NEW BRUNSWICK AND NOVA SCOTIA. AN EVANGELICAL FAMILY NEWSPAPER FOR

Rev. J. McLEOD,]

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

[Editor and Proprietor.

Whole No. 931.

VOS. XVIII.-NO. 47.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, NOVEMBER 24, 1871.

THE NATIONAL Life Insurance Company

UNITED STATES OF AMERICA W AS Chartered by Congress, in 1868, with a capital of ONE MILLION DOLLARS, every dollar of

which was paid in before commencing This capital is four times as large as that of any American We have therefore been at some pains to make ar-Company doing a Life Insurance business exclusively. Beside this immense capital, the Company have invested a premium reserve to meet maturing Policies of seven andred and sixty-six thousand dollars, making their total liberal inducement : assets to January 1st, 1881, one million seven hundred and sixty-six thousand dollars. Their liabilities to same date sixty-six thousand dollars. Their liabilities to same date were \$807,389, or in other words, they have more than two dollars assets for every dollar of liabilities. This success is owing to the facts that their business is conducted upon the only common sense plan—"so much insurance for so much money"—and that the Company's financial manage-ment has been economical and cautious. In this Company there are none of the bewildering un-certainties and disappointments of "notes," "dividends," &c., &c., which enter so largely into the business plans of Mutual Companies. The insured buy what they pay for—Insurance. They are not called upon to insure

pay for-Insurance. They are not called upon to insure

others, but they are insured by the Company. Instead of charging thirty per cent. more than is neces-sary to cover possible losses, the National charges the net cost of Insurance and risks its capital to cover any extra mortality. Mutual Companies MAY not need to use this extra thirty per cent.; in that case it is returned to the Policy-holder and mis-called a "Dividend." The National does not need any extra guarantee, its capital being sut- OPEN DOOR." The names may be sent singly or ficient, and consequently its rates are from 25 to 30 per cent. lower than those of Mutual Companies.

in the Provinces, allowing residence or travel anywhere in temperate climates. No extra Premiums, Policy-fees, Permits, or extra charges, except upon the half-dozen oc-The National's Policies are more liberal than any issued

The National is the only Company which has made the required depositat Ottawa for the sole benefit of Canadian Policy-holders. All others are for "POLICY-HOLDERS GENERALLY.

PREMIUM TO NEW SUBSCRIBERS "THE OPEN DOOR " WITH EACH PAPER !!

We are anxious to increase our list of subscribers.

rangements whereby we can offer the following

The Intelligencer.

TO EACH NEW SUBSCRIBER SENDING ONE YEAR'S

the following offer :

January next, FIVE NEW SUBSCRIBERS (with the cash, \$10.00) WE WILL FORWARD A COPY OF "THE

all together, it only being required that the whole

The book which we propose to give is a good one, and we know the reader cannot but be inter-Five cents per day will insure a young man a thousand dollars, IN GOLD, payable to him at the age of sixty, or to his representatives should he die sooner. Four cents a day will insure a man, aged 25, for one thousand dollars,

bution. I sometimes pass in the streets a wretched man, who often needs the help of a policeman to convey him to his desolated home. He was once rich and respected. Poor victim of the bottle-he is "paying the toll" on the devil's turnpike. The heartless dram-sellers, who furnish him the poison for guilty gain, will have to pay theirs when they reach the judgment bar of God !

We cannot stop to recount all the penalties which men and women have to pay for sinning. The costliest thing in the world is sin. It cost purity of conscience, and costs the favor

me the way, and tell me what is the fare thereof." Friend, salvation is free on God's side; To each person who will send us, before the first of but on your side it must be won by repentance

> "Nothing, either great or small, Remains for you to do; Jesus died and paid it all-All the debt you owe!"

But the road to heaven, which the crucified Jesus has opened to you, can only be entered by your abandoning of your sins, and following him in faith and self-denial. "Except a man be born again he cannot see the kingested in its perusal. Its retail price in the United dom of God." "Except a man take up his cross and follow Christ he cannot be his disciple." Friend, this "fare" you must " pay" to enter heaven. Are you "willing ?"

"SHALL I GO TO SCHOOL?" BY PROFESSOR G. S. BRADLEY.

Religious Satelligencer.

"If I do, souls will perish while I am doing nothing to save them." So a great many young men reasons. It seems to them that if God has called them to preach, they ought to enter the field at once. Perhaps they have that if God had called any to preach, he would qualify them for the work. All that they had to do was to open their mouth and God would fill it. Persons recently converted, and called upon mere preaching. This is true within cer-Here is where a good deal of the difficulty lies. more than this. We affirm, then, that no Weekly.

young man ought to be encouraged to enter the field as a minister until he has acquired a good education. I do not say he should go through a full college course, but he should be well educated; for what can ignorant men do marks more particularly by receiving letters strikes at the heart. from young men, running after this style :--

that I cannot afford to spend much time in him. Such faith grasps the throne of infinite and spiritual things, would be no great adschool."

hard rock, over which its pure waters ceaseless man was a greater favorite in college than he, ly flow, grain by grain, removing its protrud- no one more welcome as a visitor in the best ing angles, and atom by atom its flinty, un- families of the town, no one more looked up to

its crystal waters is mirrored the polished belonged. granite. So the even, consistent flow of our And one other little circumstance, related lives may be wearing off the rough, flinty an- concerning him by a young lady at whose gularities of some among we move, until by house he was a frequent visitor, impressed me been taught this by old ministers; such used to be the instruction given. The argument was, tian character, reflecting the glory of the find it a little difficult to keep up a conversation Creator.

essential to our usefulness, namely, our so- the whole body." to enter the ministry, very naturally get the called little inconsistencies. While the world I made up my mind that it was the impression that the salvation of men depends takes notice of the upright, consistent Chris- strength of principle and conscientiousness tain limits; but when the idea is left out of fects, and is influenced even more powerfully knew him well involuntarily paid to his characthe question, the preaching is of little account. by them. The home, perhaps, mirrors a per- ter. No promise, no threatening of God's word

A LIVE COAL.

We have read of "prayer-meeting killers" in the form of garrulous, or self-righteous, or in these days of general information and varied conceited men. But there is nothing that kills attainments? I have been led to these re- a meeting of devotion like unbelief. This

The live coal that can kindle a cold, formal, "I have been called of God to enter the min- lifeless meeting, is faith in God. The actual istry, and wish to go to school a short time. and confident belief that God is, and that he I am limited in means, and consequently feel is the rewarder of them who diligently seek progress as their souls are making in inward

even surface, until, after long years, through or respected in the college society to which he

with Mr. Brown, for he never will talk about

But there is another view which, though people." "If any man offend not in word, the not so pleasant to reflect upon, yet is just as same is a perfect man, and able also to bridle

tian, it observes with keen penetration his de- he evinced that won the respect which all who son's character as there reflected exposed to is more signally fulfilled in daily life than the Our young men think they must preach, but view. In the closet, at the family altar, at promise above quoted and its contrasting do not stop to consider that something else is the table, around a hearth-stone, there should clause, "They that despise me shall be lightly demanded. To take a text and say a few be such a halo, that when we go out into the esteemed." Even those who had no love for common-place things about it will never ac- the world it will follow us, and no darkness of religion themselves must respect it in others, complish the work. To preach involves far sin shall be able to dissipate it.-Christian and their business relations, and with regard to those to whom they intrust their interests, they give constant testimony to its worth .--American Messenger.

HINDRANCES TO RELIGION.

Gaius must have been in a most desirable religious condition when the apostle could throw his good wishes into this form," Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Such a measure of outward and general

and faith. As far as Christ's precious atonement is concerned.

may occur. What easier way is there to make such a provision? Is it not worth your while to investigate? Agencies are established throughout the Lower Provinces

where the fullest information will be cheerfully given. Should there be none to whom you can conveniently apply, a note addressed to the Address promptly answered. Address JOHN C. RISTEEN,

P. O. Box 428,

Saint John, N. B.

References in regard to the Company's standing will, upon application, be given to prominent men in all parts | mar 3. of the Lower Provinces.

CHURNS! CHURNS! CHURNS! BEALTH! TIME! MONEY!

WHYSHOULD IBUY KITCHEN'S PATENT CHURN?

ELY PERKINS,

Fredericton, April 22, 1870.

NEW BOOK STORE, FREDERICTON. **P**SALMODY, Sunday School Libraries, Packages Sun day School Cards, Theological Books. For sale by Fredericton, July 21. M. S. HALL. Fredericton, July 31.

McLEOD & BEVERIDGE, ATTORNEYS-AT-LYW, NOTARIES, CONVEYANCERS, &C. OFFICE-6, Ritchie's Building, Princess street, E. McLEOD,

NEW

FALL GOODS.

OCTOBER, 1871.

THOMAS LOGAN

HAS received per Steamships from London, Liverpool and Glasgow, the greater portion of his FALL STOCK

STALE AND FANCY

Dry Goods!

DRESS GOODS,

in all the novelties for the season,

WOOL SHAWLS, . Non Steines and Clan Tertans

who is interested in the work, that we are able to offer it as we do.

Shall there not be a grand rally of the friends of a note addressed to the General Agent at St. John, will be the INTELLIGENCER to increase its subscription list ?

Begin the work at once, and carry it on vigorously, and we do not fear for the result. Send the names along as soon as possible. From whom shall

we hear first ?

PAYING THE FARE.

That was an expensive voyage which Jonah BOX PLAN. BOX PLAN. BOX PLAN. Work. The world needs educated and conse-und the churning is all done in 5 or 10 minutes. You will then believe what I assure you is true, viz.; That I a ship just ready to sail, and he "noid the form have for sale the best churn ever invented--Kitchen's a ship just ready to sail, and he "paid the fare Patent Rotary Double Dasher. This churn has two thereof." But he paid dearly. How much Dashers, each revolving in an opposite direction. It is useless to attempt a description of this churn in an advertisement, it has to be seen to be appreciated. It is estimated dead loss, for he never got to Tarshish. He by practical farmers that it will produce one-tenth more paid away his credit as a servant of the Lord. by practical farmers that it will produce obsected in more batter from the same quantity of cream than any other churn now in use. The public are respectfully requested to call at my store, examine the article, and select for that is a dear bargain for any man. Nothing hurts us like the hurts we give to our own Sole Agent. conscience.

After Jonah's sinful voyage began, the came in. For the Almighty sent after him the policeman of a mighty gale, which caught hold of the vessel and well-nigh shivered it into a wreck. Poor Jonah had not paid his SAINT JOHN, N. B. JAS. BEVERIDGE, help for him. The frightened crew pitch him out into the deep, and but for God's interposing mercy he might have been devoured by the sharks instead of being preserved by that "great fish" which was sent to transport him safely to the dry land. A dear voyage that ! The prophet who ran away from God lost his money, lost his time, lost his credit, lost the approval of his conscience and of his God, and would have lost his life but for a miraculous interposition. All this was the "fare" which one man paid for sinning.

But many of our readers may be committing the same terrible mistake. For no path seems to most people so easy and pleasant to travel, as the path of sinful inclination. It is what the Bible calls "walking in the way of a man's own heart, and in the sight of his own eyes." One man, for example, is entirely ab-sorbed in making money. When this becomes a greedy appetite, the money lover must pay for it with daily anxiety and worry, and he runs the fearful risk of being eaten up with covetousness. A greed for wealth grows with years. When the rich miser of New York tottered out into the street at four-score, and a friend asked him how he felt? the feeble old miser replied eagerly, "I feel better to-daystocks are up." Ah ! what a fare that old millionaire had to pay for travelling farther and faster than others on the road to wealth. It shrivelled up his very soul. Gold may be a useful servant, but it is a cruel master. It is not easy to own it, without it owning us. Where one man like Lenox or Peabody, or Wetmore or Dodge, makes it a rich blessing to others, thousands make it the ruin of their

souls. Love of money drew Lot to the fertile valley of Sodom, and he " paid the fare there- Foreign Missions, ...

SYSTEMATIC BENEVOLENCE.

absence. It was copied from the Baptist Missionary Magazine, by a subscriber, who requests its publication. We have every confidence in the Weekly Freewill Offering Plan, will find constant difficulty. You know that save from perdition. Faith has nothing to do for the support of christian work. It only the masses are pretty well informed. Do you with results; she leaves them to the infinite needs a careful working to commend it as a wish to be behind them in general intelligence? good system :--

subscribing a certain sum for each week. HOW TO GET SUBSCRIPTIONS.

The question-"How much will you sub- ance with regard to common every day matscribe per week ?" should be put to every in- ters-ignorance of natural philosophy, astrodividual, old and young. This can be done, on cards, placed in the apt to conclude him an unsafe leader in spiritpews for the purpose, or, if convenient, by per- ual matters. Suppose you are somewhat along sonal solicitation, which is preferable. When in years; better take time to educate yourself. a church is large, it can be divided into dis- Don't imagine that the world will entirely go

HOW TO MAKE PAYMENTS.

appointed for each.

Let there be a box at each door, in which to deposit the sums subscribed, with a paper containing the names of subscribers and the sums deposited. Payments of these weekly subcriptions may be made weekly, monthly, or quarterly, as may suit the convenience of each subscriber; but weekly payments should be encouraged. It is to be understood that any person who subscribes, may, at any time, alter the weekly sum against his name, from that time, so as to increase or diminish it as he may desire.

HOW TO COLLECT.

There should be a list of the names of subscribers, with a column for the sums subscribed, and an additional column for every week in the quarter, to be kept by the pastor or some other person well qualified and interested in the work, and appointed for this purpose, who shall gather these offerings at the close of the services each Sabbath, and credit them to each subscriber, by placing the sum in the column for that week.

A properly audited report should be presented quarterly, or as often as desirable, when appropriations may be voted for such objects as the subscribers choose - it being understood that designated funds are not included in the appropriations, as they must go as the donor designated when they deposited them. It is desirable that sermons should be preached at different seasons of the year in behalf of such objects, as are principally aided at the

REV. E. MILL'S PLAN, RUTLAND, VT. CARD PLAN.

Missionary Societies, aided by the Rutland Baptist Church and Society. "God loveth a cheerful giver." SOCIETIES. | \$ | cts. | WHEN PAYABLE.

February or March.

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Signed,

lune or July.

Treasurer of Benevolent Fund.

October or November

Men's souls will be worth just as much five have real success."

have wider knowledge. If he exhibits ignor- her weapons out of his armory, and if

my, chemistry, etc.-his hearers will be very tricts, and a person to solicit subscriptions be to ruin if you do not enter the work at once. With a good education you can accomplish more in one year than you could in five without such education. God may call you to preach, but he expects you to prepare for the work. He will no more give you the requisite qualifications without study on your part than he will give food or clothing without labor. While he calls to a certain work, at the same time means are afforded which must be em-

> ployed, otherwise the person will fail. It is all nonsense to say that if a minister will open his mouth God will fill it. It is true the Holy Spirit will aid; but the man must do his part of the work You might just as well say that men never need study the Bible, for God will impart all knowledge as to say that a young man can preach without special scho-

I know of young men now in the ministry who are accomplishing good, but would be able to do a much larger amount of work if the training of school life had been added to their natural ability. You see a man drowning. Now would it be wisdom for you to plunge in after him, knowing that the water was over your head, and knowing, also, that you could not swim? What folly? Would it not be better to make some preparation first-get a plank, a rope, etc.? Just so in the ministry. You need to have your mind trained. You need some of the rough corners knocked off. Your pronunciation must be looked after. You ought to post yourself in the science of common things. Suppose you are twenty-five years of age; is that any reason why you should'nt spend two or three years in study? Preach if you must, but do not allow yourself to think of doing nothing else. How many ministers of the present day deeply lament their want of scholastic training. So it will be

with you in a short time if you neglect the necessary work now. Go to school, then. "But I am poor." So other men have been poor, and yet they have

love with both hands, and feels as sure that What a mistaken idea! Let me say to all God hears prayer as a man feels sure of his The following reached our office during our such, "Don't imagine that the salvation of the own existence. Such faith cannot be silentworld is going to brought about all at once. yet it can afford to wait for answers, if God can. It is his word that faith is believing, and years from now as at the present time. If you his promises that faith is pleading, and his lost enter the field without a good education you and perishing children whom faith is trying to wisdom that commits no mistakes. If I preach A minister must be well posted if he would God's word faithfully, he stands behind it ; its issues are in his hands. If we do battle for REV. A. J. CHAPLIN'S PLAN, CONWAY, Mass. There are plenty of ignorant ones already at the right, we are fighting God's battles, and in the long campaign of time, God never can be defeated. Faith is that quick-eyed grace than formerly, consequently the minister must | that lays her plan on God's plan, and draws

" Crushed to earth, will rise again ; The eternal years of God are hers."

The Christian who is possessed with this faith, prays as if he saw the very heavens breaking to pour down the shower; and he sows as if he heard the harvest-song already ringing in his ears. "In due season" he shall reap. If one device fails, he tries another; for faith is fertile in invention. If one prayer does not bring the blessing, he prays on with as to leave too little time and strength for a new and tightened grasp on the promises. He "will not let God go, except he bless him." This is the faith that removes mountains. This is the faith that brings revival blessings on the churches. Mr. Finney used to speak of a church which enjoyed a season of large and rich conversions every winter for fourteen good. Thinking, meditation, or reflection is years. He did not know how to account for out of the question. To dress, pay and receive it, until he heard a member of that church visits, keep abreast of the literature of the day. make this confession in a prayer-meeting : do common duties, and "be like other people," praying every Saturday night till midnight, question. And what prospect is there of being or the descent of the Holy Spirit among us; and now," said he, weeping, "I confess that I have lately neglected this." That minister and consider what you can properly forego, if had men in his church who believed in prayer, you love to prosper in your souls. This is and who prayed, believing.

Many churches are dry-rotted with unbelief. "Why start this new movement?" -the want of a single eye. We are anxious whispers lazy unbelief ; "it will fail." "Why to have many cisterns out of which to draw open that meeting for special prayer? No the waters of happiness. We do not wish to one will come." To such wet-blanketing sneers erucify self altogether. We desire to stand faith replies, "It our people are unwilling to fairly with the world. We look in many dirpray, they ought to be prayed for." So Faith ections besides upwards. Our eyes are not to starts the meeting, and prays for his neighbor, God like the faithful maid's to her mistress. Unbelief. "What is the use of going to talk | We can not say our expectation is only from with Mr. Heady ? he will only resent it." So rea- Him, for we expect a good deal from self, and sons sluggish Doubt. But Faith replies, "I so we please, indulge, and magnify self; a good will do my duty if he does resent it; but he deal from the world, and so we tolerate, and won't." So Faith pays the kind visit to Mr. even conciliate and flatter it. Our eye is not Heady, and is warmly received with the re- single. And so when something is wrong mark, "I am glad you came, for the good about self and we should crucify it, or somepeople seemed to think I was a hard case, and thing is very wrong about the world, and we none of them came near me." At the next should, for our part, resist it, we "can not see communion season, Mr. Heady is among the it." We do not wish to see it. You may disciples.

the awakened sinner. Faith brings conver- thing, our eyes looking right on; but we are

vancement to many. It would be more natural and true to the facts with many, to express one's kindly desires in this form, "I wish thy soul may prosper even as thy body, or business, or family prospers.'

And yet even our personal religion ought to have at least three things-Growth, which distinguishes all living things that have not reached perfection; Comfort, which attends the healthy exercise of all our capacities; and Power, which we possess in right, as a royal priesthood, but which, alas! in fact we forfeit by indolence and other forms of sinning.

Some of us suffer from having too many occupations. We attempt so many things we can do few or none of them well. Our time is frittered away on miscellaneous pursuits, and our strength is wasted over too wide a surface. We are not very good scholars, nor very good politicians, nor very good farmers, nor very good artists, nor very thorough worldlings, nor very good Christians, from trying to do a little in several of these characters; and some who confine themselves to perhaps one thing only, in addition to their spiritual condition, are so awfully in earnest about that one thing religious advancement. For reading, or as the Apostle represents it, feeding on the word, there is little time. Hurried eating of the daily food is bad for physical health. There is such a thing as swallowing the allowance of spiritual food so that it shall do no Brethren, I have long been in the habit of and at the same time "think," is out of the much in prayer with hurried Scripture reading, the first consideration; all else is secondary.

But this suggests another great hinderence hand us the glass of the Word; we put it to Brethren, this faith is the live coal that can the blind eye. So we are full of inconsistenkindle our meetings this winter. All other cies. Our road lies straight on; but there are substitutes fall short. Lively, entertaining coveted objects right and left, which we wish remarks and spirited singing, may make meet- to pick up by the way, and on which we are ings attractive. But faith in God can alone | casting longing looks, and turning to which. make them burn. Faith lights the flame. ever and anon, our path is crooked and our Faith teaches how to pray. Faith brings in progress slow. We should be intent on one sion, and the "new song" of the new-born | lamentably loitering as far as God is concernsoul. If faith is there, the Master is there, and ed, and our "footprints on the sands of time" for a little of his concentration of purpose who said "This one thing I do!" oh ! for more of the mind of Him who declared, " My meat and my drink is to do the will of my Father in hea-

gone through college. You can and ought. EVERY-DAY LIFE.

lastic training.

In New Burpes and Char and man	of" in the destruction of his family. Love of	State Convention,
TWEEDS AND WINCEYS.	money made Gehazi a knave; he "paid the fare" in an incurable leprosy. Love of money was one of two sins for which Judas paid with	Home Missions,
	the suicide's rope, and everiasting infamy. No man can make money safely and wisely,	Various (),
VELVETEEN AND CLOTH JACKETS.	unless he holds his earnings as a trust from God. What would it profit you to win the	N. B.—Return pre
A GREAT VARIETY OF	wealth of an Astor or a Vanderbilt, If you	
NEW MANTLE CLOTHS.	should pay for it the price of your undying soul? "What shall a man give in exchange	BENEV
FLANNELS AND BLANKETS.	for his soul?" Into no road do young persons press more eagerly than the road to sensual indulgence.	Foreign Missions,.
COTTON AND LINEN GOODS	No turnpike is more travelled, and none exacts a more terrible "toll." He who travels it	State Convention,.
of every description.	must "pay the fare" thereof. The licentious	Home Missions, Various, (),
Clouds, Sontags, Breakfast Shawls, &c.	morse and "rottenness of the bones." No young maiden can take these hot coals into her bosom without being fearfully burned. The	DEAR BRETT following scale enabled to see h
GLOVES AND HOSIERY,	beautiful but ill-fated girl from New Jersey, whose tragic end a few weeks since awakened such a universal thrill of horror, may have	by systematic l flect, pray, su
"PARKS'" ST. JOHN	taken only one false step at first. But now far that led! It required but one step to go	Yours, frat 5 persons subscr
COTTON WARPS.	down Niagara. She paid dearly for yielding to temptation—for the end of it was death.	
	Hundreds of young men are pressing in every	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$
Socks, Mitts, Yarn and Homespun wanted in	on enjoyment. But over the door of every	50 · · · ·
exchange for Goods.	house of infamy the finger of inspiration has written, "This house is the way to hell, going	
THOMAS LOGAN.	down to the chambers of death."	NoreBro. Mi

THOMAS LOGAN.

Fredericton, Oct. 27, 1871.

supposed, but to prevent his small children (KEEP THIS.) OLENT CONTRIBUTIONS. 187 February or March. also, how small a thing may bring reproach ciple June or July. upon our Christian character and even the October or November. | cause we profess. Some one has said that Christians are the only Bible some men read. Paul speaks of the | in prayer." bscribe, and oblige 52 00 life of some great man. 44 11 64

All along the seductive pathways of self-indulgence, God places his toll-gates of retri-

"Come to Jesus, but don't come to my well." | then "our hearts shall burn within us" from | are often zig-zag,-sometime retrograde. Oh ! the contact with Jesus,-Ex. These words, written on a piece of paper, were found by a minister in his yard. The story is brief, but significant. The good min-

"THEM THAT HONOR ME I WILL HONOR." ister, whose calling, it was to preach Christ,

I was conversing, one day, with a young ven!"-Rev. John Hall, D. D. had locked up his well-not to exclude his gentleman, one who made no profession of reneighbors, as the caviller had so captiously ligion, and we happened to be speaking of one from falling in. While the incident illustrates of his college friends whom I had formerly sident of Princetou College), tells the story of how hasty and unjust the world often are in known slightly. He spoke very warmly and a negro who prayed earnestly that he and his their condemnation of Christians, it shows, admiringly of his friend's worth and high prin- colored brethren might be preserved from

"Brown was always a good fellow," said he. "Brudder," said one of his friends at the "He never would go to bed, even when other close of the meeting, "you ain't got de hang students were in the room, without kneeling of dat ar word. It's 'besettin,' not 'upsettin.'

HREN AND FRIENDS-By the Corinthians as an epistle known and read of Such testimony to Christian firmness and a it's so. But I was prayin' de Lord to save us of subscription, you will be all men. As our lives are made up largely of steady adherence to duty under circumstances from de sin of intoxication; and if dat ain't ow much we can do for Christ, common, every-day facts, the extent of most very trying to a young man has much weight. a upsettin' sin, I dunno what am." penevolence, in one year. Re- men's influence in the way of example is limi- There is an involuntary response in every ted by these. You may carry only a rush- heart capable of appreciating what is noble, to ernally, E. MILLS, Pastor. light, but if that is only kept trimmed, and the display of even physical courage, and in a bing 40 cents per week, \$104 00 burns with a steady, constant flame, it may still higher degree of moral heroism. And 104 00 eclipse in effect the brilliancy of the calcium though this might seem a very small act to be 104 00 light, which now and then flashes out in the dignified as heroic, yet many a man who would not shrink from physical danger has been too 20 80 It is pleasant to think that to all our active great a moral coward to pray in the presence 13 00 efforts for Christ is added this passive influ- of his associates. And what was the effect, in ^{6 50} ence, which flows from the example of young Brown's case, of his unconcealed fear

make up our daily life may be like the influ- him in his devotions, even those students who which leads us to abandon a good cause beence of a gentle rivulet, which has hewn out a were themselves irreligious abstained entirely cause it is weak, and join a bad cause because new course, and encounters in its path the | from interrupting or troubling him. No young | it is strong.

"UPSETTIN' SINS."-Dr. McCosh (now Prewhat he called the "upsettin' sins."

"Brudder," replied the other, "if dat's so,

It is not because the word went out eighteen hundred years ago, "Forsake not the assembling of yourselves together," that I desire to be united with others in Christian life. It is because my heart calls out for other hearts that are congenial to it. It is because every one who has learned to love Christ truly loves his brother, and longs for fellowship with his brother. - Beecher.

Of all acts of cowardice, the meanest is that

Norg.-Bro. Mill's children all contribute and earn