years older you would still be thousand safe beyond reach of a good woman's come wholly er in part a Catholic, is very small. have saved him from all this. Wasn't be a fool-It is not in haman nature, at the student time of | ish fellow not to take it ? life, to resist the combination of influences which | Certainly he was. But what shall be said of Jesuitical priests and nuns understand so well those boys and girls who know the Bible to be how to use. One might as reasonably hope to the only lamp which can guide their feet safely live in Iceland and not feel the cold. Sleepless through the pathes of life to their home in heavigilance; tireless work; fanatical zeal; concen- ven, and yet refuse to carry it? Are they not tration upon one point; methods as secret as they more foolish? Are they not likely te suffer even are intense; these are the means used by men and more than the boy? You know they are.women, the ablest in the church, and as artful as Take the Bible, therefore, for your life lantern, they are able, to win to their faith the young and and let it be a lamp unto your feet, and a light unsophisticated children whom Protestants are unto your path. ever more putting under their power. What is more inevitable than the result I met the other day? How can any other possibly occur? Shail Rome have our children ?-North-Western Ad-

> THE THREE LITTLE CHAIRS. They sat alone by the bright wood fire, The gray haired dame and the aged sire, Dreaming of days gone by;

Against the sitting room wall;

The tear drops fell on each wrinkled cheek, They both had thoughts they could not speak, As each heart uttered a sigh. For their sad and tearful eyes described Three little chairs, placed side by side,

Old fashioned enough as there they stood, With their backs so straight and tall.

In the small, dark room up stairs.' That the children went away ; With her apron on of checkered blue,

And sit here every day. Johnny still whittles a ship's tall masts, And Willie his leaden bullets casts, While Mary her patchwork sews; At evening time three childish prayers Go up to God from those little chairs, So softly that no one knows.

Johnny comes back from the billowy deep, Willie wakes from his cattle field sleep, To say a good night to me: But a tired child whose play time is o'er, And comes to rest or. my knee.

So let them stand there, though empty now, And every time when alone we bow At the Father's throne to pray, We'll ask to meet the children above, In our Saviour's home of rest and love, Where no child goeth away.'

- Evangelist.

Mr. Editor-I send the following which was opied from a paper more than twenty years ago. It will, perhaps, be interesting to your readers, both as a literary curiosity, and for the hearty is what the church needs-what the world needs spirit of consecration it manifests.

J. H. DANIELS.

THE LAWYER'S CONSECRATION. 'Know ye-The Holy Trinity, Saints, Angels, and all men, by these presents, That I, --- of my own free will and accord and for a valuable consideration, namely, for the ineffable privilege of living the remainder of my days in the service of God, and enjoying the presence of His Holy pronounced Protestant. I asked him this ques- and which I have herebefore called mine, to wit

dred and torty two.' -- Christian Freeman.

WHAT THEN !- 'I am a Christian. What then? Why, I am a redeemed sinner, a pardoned rebel, all through grace, and by the most wonderful means which Infinite Wisdom could devise. I am a Christian. What then? Why, I am a a temple of God, and surely ought to be pure and

I am a Christian. What then? I am a child of God; and I ought to be filled with filial love, reverence, joy and gratitude. I am a Christian. What then? Why, I am a disciple of Christ, and must imitate him who was meek and lowly in heart, and pleased not

I am a Christian. What then? Why, I am an heir of heaven, and hastening on to the abode of the blessed, to join the full choir of glorified ones in singing the song of Moses and the Lamb; and surely I ought to learn that song on earth.' -Payson.

WHERE IS YOUR LANTERN ?-Young Harry was sent on an errand, one evening in early winter. name of humanity, are they not needed for men? He answered: 'No direct effort is made, per- After giving him his message, his mother said-Be sure you take the lantern with you, Harry.' Bother the lantern!' answered the boy, gruffly and disrespectfully; and he started, mattering to

> 'What do I want with a lantern? I guess I know the way fast enough!'

Very soon, Master Harry, in crossing the street, stumbled into a hole which had been made by a recent rain. By this fall he knocked the flesh from his shin bone, and covered his clothing with

caved in near the edge of a ravine. As he groped | teens and had thoroughly wearied his hearers, his way along the bank, he tell over, and went | reached at length, a kind of resting place in his

And it is plain from this showing that the pro- got into the road once more; but when he finally tion: "And what shall I say more?" A voice bability that a student will pass any considerable reached his mother's door, he looked more like a from the congregation-more suggestive than re-

BE HEALED .- Wilt thou be made whole ?' saith the Saviour. The question is not, How many of you have tried the faith? It is not, How long have you suffered ?' It is simply this: Wilt thou now be made whole?' While you still turu your eye back morbidly apon your own mistakes, there is but little chance for you, but of you rouse up from this backward looking selfishness-for this ever repeating consciousness finally falls into selfishness; if you cease any longer to think so much about the past; if, forgetting the things that are behind, you press forward to the things that are before; if there be in you yet a springing, yearning desire to enter at once and fully upon the Christian course; and if you say to the Saviour, Yes, I fain would be made whole,' then your fistakes are not fatal, and there is no reason why, having failed once, or twice, or thrice, you should not strive again,

SANCTIFIED GUN-WADDING .- A dry goods merchant in Philadelphia has been in the habit, for a number of years past, of putting tracts and religious books in his bales and packages of goods, when he sends them to his customers. While travelling in Ohio lately he stopped at a village over the Sabbath, and visited the Sabbath, school in that place. The superintendent asked him to address the children, which be did. In the course of his remarks he spoke of his habit of placing tracts and religious books in cases of dry goods, before sending them away. After school was dismissed, the uperintendent asked him if he remembered fending a pack of goods to him nine years before, in which he put a religious book addressed to his wife, She read the book, and God blessed it to her conversion. That wife, said he, has gone to join the countless throne around the throne of God in heaven. In the same box said the superintendent, was a tract. It lay about the store for some time, and finally was brushed down among some waste paper. His clerk was going out on a gunning excursion one day, and picked up some of the waste paper for wadding for his gun, among which was the tract! When out in the woods, he took out his wadding, and his attention was arrested by the tract. He read it; religious anxiety was awakened, and he never found peace till he found it in believing in Jesus. And in this great revival that young man has been a burning and a shining light, labouring continually to win souls to Christ. The book, said the superintendent, has been lent, going from hand to hand, and only the Judgment Day will reveal the good which it has done .- Messenger.

HOT HEARTS .- 'We need men of hot hearts to tell of the love of Jesus,' was the appeal sent home by some Chinese converts, the other day. This

- 'men of hot hearts.' 'I would ye were hot,' is the Master's cry. If we are to succeed we must be on fire about it. Dr. Arnot, of Edinburg, tells of his being at a railway station one day, a wearied of waiting for the train to move, he asked one of the men what

the matter was. 'Is there want of water?' 'Plenty of water sir,' was the prompt reply, but it is no' bilin'.' That's the trouble with the church to-day.

There's abundance of machinery—the engine is all in order, the train is made up, the men is at their posts-" there's plenty of water, but it's no' oilin'.' The great motive power is wanting. We need to heap on the fuet of sound doctrine; not shavings of sentiment which may make a big blaze only to go out as quick, but the solid logs of fundamental truth - CHUNKS, if you will. But we need vet more the fire - to be baptized with the Holy Ghost as with fire-R. F. Burne D.D.

FOR GOD OR FOR SELF. - The following charming incident, which we find in an exchange, illustrates the broad difference between working for our own glory and for the glory of God :-

A certain king, would build a cathedral and In witness whereof, I have hereunto set my that the credit of it might be all his own, he forhand and seal, this fourth day of April in the year bade any from contributing to its erection in the of our Lord and Saviour one thousand eight hun- least degree. A tablet was placed in the side of the building, and on it his name was carved, as the builder. But that night he saw, in a dream, an angel, who came down and erased his name, and the name of a poor widow appeared in its stead. This was three times repeated, when the enraged king summoned the woman before him and demanded, - What have you been doing? and trembling widow replied, - I love the Lord, and longed to do something for his name, and for the building up of his church. I was forbidden to touch it in any way; so in my poverty, I brought a wisp of hay for the horses that drew the stones. And the king saw, that he had laboured for his own glory and not for the glory of God, and he commanded that her name should be inscribed

PROGRESS IN ERROR. - Rev. Dr. Lincoln, in the Journal and Messenger, quotes two passages from Theodore Parker, as illustrating the downward tendency of evil. In an earlier stage of his unbelief, after having rejected the doctrine of inspiration, he wrote: "For my own part, I cannot conceive of a being more good, and holy, and beautiful, and true, than Jesus of Nazareth. His words judge the world. The higher we think, the holier we live, the more we find in them, the more we admire in him." But in the course of years he came to write: "I think him human not superhuman. That God has yet greater men in store, I doubt not. I think a careful study of the Gospels will force us to the conclusion that he was sometimes mistaken."

FACETIÆ. - A certain minister of Maine, who was noted for his long sermons, with many divi-On his way back, he forgot that the fence had sions, one day, when he was advancing among the discourse, when, pausing to take breath, and look-With much ado, and after many bruisings, he ing about over his audience, he asked the ques-