Religious Intelligencer.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, MAY 27, 1870.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

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

Editor and Proprietor

Whole No. 853.

Vol. XVII.-No. 21.

ALBION HOUSE.

SPECIAL NOTICE.

MARCH AND APRIL, 1870.

WHITE COTTONS,

5,000 yards White Cottons in different makes.

CARLISLE, MEDIUMS,

SUPERS & HORROCKESES

LONG GLOTHS,

Direct from the Manufactures.

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

JUST OPENED:

TUCKED COLLARS AND CUFFS,

for Spring wear;

ONE BALE PATCH COTTON.

A LOT OF

STUFF REMNANTS,

with a few light

DRESS GOODS,

will be cleared out at nearly

Half Price. JOHN THOMAS.

Fredericton, Mar. 25, 1870

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JANUARY 1, 1870,

CHEAP DRY GOODS.

THOMAS LOGAN

Begs leave to inform his friends and the public generally that in order to effect a clearance he will sell the balance of his Stock of

the following Goods at greatly

DRESS GOODS,

TEPPS, FRENCH MERINOES,

MINNIVER TWILLS, DROUGETS, EPINGLETTS,

COBURGS, ALPACCAS, &c.,

BLACK, BROWN AND VIOLET VELVETEENS,

WOOL AND PAISLEY SHAWLS,

MUFFS AND BOAS,

WOOL HOODS, CLOUDS and BREAK-

FAST SHAWLS,

SCOTCH TWEEDS AND MANTLE CLOTHS,

CANADIAN BLANKETS.

The above Goods are all this Season's importa-

An inspection respectfully solicited.

THOMAS LOGAN, Fredericton, January 14, 1870.

The Jutelligencer.

TO NEW COMERS IN THE VINEYARD. BY REV. THEO. L. CUYLER.

A large number of churches have been copiously enriched with revivals of late. They have "the smell of a field that the Lord has blessed." Into these churches a host of new converts have been recently admitted. They are numbered by thousands. A few practical hints to those who are just entering the field of labor may not be out

1. Remember that your Divine Master's eye is upon you. He knows your name. He saw you when you publicly gave yourself to his service. He has a bed in his spiritual garden for you to nity and soul-satisfaction in life. The majority till; a plot of heart-soil for you to cultivate. He promises the rains, the dew, the sunshine; yours are the plough, the spade, the bag of Gospel seed, and the promises of a harvest. He will hold you excellent way. The longing for the truly heroic responsible to do your part, and assure you, "Ye he does not extinguish. The sense of defect or shall reap in due season if ye faint not."

soon offer a dish of delicious June strawberries to shows us the higher life growing up out of the another person, and ask him to eat them for you. common daily routine. He glorifies every day: Whether it be in the Sabbath school, or tract dis- prisoner sought ont-he lets down a celestial halo tribution, or in the temperance effort, or in mis- upon these. His Spirit leads a man towards comsionary work among the neglected poor-select | mon life, not away from it. One man healed by your place, and then stick to it. Your bed may his Divine power, who wished to be retained be in an out of-the-way corner of Christ's vine- about his person, was sent home to carry tidings yard. No matter; the Master is beside you of his recovery to a fireside long desolate and to

" If men heed thee, know thee, praise thee not, The Master praises-what are men?',

The moment you begin to think that your

Thorough work with your own conscience, tho..

the laboring man is sweet."

of a Christian's personal power is his personal not the Master calling equally for men and women piety. Many a one who has been busy in public to converse for him, to study wayward souls, and activities has had cause to lament,-" Alas! mine by the divinest of all arts to win them to him? own vineyard have I not kept !"

the battle is lost or won."

savor of the closet and the prayer-meeting with and the more practical and sagacious they are, you. When Jacob came into his old, blind fa- the more they are needed on earth. The more ther's presence, the odor of the meadows, the truly like the Master they become, the more will barley-ground, and the vineyards was in his gar- they come down to the common ways of life, and ments. He had "the smell of a field that the work for him there. The injunction of the Apos-Lord had blessed." So wherever you go, carry the to the Roman Christians is in point for most the spirit of the late revival scenes with you. of us to day: "Mind not high things, but con-Carry it to your place of business-into the social | descend to men of low estate.' circle-on your summer travels-at watering-

beside all waters." name on his roll, be ready to answer "Here!"

" Peyond the ploughing and the sowing, Beyond the gathering and the strewing We shall be soon Beyond the working and the weeping, Beyond the seeding and the reaping We shall be soon ; Love, Rest, and Home, Sweet hope-Lord, tarry not, but come."

REDUCED PRICES: THE KING OF ITALY AND HIS CONFESSOR. An interesting statement appears in the Italian papers about the King of Italy's interview with his confessor during his late dangerous iliness. sent to the Archbishop of Pisa to request the atcommitted against the Church. The King however, was equal to the occasion. 'As a Christian,' he replied, 'I have lived in the faith of my forefathers, and am prepared to die in the same : as a King, imitating the example of my forefathers. EVERY-DAY HEROISM.

Somebody has said there are plenty of people trate the homely verse :-

" For 'tis a truth well known to most, That whatsoever thing is lost, We seek it ere it comes to light

In every cranny but the right." The thing lost, with all men, is a sense of digseek to find it in some shining deed performed upon some great occasion. It is just at this point that Christ meets us, and instructs us in a more vulgarity in our lives breaks forth, to bring on 2. Ask no one else to do your work. Just as ripeness for his higher plane of things. But he 3. Have you picked out your place of labor? A sick man visited, a vagrant child clothed, a friends who had despaired in his behalf. The disciple who turns toward every-day life to manifest Jesus in it, will find occasion which will test his courage to the uttermost. Said a young man place of labor is beneath you, that you are "too to me recently (he had been a sailor), "I had good" for it, then is the place become too good | rather go up the mast in the wildest storm to reef a sail, than to say a word in a prayer-meeting." 4. In spiritual work, as in farming and garden- To drop a word winged with cheerfulness, and ing, remember that the deeper the ploughing, and alive with joy, to an acquaintance, would involve the deeper the digging, the better the yield. a considerable outlay of courage to hundreds of people who would be willing, if superstition had rough study of the Bible, thorough dealing with the power to ordain a new holiday, to burn at the the weeds of sin, thorough labor with the souls of stake. In this, the greater thing does not always your Sabbath class or your tract district will in- include the less. A man may be weak, careless sure fruitfulness. During the present revival in and unberoic in his every day Christian life, who my own church, the conversions have usually | could summon power and gather courage to die been in the classes of the most devoted Sunday for Christ if occasion required. In every such school teachers. With faithful preachers, parents life, however, there must be abysses of want and and teachers, success is the rule, not the excep- unrest. The remedy is to spread our religion tion. Christ never disgraces fidelity with failure. over the trivial things of every passing hour. 5. Having put your hand to the plough, never | Most Christians keep their religion in a lamp, laid look back. Keep that hand to its hold on the by for great extremities. Spread it! My breimplement of toil, till death relaxes its grasp, and thren, spread it! Take care of the small occathen you will find that in the grave "the sleep of sions, and the greater ones will take care of themselves. Much is said, and justly, of the scarcity 6. Look well after your heart. The measure of young men entering the Christian ministry. Is There are some people who live above the world 7. Remember that secret prayer is not only in a sense which Christ never intended. They your privilege, but your duty. You must have run the contemplative side of Christian experigrace to make you "pure in heart," fit you for ence to excess. Spiritual sentimentalism is someyour work, and keep you steadfast. This can only | times mistaken for genuine Christian grace. 1 be obtained in your closet. "It is in the closet | hope we are getting over the idea that the best and holiest disciples of Christ are too good for 8. Be the Christian everywhere. Carry the the world. They are wanted for work just here,

We sometimes forget that condescension requires places, and in rural retirements, and on railway | courage. Some years ago a young man, who had cars, be the outspoken Christian everywhere and | been convicted of sin by the Holy Spirit, told the at all times. Did any one ever spend an hour writer that he stood one hour with his hand on with such a man as George H. Stuart, without the wall of his room before he could bend his being stirred and stimulated by his fervent con- knees in prayer. He conquered, however, in Diversation? Did any man ever meet with old vine strength. Airy and formal Christians never "Uncle Johnny Vassar" in the army, or else get down to self denial and humble service, withwhere, without being better for his talk? These out courage. Just this kind of courage, however, are laborers who are always at work-" sowing | the church needs to day-boldness in the family, behind the counter, in the shop. Here are thea-9. We welcome you to the field and the vine- tres for the heroic. Where are the heroes! The yard. You will not have long to stay in it. The great shadow of our recent war is retreating into night hastens on, in which no man can work. the past. The grass thickens on the sod which When death enters the vineyard, and calls your | covers the remains of its heroic ones. No clarion | But another, even mightier conflict, impends-"The Son of God goes forth to war,

A kingly crown to gain ; His blood red Banner streams afar-

Who follow in his train ?" us to manifest himself. We are viliant for him on on them. tendance of a priest. A priest returned with in- the street. Should we be cowards under shelter? MESOPOTAMIA, -i.e., in the midst of, or between children out of Paradise a single moment longer was handed a rose; he had smelt one before, but structions to demand of the King, before absolu- There is sighing which God loves to hear-it is the rivers. The name given to that vast and than was necessary? Why is the army of the had never seen one; then he looked upon the ting, an abjuration of the offences which he had Make me thine everywhere and everywhere and everywhere and everywhere and everywhere and everywhere and faithit is answered, we shall find it full of heroism and and Euphrates.—Ex. and Chron. abounding in peace.—Ex.

PRAYER-MEETING NOTE.

and published (with interpretations) by authority. Howe.

CHRISTIAN WORDS.

Words derive much of their beauty and power Are not our ministers remiss in not presenting in the church ready to do its great things, but the from their origin. As letters are the representa- from the pulpit and inculcating on their hearers number is much less of those who set about doing tives of sounds, so words are the symbols of ideas. I this important duty? What more valuable to a the things nearest to them, which frequently hap- Frequently is it the case that the full significance pastor than as efficient, active church, ready to pen to be small things. So are we apt to drop of a word is not apparent at first sight. It is like come up with him to the help of the Lord, and folthe heroic element out of our common Christian a flower whose interior structure and beauty are lowing up his pleadings with the impenitent to be life. We rob ourselves of much ennobling expe- concealed by its folded petals, and like the flower reconciled to God, by taking them by the hand, rience in consequence. The true Bayards and it requires analysis for its full comprehension. saying, 'Come with us, and we will do thee good, Sidneys of the church are the men who "die This is especially true with many theological and for the Lord hath spoken good concerning Israel." daily." In our going far for what is near, and Biblical terms. To aid such Sunday school teach- How many, too, who never come within the sanwaiting long for what waits upon us, we illusers as are not familiar with the subject, the followers to hear the man of God, thould be sought ing account of the origin of certain words is given. out with the spirit of Paul, who ceased not to warn Let us begin with

beautifully appropriate to our Heavenly Father as the author of all goodness—the source of all our prerogative deters him from inculcating the imblessings. From this comes

phony gospel; as spell means history, news, mes on the subject of lay efforts, Dr. Beecher remarksage, communication : then gospel signifies good ed : 'They say, brethren, these-laymen will ride to the shepherds gives its definition-" good tid- spectacles on the top of his forehead, ' let us get ings of great joy.'

A whole lesson or sermon is contained in that one position, on the part especially of wealthy Christword, which might be developed in answer to the lians, to get rid of this obligation by giving money, question: In what respects should we be god- to serve God by proxy? But the duty of person-

ike? Then comes and god-less ness is the negation of God. The with fear and trembling. While we talk to him

God for the syllable good in certain compound ness shal shine as the stars forever and ever.' words, and give it the possessive form; it will en- But there is another compromise, it is to be all his spiritual posterity? His faith was so great rich those words with an unusual fullness of mean- feared, that many Christians are disposed to make. that he only asked that God should say the word, ing, and fit them for new applications. Try it on It is to be satisfied themselves by attending praysuch words, as good will, God's will; good man, er meetings, for their neglect of personal effort. God's man; good day, God's day. And ought But the prayer, unaccompanied by effort, incur not every good woman, good night, and good mor- the displeasure of God? Let us then, come to row to be God's? These are given merely as the meeting of prayer with a specific object-with suggestive hints. Suppose we were to write over the inquiry, 'Lord, what wilt thou have us to all our goods, "God's!" Are they not his?

intellectual powers.

Let us examine some proper names.

BETHLEHEM. Beth, house, lehem, bread; house of bread. How significant of the place where He was born who is the bread of life to a perishing

performed a wondrons miracle of mercy.

Jacob had the vision of the ladder between heaven sails, and, eatching the favoring breeze, has reachand earth, and which convinced him that God ed the haven, this little bark moves not from its was there. It means house-of God. Strange that accustomed spot. True it is, that when the tide a name so significant, and springing from such a rises, it rises; and when it ebbs again, it sinks; wonderful incident, should afterwards be changed but advances not. Why is this? It is fastened to another equally appropriate, but with a signi- to the earth by one slender rope. There is the fication directly the opposite. Yet so it was. For secret. A cord scarcely visible, enchants it, and worship of the golden calves. After this it was here your state - the state of thousands. Sabbaths stigmatized by the prophets as

note of national peril calls us now to the front. faithful Jews it was regarded with abhorrence. means, privileges, sermons, move them not-yes, become his wife. Several bright, beautiful child-C ties can backslide and fall into great sins as well they move them; a slight elevation by the Sab-

Combine the two, and it signifies " no mercy." Some of his greatest battles are fought in the Lo-AMMI-am signifies people; the i is in Heb. last, this year as the past. Some one sin enslaves, care, said to him, 'Your blindness is wholly arhumblest spheres. It was Rowland Hill, I think, a personal pronoun my. Combine them and you enchants the soul, and will not let it go. If it be tificial; your eyes are naturally good, and could who said, "If a man's religion did not make his have-"not my people." Turn now to Hosea i: so, make one desperate effort in the strength of I have operated upon them twenty years ago, I cat and dog better, he had but little confidence in 6-9, and you will see how strikingly significant is God. Take the Bible as your chart, and Christ as think I could have given you sight. It is barely it." The saying is not more quaint than it is true, the use made of these two words. Then in Hosea your pilot, to steer you safely amid the danger- possible that I can do it now, though it will cause Satan frequently masses his forces to break our iii. 1, you will see that the same words are used ous rocks, and pray for the Spirit of all grace to you much pain." "I can bear that," was the recentre at home. Our hearts appear there in their with lo, the negative, dropped, indicating the pre- fill your every sail, and wast you onward over the undress. We are apt to ignore any calls for self- diction of a favorable change—that God would ceean of life, to the haven of everlasting life. Apprehending that his end was near, the King denial there, when just there Christ is calling upon then regard them as his people, and have mercy

FASHIONABLE WOMEN. - Fashion kills more women than toil and sorrow. Obedience to fas-I have done what my conscience as a Sovereign The first prayer in a prayer meeting, whether bion is a greater transgression of the laws of wocommanded me to do for my country.' The priest, offered by the minister or by any other person, man's nature, a greater injury to her physical and we are told, ' confused by his reply, administered should not go all over creation, but should be con mental constitution, then the hardships of poverty the Sacrement, and was reproved by the Archbis- centrated chiefly upon the wants of the present and neglect, The slave woman at her task will hop for so doing, and sent back once more to in- meeting. In general, the prayers in such a meet- live and grow old, and see two or three generations sist on the King's abjuration of his offences against | ing are not confined to as few and simple objects | of her mistresses pass away. The washerwoman the Church.' Then the King told him, ' If you as they should be. Better leave a part of the with scarcely a ray of hope to cheer her in her come here to speak to a Christian of his approach- wants for others to express, and ourselves only toils, will live to see her fashionable sisters all ing end, I will listen to you with calmness and touch upon two or three. Prayers would thus extinct. The kitchen maid is hearty and strong, gratitude; but if you require to speak about po- soon be short enough. Twenty would have the when her lady has to be nursed like a sick baby. litics, my ministers are in the next room.' The opportunity to take a part in the exercises, where It is a sad truth, that fashion-pampered women TWEED SKIRTS AND SKIRTINGS, priest returned to Pisa. This account will great perhaps less than a dozen be now. Everybody are almost worthless for all good ends of life; they ly endear the King to his people, and probably would enjoy the improvement; the impenitent have but little force of character, they have still cause considerable disappointment at the Court of | would come in great numbers. We say if there are less power of moral will, and quite as little phys-Rome. Had the King at the point of death been forty things to be asked for, or spoken in the ical energy. They live for no great purpose in prevailed upon by his confessor to abjure his of meeting, it is infinitely better that they should be life - they accomplish no great ends. They fences against the Church, which have nothing to divided around among twenty, than to be all ex- are dolls formed in the hands of milliners and serdo with personal misconduct, but a great deal to pressed by two or three. It is a good plan before vants, to be fed to order. If they rear children, do with the annexation of the States of the Church, we pray, to think definitely of two or three things servants and nurses do all, save to conceive and native of an abdication or a retraction. These are say, but rather of the things you want. And be a fashionable woman's child exhibiting any vir- reach the parents :not days in which the destiny of a kingdom and sure they are things you really do want. Will a tue and power of mind for which it became emiof a nation can be made to hang on a few falter- man mock God with vain requests? stand before nent? Read the biographies of our great and many fishes, and at length noticed they were very paths of the righteous.' Many books of advice ing syllables wrong from dying lips by a priest, the great Johovah an insincere pleader !- Spence good men and women. Not one of them had a tame; as he walked around the edge of the pool and direction have been written, but that is the fashionable mother.

PERSONAL EFFORT.

every one day and night with tears. It is to be Gop. This is the old Saxon word good, and is hoped that no foolish jealousy of an officious in portance of personal effort. I recollect, many God-spell, now pronounced for the sake of eu- years ago, at one of the anniversaries in New York, news. The language which the angel addressed over our heads; 'then, said he, throwing up his out of their way

Godly is god-like, and Godliness godlikeness. In this age of compromises is there not a disal effort cannot be compromised by the bestowal Godless. Less is from the Saxon, and means of our property, except with the sacrifice of growth to free, to separate. It is a privative word, that in holiness. We need to come in contact with our is, a word which expresses the absence of some- ; fellow man, in personal efforts for his salvation, to thing. Affixed to a noun, it signifies the absence | enlist our sympathies and draw out our compassof that which the noun expresses; as sin-less, ion for him. While we warn him of his danger, no congregation, no Sabbath, no hymnology, none home less, child less, value-less. Hence god-less | we feel our need of working out our own salvation Psalmist expresses it when he says (dropping the of the preciousness of a Saviour's love, our own italicised words) "The wicked hath said in his | hearts kindle with affection and the love of our heart-no God, 'As if he said, I love no God, I espousals is renewed; and as we present God's serve no God, I want no God, I wish there was no truth, and see anxiety depicted on the countenance should be given equal to his day; that his shoes God. The idea is also expressed by the Apostle, of the hitherto thoughtless man, what encourage should be iron and brass, and that God would without God." O the terribleness of being god- ment to proceed! And when the love of Jesus melts that soul at his feet, how sweet the promise Forty centuries have passed over, and where will Suppose, now, one were to substitute the name of reward, 'He that turneth many to righteous you find a man that will measure in piety as high

do ?'-this day, this week, in the social intercourse | result of his confidence in the sufficiency of that Let us pass on to those long words in foreign of live, in its business relations-what can I do grace that God could make to rest upon his heart garb which are expressive of the divine attributes. | to win souls to Christ ? Do you say, I must wait Omnipresence. - The syllables omni are of Latin | till I feel more - my worldliness, my pleasure livword, universality, or "all." Hence omnipresence | that I shrink from the duty, fearing lest I should is all presence—presence everywhere. Omnisci- be reproached with 'Physician heal thyself?' ENCE, science being knowledge. Omnipotence, Go then to your acquaintance, and honestly con--potence from potent, powerful. Omnipotence, - fess this fault, but do not wait for feeling before all-powerful. From the same source comes OM- you discharge your duty. You will wait till the NIVEROUS, a creature which cats all kinds of food. | grave closes over you. Commence and make the So we say of persons who read without discrimi- effort in the fear of God, implore the aid of his nation, they are omniverous. They indulge in | Holy Spirit, which he has abundantly declared surely. It weakens, instead of strengthening the enough. You cannot plead a Saviour's love without feeling that love in your own bosom. Would it not enhance your happiness if you had escaped Dagon. The name of the national god of the | from the wreck of a sinking vessel, as you stood Philistines. The word is derived frem another | with delight and gratitude on the shore, to see by signifying a fish, and it is now generally admitted your side one whom you had rescued from a gulf that the idol Dagon was a compound of man and of despair? The Saviour's presence will no doubt fish. It was a fish-god, hence the appropriateness be our happiness above, but crowns of rejoicing will not lessen that happiness .- Advance.

ONE CHERISHED SIN.

Often from my window, on the sea-shore, I Bethesda. House of mercy. Truly the pool have observed a little boat at anchor. Day after of Bethesda was a merciful provision. There was day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely Bethell. A name given to the place where moves. While many a gallant vessel spreads its it subsequently became the principal place of the | will not let it go. Now stationary Christians, see come and go, but leave them as before. Ordi-BETHAVEN-i. e., - the house of idols. By the nances come and go; ministers come and go; bath tide, and again they sink; but no onward, both their parents. An eminent French surgeon LO RUHMAH -lo is a negative; ruhmah mercy. heavenward movement. They are as remote as while in this country called upon them, and exever from the haven of rest; this Sabbath as the amining the blind man with much interest and

might give them the victory? Why are his child- ful to him; then his children were brought, whom ten still wandering hither and thither through a he had so often fondled, and whose charming maze, when a solitary word from his lips would prattle had so frequently fallen upon his ears, but bring them into the centre of their hopes in hea- whose beaming countenances he had never beven? The answer is-they are here that they held. He then exclaimed, "Oh, why have I seen may ' live unto the Lord,' and may bring others these things before inquiring for the man by whose to His love. We remain on as sowers, to scatter skill I have been enabled to behold them. Show good seed; as ploughmen to break up the fal- me the doctor!" and when he was pointed out low ground : as beralds, publishing salvation. We to him, he embraced him with tears of gratitude are here as the 'salt of the earth,' to be a blessing and joy. So when we reach heaven, and with to the world. We are here to glorify Christ in unclouded eyes look upon its glories, we shall not our daily life. We are here workers for Him.' be content with a view of these. No. Weshall Let us see that our life answereth its end. Let say, Where is Christ?—he to whom I am inus live earnest, useful, holy lives to ' the praise debted for what heaven is; show me him, that of the glory of his grace.' We long to be with with all my soul I may adore and praise him Him and daily sing-

" My heart is with him on his throne, And ill can brook delay; Each moment listening for the voice, "Rise up and come away."

SPURGEON.

HINTS FOR FISHERS OF MEN .- Eli Jones, at the Friends' Conference of the Sunday School Teachit would have mattered little or nothing to his we particularly desire, and then put them into give them birth. And when reared, what are ers, used the following striking incident intended successor: but in case of his own convalescence | warm believing, child like petitions. Before you | they ? What do they ever amount to but weak- to illustrate the truth, 'Get the lambs and the it might have reduced him to the desperate alter- pray, do no try to think of the words you will er scions of the old stock? Who ever heard of ewes will follow'—win the children and you will asking the best way of getting on in life. The

they followed, and as he put his hand into the gist of them all.

water, they clustered round it, and were entirely fearless of injury. He wondered why they were so tame, and on the owner's coming near, he inquired what had produced such a state. He was told that on the present proprietor's obtaining possession of the pool, there was no fish in it, and that he had procured some old fishes and put them into the water. They quickly concealed themselves, and he rarely caught sight of any of them. After some time the young fishes were seen, and food thrown to them; at first they were shy, but soon they louned to love the bread, and when it was seen on one water, they darted from their shelters and eagerly seized it, and finally became fearless and so tame that they knew their owner, and when he appeared by the side of the pool they came toward him to be fed. After a good while an old fish was occasionally seen, perhaps only a head from behind a hiding place, then another came out and oftener, until at last the old fishes rushed with the young ones, and came tamely and confidently to receive bread from the hand of their feeder.'

AN OLD HERO. - Rev. Dr. Butler says of him: -- Abraham lived in an age of the world before a page of the Bible had been written, before there was a religious biography put on record, and when religion was, in a great measure, an untried and blesssed reality. There he stood alone amidst the fallen ruins around him, amidst the idolatry of that country. Oh! what would be have given if the Bible and our hymnology had laid upon his table! But he had no such help; but the all sufficient God; and the Lord intended hat he should realize that He was more than means, more than earthly help, and more than antecedents; that all he required for his religious life his God would abundantly supply; that grace make him equal to any emergency. And He did. as he stands even now, head and shoulders above and laughed at impossibilities, and said, ' It shall be done.' He credited all the Almighty said, and against hope believed in hope. Now, this allsufficient grace that developed such a character, sustained such a glorious faith, and made his record so brilliant in the history of piety, was the and upon his circumstances.

Young Men, Read This !- In the pocket book origin, and signify, in connection with any other | ing, my thoughtless deportment, have been such of the Hon. Stephen Allen, who was drowned from on board the Henry Clay, was found a printed slip, apparently cut from a newspaper, of which the following is a copy :-

Keep good company or none. Never be idle. If your hands can't be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have reading of all kinds. Not a very healthy practice, his readiness to give, and you wil have feeling any. When you speak to a person, look him in the face Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your own acts. If anv one speak evil of you, let your life be such that none will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich, if you would prosper. Small and steady gains give competency with a tranquil mind. Never play at any game of chance. Avoid temptation, through fear you may not withstand it. Earn money before you spend it. Never run into debt unless you see a way to get out again. Never borrow, if you can possibly avoid it. Do not put off until tomorrow that which should be done to day. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent, if you would be happy. Save when you are young, to spend when you are old.

> A man blind from his birth, a man of much intellectual vigor, and with many engaging social qualities, found a woman who, appreciating his worth, was willing to east in her lot with him and ren became theirs, who tenderly and equally loved ply; "so you but enable me to see." The surgeon operated upon him, and was gradually successful; first there were faint glimmerings of WHY ARE WE HERE ?- Would God keep his light, then more distinct vision. The blind father through endless ages.

> > "All the powers of intelligent beings, good and bad, are now at work as never before. Good men and angels are earnestly at work to extend the Redeemer's Kingdom-bad men and devils are equally in earnest to secure its ruin. To which class do you belong? 'He that is not with me is against me?' "

A GOOD GUIDE. - Every young man is eagerly Bible gives a very brief answer to the question :