

# 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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## FALL IMPORTATIONS!

OCTOBER, 1870.

THOMAS LOGAN,

Has now opened a large and well assorted Stock of

NEW GOODS,

Embracing all the leading fabrics and newest styles in

DRESS GOODS,

CONSISTING OF

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MARELS,

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EPINGLES,

CLAN TARTANS,

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CLOTH and VELVETEEN JACKETS,

White, Black and Colored Mantle Cloths,

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PARKS' COTTON WARPS.

AT LOWEST MARKET RATES.

The Stock is worthy of inspection, and can recommend

it with confidence, being the best value in the city.

JOHN THOMAS.

Frederickton, Oct. 7, 1870.

## The Intelligencer.

HOW TO BUILD UP CHURCHES.

A statement some time since made, and reported through the public prints and in private conversation, as to the manner in which a certain church, in one of our large cities, obtained a very unusual degree of prosperity, is quite worthy of a more serious consideration, as forcibly illustrating a vital element in all real successful church activity.

The statement is substantially to this effect:—I believe the facts are well attested, and doubtless many other similar and perhaps quite as striking illustrations might be found; the church was a good church, as to its spirit and harmony, but not very strong and not very prosperous. The minister was a good preacher, and a good pastor; but he did not fill the house—he did not draw the public, and crowd the pews, as a few of the more brilliant and dashy ministerial neighbors did. Finances dragged heavily, expenses were hard to meet. The people became gradually discouraged. What should be done? They began to debate real difficulties, and possible remedies. What could they do? When is ever that question answered by a despondent church, except in one way, namely, "Get another pastor who can draw the people, and fill the house." That is the specific, the well nigh universal resort, and first proposed remedy. It was suggested—cautiously, for the pastor was greatly esteemed. Suggested—of course only out of love for the cause, as a resort certainly unpleasant, but possibly needful. While affairs were in this condition, it so chanced that an earnest, practical, common-sense business man, a member of the church, met one of his associates, with whom he entered into conversation on the state of affairs. Now, said this gentleman, I have come to this conclusion, that instead of looking for another minister, we ourselves must take hold of this church work, and make it a success. Our pastor is a good man, a good preacher, a pious and sincere Christian, a safe man too, and respected by all. On the whole, he has quite as many good qualities as we could expect to find in any man. Suppose we should obtain a brilliant preacher who would crowd the house, might we not be losers rather than gainers by the change? Might he not lack some other even more important quality, which our present pastor possesses? On the whole, I am quite satisfied our present difficulties are not the fault of the pastor. Now, instead of yielding to discouragement, and disheartening the people by complaints, let us go to work and "talk up" both the church and pastor, and make this enterprise a success.

Such, in substance, is reported to have been this business man's view of the case. It was business-like and sensible. His companion felt the force of the statement, and agreed to co-operate with him. Others felt their influence, and united with them. Strangers were invited to their meetings. The church and the pastor were spoken of to all they met in terms of the most decided approbation. Both were placed in the market at their full value, and these members were resolved to stand by them, and see that no one depreciated them. No over-estimate was indulged in; no mere empty boast, that should arrest expectation only to disappoint it. The result was what might have been expected. They created a public sentiment in their own favor. The congregation began to fill up. The pastor, not feeling obliged to direct all his energies to draw an audience and fill the house, gave himself to the real object of the ministry—the conversion of sinners and the edification of the saints. The church, as well as the congregation, was enlarged and became strong and efficient. The pastor also became known, honored and influential, among the foremost men in the community. And I am told that both pastor and church now hold the very first rank in all that region for strength and efficiency in all good Christian activities.

The moral of all this is plain. These practical business men detected the true philosophy of successful church-building. By the blessing of God, they made both the church and the pastor, to a great extent, what they are in public estimation, and in working power. They did not commit the folly—shall I call it crime—of sacrificing a good man, and their own self respect, in order to find some preacher whose genius or pedantry might make both himself and the church famous. Now observe: 1. It is said to consider to what an extent the true purpose of the gospel ministry is misunderstood. The ministry, as appointed of Christ and given to the churches, was not designed for the special purpose of crowding houses, renting pews, paying debts, and replenishing an exhausted treasury. It has other, and nobler uses. If these things can be legitimately done, it is most gratifying. But to make a pastor responsible for these is a gross perversion of the Divine purpose. Nor is that end more commendable which seeks to gratify the pride or vanity of worldly minded members, whose only ambition is to see their place of worship the thronged centre of public resort, and their pulpit outstripping all competition in the mad rivalry for public favor. Such a degradation of the gospel ministry is fraught with certain disaster in the end. Let the preacher fill his divinely appointed sphere, and the preaching do its divinely appointed work; but do not harness them to thoughts of a worldly pride or a financial venture. Then will they be approved for doing their legitimate work, and not be blamed for failure to do what was no part of it.

2. There are many churches that are despondent in the midst of difficulties, and pastorless. They have not realized the success they desired and hoped for. The future perplexes them. They are all, with one consent, looking for a pastor who shall lift them out of their misfortunes, and realize their most sanguine expectations. Each of them all believes that its case is peculiar, and it must have a very peculiar man; that no ordinary talent will answer in that place, and for that people. They have tried, and failed; next time they must reach their goal and get the right man; a man who will overtop all others in the proportions of his attractive power. And so with fifty—or five hundred—pastorless churches, this search goes on, for a peculiar and remarkable man to secure their success. Occasionally they light upon men whom they will venture to call; but it is as often happens that such men do not venture to accept; and so they are pastorless still. Now, why does not such a church see, that instead of this tiresome search for the one remarkable man of their imagination, there are probably within their reach fifty men, good, able, pious, capable men, any one of whom they could make successful, in their pulpit and pastorate, if they would. And any one of these fifty men would be an honor and a blessing to them, if they would unite all their possible capabilities to make him successful. Suppose he be not now a great man enough to satisfy their ambition, he would grow to be a greater man under their culture and encouragement. Let the church make the man, and not wait for the man to make the church. I do not say that in every instance these results would surely follow; but in many—more than we dream of—indeed, in most cases where ordinary discretion is used. Let the members of the discouraged churches resolve, by the blessing of God, that their work must succeed, and with united endeavors and consecrated energies they can make it succeed, whoever may be their pastor.

3. The influence of one single prudent and resolute man, and his importance in prosecuting the church's work, can scarcely be estimated, and is not easily overvalued. It is the great good fortune of some churches to have leaders; not vain and ambitious men, coveting pre-eminence, but wise, discreet and capable men, who know how to organize endeavor, and are able to execute judicious plans. It is the misfortune of other churches that they lack such leaders, or at least, if they exist, their capabilities are undeveloped, or possibly their modesty holds them back. True, no church should rely on any one man to do all its planning and executing. But it is a benediction sent of God, when the man is found who, seeing work waiting to be done, and no hand ready to do it, with equal wisdom, piety and decision, steps forward resolved that it must be done. He will not wait, he will help, he will only lead the way. In all the weak or discouraged churches, who can be found to organize effort, and lead the way on to success? Especially in the more secular departments of the church's work, leaving the minister to his ministry of the word, and not laying on him the burden of them all.

If half the time and energy expended in finding magnificent men to stand in pulpits and dazzle admiring crowds with meteoric splendors, were devoted to finding—or developing—magnificent men to sit in pews, to fill the seats of deacons and trustees, leaders to work in hard places, to bear heavy burdens, to induce confidence and confidence into the masses, it would be better for the churches, better for the ministry, better for the influence of such an example on the religious world.

4. And so, unfortunately, it often happens that churches in distress are going abroad pleading for aid, when they possess within themselves all the elements of success. Self help is what they need. They possess the forces which, rightly used, would grow stronger in the use, and in many cases be quite sufficient for their emergency. And how much better and nobler is it for a church to rise out of the depths of despondency by its own unaided energies, combining each tender fibre and feeble strand of its moral elements into the manifold cord of power that shall lift itself out of disaster, and draw the community to itself, rather than as supplicants be imploring possible aid from improbable or impossible sources elsewhere.

## PARSON B'S PRACTICAL SERMON.

A number of years ago, Parson B. preached in a town in the interior of the State. A sound theologian was Parson B., as a published volume of his sermons evinces; but, like many clergymen of the past generation, he was too much given to preaching "practical" sermons; at least, so thought one of his parishioners, Mr. C.

"Mr. B., said he one day to the clergyman, 'we know all about the doctrines by this time. Why don't you sometimes preach us a real practical discourse?'"

"Oh, very well! if you wish it, I will do so. Next Sunday I will preach a practical sermon."

Sunday morning came, and an unusually large audience, attracted by the report of the promised novelty, were in attendance. The preliminary services were performed, and the parson announced his text. After "opening his subject," he said he should make a practical application to his hearers. He then commenced at the head of the aisle, calling each member of the congregation by name, and pointing out his special faults. One was a little inclined to indulge in creature comforts; another was a terrible man at a bargain; and so on.

While in mid-volley, the door of the church opened, and Dr. S. entered.

"There," went on the parson, "there is Dr. S. coming in, in the middle of the services, just as usual, and disturbing the whole congregation. He does it just to make people believe that he has so large a practice that he can't get time to come to church in season, but it isn't so—he hasn't been called to visit a patient on Sunday morning for three months."

Thus went on the worthy clergyman. At last he came to Mr. C., who had requested a practical sermon.

"And now," said he, "there's Mr. C.; he's a merchant—and what does he do? Why, he stays at home on Sunday afternoon, and writes business letters. If he gets a lot of goods up from New York on Saturday night, he goes to his store, and marks them on Sunday morning. And he isn't satisfied with doctrinal sermons; he wants practical ones."

At the conclusion of the service, the parson

walked up to Mr. C., and asked him how he liked the "practical sermon?"

"Mr. B.," was the reply, "preach just what you please after this. I'll never attempt to direct you again."

## PRAYER FOR OTHERS.

A sermon published in the *Christian Index*, closes with the following practical improvement, which all Christians who desire conversion of their relations and friends, will do well to read:

1. *Why have we no reviving in our midst?* I fear that, along with other answers to such a question, this must be returned: There is among us, the sin of ceasing to pray for others! We sorrow not aright over their rebellion against God. We tremble not aright in view of God's anger against them. They are forgotten at the throne of grace; or, if remembered there, cold frigidity breathes through the remembrance, and the prayers it prompts are cold before they leave the lips, and drop, like ice, to the ground. If this be so, let us make haste to confess and forsake our sin against the Lord, that we may have mercy not for ourselves alone, but for those perishing outcast souls.

2. *Do you desire a reviving in our midst?* Then, pray for others. Not with spiritless formality; but with "ardent pangs of strong desire." Not because conscience exacts it; but because the full heart must pour itself out, like water, before the face of the Lord. Take these three rules, as suggested by our subject, and act on them, each for himself.

1. Think of the one in this community, who, so far as your knowledge extends, is the most flagrant sinner in it; and pray for him.

2. Think of the one in this community, who has longest withstood your efforts for his instruction and benefit; and pray for him.

3. Think of the one in this community, at whose hands you have suffered the grossest personal indignity; and pray for him.

Prayer for our nearest kindred and for the friends we love most, must in some sort, be selfish and interested; but prayer for these three classes is, of necessity, disinterested and self-forgetting. Is it not, therefore, highest blessing? If all Christians here would pray, as becomes them, for these three classes, would not a reviving come to us—early, genuine, widespread, permanent, glorious? The Lord hasten it in His time!

Would you insure a reviving in our midst? Then, remember that in praying for others, you must keep yourselves from their sins! It is the lifting up of holy hands, on which the eye of mercy rests. Even Samuel avowed his intention to rekindle the broken thread of his despised instructions: "I will teach you the good and the right way." So must he who aspires to pray with success, seek to be also the faithful teacher. The way of the Lord, its righteous, its goodness, must be taught by all of us—if not by word, by walk—if not by life, if not by counsel, by conduct—if not by advice, by action—if not by exhortation, by example. "Would God that all the Lord's people," in profession, "were prophets" in the spirit of their lives—that what they are, rather than what they say, might witness for Jesus! Then should times of refreshing come from the presence of the Lord. Oh, that grace may lead us to strive after these times in this way, and crown our striving with the salvation of souls, through the blood and name of Christ!

## THE PRISONER OF GLATZ.

In a cleft of a mountain-range in Upper Silesia, through which the wild and raging River Neisse forces its passage down to the Oder, stands the Prussian fortress of Glatz, a natural fastness, begirt by mountain-peaks like walls, and fortified yet more by human skill. The valley itself is shut out from the rest of the world, and enclosed by the massive walls and gratings of the castle. 'Twas to the man imprisoned in Glatz! Everything calls out to him, "No hope remains for thee! No hope!"

Here, in the early part of this century, lay the Count M.—a hopelessly shut in behind bolts and bars. By treason against the realm, and especially by personal violence offered to Frederick William III. of Prussia, he had drawn the anger of that monarch on his head, and was condemned to solitary imprisonment for life. For a whole year he lay in his frightful, lonely cell, without one ray of hope, either as to this world or the next, for he was a skeptic. They had left him only one book—a Bible; and this for a long time he would not read; or, if forced to take it up to relieve his weariness, it was only read with a feeling of hatred towards the God it reveals.

But soon after that, that has brought back to the Good Shepherd many a wandering sheep, had a good effect upon the Count of M.—. The more he read the Bible, the more he felt its influence on his forlorn and hopeless heart.

On a rough and stormy November night, when the mountain-gales howled round the fortress, the rain fell in torrents, and the swollen and foaming Neisse rushed roaring down the valley, the Count lay sleepless on his cot. The tempest in his breast was as fearful as that without. His whole past life rose before him; he was convicted of his manifold shortcomings and sins; he felt that the source of all his misery lay in his forsaking God. For the first time in his life his heart was soft, and his eyes wet with tears of genuine repentance. He rose from his cot, opened his Bible, and his eye fell on Psalm i. 15: "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." This word of God reached the depths of his soul; he fell on his knees for the first time since he was a child, and cried to God for mercy; and that gracious and compassionate God, who turns not away from the first movement of faith towards Him, heard the cry of this sufferer in the dungeon, and gave him a twofold deliverance.

The same night, in his castle at Berlin, King Frederick William III. lay sleepless in bed. Severe bodily pains tormented him, and in his utter exhaustion he begged of God to grant him a single hour of refreshing sleep.

The favor was granted; and, when he awoke again, he said to his wife, the good-hearted Louise, "God has looked upon me very graciously, and I may well be thankful to Him. Who in my kingdom has wronged me most? I will forgive him."

"The Count of M.—," replied Louise, "who is imprisoned in Glatz."

"You are right," said the sick King, "let him be pardoned."

Day had not dawned over Berlin ere a courier was despatched to Silesia, bearing to the prisoner in Glatz pardon and release.

## THE SAVING POWER OF FAITH.

The subject of deepest moment to all is that which relates to the salvation of the soul. The consequences of its loss are so appalling, that, as our Lord tells us, the gain of the whole world, were it possible, would be utterly worthless as a compensation for such a catastrophe (Matt. xvi. 26). Better never to have been born, than not to be saved.

It should be remembered, that the question is not that of *living forever*. That is settled. We must live forever. We are endowed with an immortal nature. Our bodies may, but we can never die. No power in the universe can put us out of being. The soul! floods cannot drown it; falling mountains cannot crush it; it will survive a flaming world. It is this which gives greatness to man, which confers upon him an unutterable dignity. It is this which makes him of unspeakable value. Every human being is worth the purchase of the great redemption.

It is not a question of *sinfulness and guilt*. That is settled also. Every conscience bears witness to the fact; every heart cries out for mercy; every soul feels, "I have offended God." All have sinned. Every month must be stopped if it dares to protest its innocence. The whole world is guilty, and condemned.

Neither is it a question of *providing a Saviour*. That too is settled. A Saviour has been provided, atonement has been made, life has been given for life, death has been suffered in order to redeem from death, and Jesus Christ, the Son of God, who loved us, and gave Himself for us, has done it all. Neither is there salvation in any other.

The real question, therefore, is, as to how we may be saved from wrath through Him. And the answer is contained in the word FAITH OF TRUST. For faith is trust. Strong faith is full trust. To believe is to trust. A believer is one who trusts. The sinner first believes when he first trusts in Christ. To trust Him is to be saved. To exercise full trust in Him is to receive from Him a full salvation.

It is this faith alone which saves. Not faith and something else, not faith and works, but faith producing works. Not the fruit without the tree, but the tree bearing the fruit. Not faith and means, but faith acting through means—using them, but not trusting in them. And faith not only at the beginning, but faith onwards to the end—faith bringing to Christ, faith laying hold of Christ, and faith keeping hold of Him—faith making alive, and then living by faith. As it is written, "The just shall live by faith" (Rom. i. 17).

But now, how do we know that faith is of this efficacy, and that it assuredly brings salvation? We warrant for this confidence lies in the Divine SHALL. When the Lord Jesus sent his servants to preach the gospel to every creature, He declared that "he that believeth and is baptized shall be saved." Before this, He had said, "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John v. 24). "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die" (John xi. 25, 26).

The same confidence of assertion marked the utterances of the apostles. "To Him gave all the prophets witness, that through his name whosoever believeth in Him shall receive remission of sins" (Acts x. 43). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). "The righteousness which is of faith speaketh on this wise: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9-10).

Here, then, we see how it is so many anxious ones fail, and go on stumbling, sometimes for years, without attaining the peace of the gospel. It is through not seeing clearly that little word SHALL. They behold not this bright star in the firmament of the Divine promises. Many are concerned to be right, yet they do not get right. Why? Because they do not take Christ at his word. They do not receive fully the promise, that believing on Him they shall not perish, but shall have eternal life. They are troubled, because they have no assurance of salvation. What should satisfy them? Christ's own word. We are saved, not because we feel we are saved, but because we believe. And we know that we are saved if we believe, because He has said, that "He that believeth shall be saved." It is the Divine SHALL that assures us of the saving power of faith.—Rev. G. Wilkinson.

## THE POWER OF LOVE.

An English writer relates the following manner in which the quiet persistent love of a child was the redemption of a drunken father:

"That night I was out late; I returned by the Lee cabin about 11 o'clock. As I approached I saw a strange looking object, cowering under the low eaves. A cold rain was falling; it was autumn. I drew near, and there was Millie wet to the skin. Her father had driven her out some hours before; she had laid down to listen for the heavy snoring of his drunken slumbers, so that she might creep back to bed. Before she heard it nature seemed exhausted, and she fell into a troubled sleep, with rain drops pattering upon her. I tried to take her home with me; but no, true as a martyr to faith, she struggled from me, and returned to the dark and silent cabin. Things went on

thus for weeks and months, but at length Leo grew less violent, even in his drunken fits to his self-denying child; and one day when he awoke from slumber after a debauch, and found her preparing breakfast for him, and singing a childish song, he turned to her, and with a tone almost tender, said:

"Millie, what makes you stay with me?"

"Because you are my father and I love you."

"You love me?" repeated the wretched man; "you love me?" He looked at his bloated limbs, his soiled, ragged clothes. "Love me," he murmured; "Millie, what makes you love me! I am a poor drunkard; every body despises me; why don't you?" "Dear father," said the girl with swimming eyes; "my mother taught me to love you, and every night she comes from heaven and stands by my bed, and says, Millie don't leave your father, he will get away from that run-fell some of these days, and then how happy you will be."

And he did get away from the run-fell. The unflinching affection of his child, strengthened by the dying words of her mother, saved him, and restored him again his manhood.

## WHAT IS EXPECTED OF A GOOD PASTOR.

1. He is expected to be always present at his regular appointments.
2. He is expected to preach with spirit and animation enough to keep drowsy deacons awake.
3. He is expected to visit the sick.
4. He is expected to visit all the members about four times a year.
5. He is expected to give evidence of study.
6. He is expected to manifest a lively interest in the prayer-meeting and Sabbath school, and benevolent operations.
7. He is expected to attend the annual meeting of the denomination.
8. He is expected to be an example in benevolence.
9. He is expected to entertain the brethren and strangers—to keep a fine house.
10. He is expected to pay punctually all his debts, whether he gets anything or not.
11. He is expected to take any thing in payment for his services—"turnip salad," &c.
12. He is expected to raise his children like angels—whether he is at home or not.
13. He is expected to dress neatly and keep a fat horse.
14. He is expected to devote all his time to the work of the ministry.
15. He is expected to consecrate all his boys to the work of the ministry.
16. He is expected to steer clear of the sin of being greedy of filthy lucre.
17. He is expected to be an example of patience and long suffering.—A Looker on.

## SET THY HOUSE IN ORDER.

"DIED SUDDENTLY." How often these solemn words meet our gaze in the newspapers! They suggest most important inquiries to each one of us. Reader:

1. Is your business in such a shape that if you should die to-night it might be settled by your survivors without unnecessary loss to your estate? Immense sums are lost, and vast trouble and expensive litigations are involved, by improperly kept account books, and the neglecting of full memoranda of unfinished business.

2. Is your will made? In the event of your pulse ceasing to beat before to-morrow morning, would no injustice be done to your heirs, and those objects of Christian benevolence, which it is your intention to promote after your death? *Died Intestate!* is often the precursor of jealousies, and heart-burnings, and injustice, which might have been prevented by a few strokes of the pen.

3. Have you paid all your debts? Or have you made arrangements that your creditors shall not be wronged? There may be some balances against you, which you acknowledge yourself morally bound to meet, but against which no legal claim can be presented. You intend to pay them after a while. You have the ability now, but you are neglecting them. Take heed lest death, coming when you do not expect him, shall put it forever beyond your power to do justly.

4. Are you on amicable terms, as far as you can be, with everybody? You spoke an unkind word, and wounded a sensitive heart. Have you tried to repair the damage? That brother, that sister, that neighbor toward whom in a moment of excitement, you acted an unchristian part, deserve better treatment. You are conscious of having wronged them. Had you not better ask their forgiveness, and gain reconciliation now? To-morrow there may be no opportunity. You know now what shall be on the morrow.

5. Have you made God your friend? If not, you have no time to lose. He waits to be gracious now. You will soon stand before Him. "This night thy soul may be required of thee." Take Jesus at once to be your Mediator and Saviour. Set thy house in order.—*Christian Intelligencer*.

CHRISTIAN INFLUENCE.—Every Christian who is not laboring to be conformed to the image of Christ, is depriving mankind of some good which can be communicated by his agency alone. On the other hand, he who lives in habitual communion with God is surrounded by divine influence, silent and impalpable, it is true, yet not the less real. Like the High Priest, he comes from the holiest place, with the odor of incense fresh about him. His life is the most eloquent of sermons, and the amount of good which he does, merely by living in the world as a Christian ought to live, is beyond the power of human calculation. To the church, pious example, though of very high importance, is not essential to an appreciation of the truth and sanctity of your faith; but the exclusively worldly man gathers most, if not the whole of his ideas of true religion, not from the standard testimony of the Bible, nor from the representations of faithful ministers, but from the example of those who are said to be under its influence. It is the volume of man's life which he reads; and as its page is fair or blurred, so does he