

# 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.

Vol. XIX.—No. 22.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, MAY 31, 1872.

Whole No. 958.

## NEW SPRING GOODS.

## ALBION HOUSE.

### Miller & Edgecombe

Have great pleasure in intimating that a large portion of

## NEW SPRING STOCK

Has been received per Steamships "Alexandria," "Cas-

plan," and "Lady Darling."

A beautiful stock of

**DRESS GOODS,**

In all the leading styles.

**MOURNING GOODS.**

A rich stock in Fine Alpaca, Lustrous Coburgs, Barathras,

Crape Cloths, Persian Corda, Meta Cloth, Figured

Alpaca, &c.

**COLORS TABLE COVERS.**

**Window Damasks and Moreens.**

**LLAMA CLOTHS.**

A large stock of

**BLACK DRESS SILKS,**

to which they direct special attention.

**Waterproof Mantles.** Velvet Sacques.

A large assortment of

**LADIES' UNDER SKIRTS,**

new styles.

**Grey and White Cotton Tickings, Osanburgs,**

**Towelings, Table Linens, Printed Cottons,**

**Cashmeres, &c. &c.**

A large assortment of WHITE QUILTS, which will be

sold at a bargain.

**MILLINERY.**

An immense stock of Ladies' Flowers, Boys' and In-

fant's Straw and Fancy Silk Hats. Minors and Feathers

a great variety.

A full line in

**English, Scotch & Canadian Tweeds,**

for Boys' and Gents' wear.

**Collars, Gloves, Hosiery, Laces, Ribbons,**

**Neck Ties, &c. &c.**

**LACE CURTAINS.** WINDOW MUSLINS.

**Parks' Cotton Warps.**

The balance of stock to arrive per Steamers "Cambria"

and "Olympia." Inspection solicited.

**MILLER & EDGECOMBE.**

Fredericton, May 3, 1872.

## SEASONABLE GOODS!

## THOMAS LOGAN

Is now showing a large Stock of the following Goods:

**TABLE DAMASKS,**

**CLOTHS,**

**AND**

**TABLE COVERS,**

**NAPKINS**

**AND**

**DOYLEYS,**

**LINEN SHEETINGS,**

**AND**

**PILLOW LINENS.**

**GREY AND WHITE SHEETINGS,**

**Pillow Cottons, Towelling,**

**AND**

**OSNABURGS,**

**TICKINGS,**

**PATCH WORK,**

**QUILTS, TOILET COVERS,**

**GREY AND WHITE**

**Cottons,**

**SHIRT FRONTS AND SHIRTING LINENS.**

**STAMPED WORK,**

**SKIN AND BALL KNITTING COTTON.**

An inspection respectfully solicited.

**THOMAS LOGAN.**

Fredericton, March 1, 1872.

## The Intelligencer.

For the Religious Intelligencer.

### A FREEDMAN'S REVENGE.

The question is often asked by our friends in the North, "Do the Freedmen manifest the spirit of revenge towards their old masters?" We answer emphatically, *no!* And the truthfulness of this statement is so marked, that it is often mentioned with wonder by the people of the South.

The following incident, related by a traveler in Tennessee, is only one of many, exhibiting the true Christian spirit towards those who have been the occasion of the severest hardships, physically, as well as of terrible mental anguish, experienced at the sundering of parents and children, husbands and wives, &c.

As a rule, give the freedman his rights, and treat him as all human beings should be treated, and he is a quiet and harmless citizen. Of course there are exceptions to this rule, but they are, as all, even in the South, acknowledge, comparatively few.

A. H. MERRELL.

UNCLE JACK HAUGHTON.

A few weeks ago, attending an interesting series of meetings in Tennessee, I noticed an aged colored man mingling freely with the Christian laborers, and much confided in.

Uncle Jack had been a slave, who, for his faithful services, his master had will should be free after serving his mistress one year from the master's death. When the master died, the widow evaded the will, and Uncle Jack was sold; but a kind, though irreligious, man in the neighborhood, appreciating his character, lent him the purchase money, and he was free.

Uncle Jack procured himself a piece of land and a little home, and worked hard until he paid back the money to his benefactor, and became a free man.

Then came the war; and this mistress of Uncle Jack, after giving her remaining property to her children, was by them turned out of doors, penniless, and had not where to lay her head.

In her extremity, Uncle Jack came to her relief, and took her to his own home, where she remained until she died.

From this Christian act towards one who had so wronged him, we may infer that he was a man of faith and prayer. Some two or three years ago, the minister who served the church to which he belonged, was invited to visit him at his home. When dinner was announced, the pastor approached to be seated at the table, but Uncle Jack said, mildly, "We will have a word of prayer, if you please," and offered the pastor the book, the minister afterwards relating how small he then felt in the presence of such a Christian as Uncle Jack.

[From the New York Observer.]

### PROTESTANTISM IN PARIS.

THE PROTESTANT CHURCHES IN PARIS AND THEIR INFLUENCE: OBSERVANCE OF THE SABBATH: PREACHERS: THE MONOD FAMILY: M. BERSIER.

PARIS, March 21, 1872.

There are 32 places of Protestant worship in Paris, where services are held in the French language. Of these, 13 are what are termed Reformed churches, or Calvinist, 9 according to the Confession of Augsburg, or Lutheran, 7 free churches, 2 Methodist, and 1 Baptist. The Calvinist and Lutheran churches receive assistance to a greater or lesser extent from the State, have a liturgy, which is used in the service, and the minister wears a gown as he does in the Scotch church. In articles of faith they do not, however, differ essentially from the other Protestant churches; but the clergymen of the same decline to exchange with those of the latter, on which account principally has arisen a lack of fellowship between the members of the two. This is spoken of with much regret by members of each: in the first place, because it is entirely without reason, and secondly, because it furnishes an argument to the great foe of the Protestant church here, viz., the Catholic church. The latter says if they exist two sects of the Protestant church having so little accord with one another, there must be an inherent defect in the religion itself.

The free churches, corresponding in every respect to what we call Congregational, are supported entirely by the contributions of the parish. Their establishment is of later date than that of the others, and more than one of them thankfully acknowledges its indebtedness to the kind assistance of Americans. For instance, the little but thriving church of the Luxemburg in the Rue de Madame will not forget the noble efforts and contributions in its behalf made by Dr. Kirk, Messrs. Aspinwall, Woolsey, and numerous other Americans and Englishmen—a list of whom, with their contributions, was casually shown us by one of the deacons, Mr. Keller, and referred to with the greatest gratitude.

In the above, the churches attended by foreigners were not reckoned, as they are all, with the exception of the Russian chapel, in the English language and attended by English and Americans generally temporarily resident here. Of these, 3 are Congregational, 1 American, 1 English, and 1 Scotch; 4 Episcopalist. Services in the German language are held in one and sometimes more of the Protestant churches, but these are (or rather were) most entirely attended by Germans permanently resident here. There are also two Jewish synagogues and one English Catholic service.

There are 66 Catholic churches in Paris which, however, are almost, without exception, much larger than the comparatively small Protestant chapels. The character of the creed is, I believe, the same as in the others, that faith elsewhere, yet the form of the worship differs somewhat. For instance, there is preaching in the language of the people; the hymns, also, are not unlike, in form at least to those in the other churches, and also in the language of the people. Their Bible is the

translation of de Lacy, but, although in the French language and probably the best of the Bibles authorized by this church, seems to be a sealed book to the people—the lamentable and great error of this church wherever it is found. It must, however, in justice, be said that the priests seem to be of a different character from those one sees in Italy. One seldom meets here a priest of that sensual, worldly and, we may add, ignorant Rome and Naples. The nature of the church is, however, the same here as elsewhere. If the Bible is translated into the language of the people, it is made on the same principle as the other translations which this church allows its followers to use. Yet it matters little: the people know nothing even of the Bible their church allows them.

Not long since, I was visiting in a respectable French family, and, improving an opportunity to ask them to show me the Bible of their church, they brought me a book containing numerous narratives derived from Bible history. In reply to my remark that this was no Bible, they said, "Oh, yes, we have no other." Still, I know that these same people are very constant in attendance at church and observance of the fastings and other ordinances of the same.

They are spoken of as strictly religious people, and doubtless are, in the eye of their church. But it is a religion without a Bible, and not founded upon the Bible. Their fastings and other acts, it may fairly be concluded, do not spring from the love and obedience of faith, but from the same spirit which prompts a subject to obey his monarch, coupled with that inherent religious feeling which is found in humanity everywhere.

In view of the feeling that prevails on the continent everywhere, that Sunday is a holiday to be given up to recreation, one is perhaps surprised to find the day so well observed in Paris in the sense in which we consider it ought to be.

That is, not merely in abstinence from work, but in worship of God by attendance at church, and by religious reading in the family. As already remarked, the Protestant churches and chapels are well attended, and so also are those of Catholic faith.

Undoubtedly, the attendance at the Protestant churches exercises a marked influence upon the Catholics, inducing them to make increased efforts to sustain themselves in view of so formidable a rival. Besides, the great majority of the actual members of the Protestant churches were formerly Catholics, and many who are still so, attend more or less regularly the Protestant worship. I think it may be safely said that in no great city on the continent is the attendance at church so good.

If ever a country has acted in disregard of God, France has done so. Not merely in the act of commencing the late war, but for a much longer time her rulers have allowed themselves to be impelled to what they did solely by the "glory" and "grandeur" of France, forgetting their obligations to God and their need of his assistance. We hear enough said about restoring France to the "first rank among the nations of Europe," but it is not intimated that this is to be done in the fear of God or for his glory. In a word, the country has been ruled without reference to God, and we see the result.

Last Sunday a Republican newspaper of Paris contained an article openly discouraging a belief in God, for the reason that God is a king, and kings are enemies to a republic. This is but a fair consequence of what the people have been taught by rulers who have put men before God, and left the Creator and Supreme Benefactor out of their Councils. "The conscience of the government is diseased," as a member of the National Assembly remarked, a day or two since. "Until that conscience can be restored, and God recognized by the rulers of the nation in their acts and councils, there is but little hope."

Among the Protestant preachers and active religious workers of Paris the name of Monod stands first. M. John Monod, the President of the Paris Consistory, lies buried in Pere la Chaise; yet his name is honored by a multitude, and the fruits of his life and works may be seen in the strength which the Protestant cause has gained in this city. Until that conscience can be restored, and God recognized by the rulers of the nation in their acts and councils, there is but little hope.

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M. Bersier, who preaches in the Eglise de l'Étoile, near the Arc de Triomphe, is regarded as the most popular of the Protestant preachers of Paris. He is also, with perhaps one exception, the youngest. His manner is modest and unassuming, but he fearlessly points out and condemns the moral defects which are so striking in these days here, both in the State and society. M. Bersier's chapel is always filled to its utmost capacity, many

of the audience being English and Americans who reside in the vicinity; the principal part, however, being the middle-class French people of the quarter. The attention and interest manifested in the service is evidence that much good is being accomplished by the preacher, who seems to be zealously devoted to his work. Like M. Theodore Monod, M. Bersier has resided in the United States. He went there a poor boy, and succeeded in earning enough to enable him to obtain his theological education. It is pleasant to hear him allude to America in his discourses in terms of so much respect and affection. Sunday before last, in pointing out the manner in which France had undertaken the late war in reliance upon man alone and forgetfulness of God, he sketched in contrast the founding of America by the Pilgrim Fathers, whose first act upon landing at Plymouth Rock was to offer prayer to God, recognizing his mercies in the past, and beseeching his guidance for the future. A Sunday or two since, M. Bersier preached in the American Chapel Rue de Berri, in the English language.

### SLOW YOUR ENGINE.

Engineers say that if we take the running time of a river steamboat to be 18 miles an hour, it requires as much additional fuel to push her one mile an hour more, as is required for the normal speed of 18 miles. Long experience and careful calculation have convinced railroad managers that 30 miles an hour is as rapid a rate of speed as can be secured profitably on our American railroads with their heavy grades and sharp curves. English railways go more rapidly because straighter and more level. We can make a greater speed here, but the wear and tear of every additional mile per hour is out of all proportion to the increase of speed that is gained. Stage-drivers calculate that they can drive twenty miles a day if they are content with six miles an hour. But if they drive ten miles an hour their horses cannot average without injury more than nine miles a day; that is, they can not travel quite an hour a day, and keep it up week after week.

In other words, it is not the amount, it is the intensity of work that wears. Men kill themselves not by working too much, but by working too hard. It is the high pressure that strains the boilers. These illustrations enforce a principle which is as applicable to the human mind as to machinery. Those men accomplish the most who work leisurely. It is better to drive your work than to let your work drive you. People that are always in a hurry often do the least. The energy that should be utilized in their work is wasted in their haste. Americans are not too industrious; but they are too intense. It is not he who is careful and thoughtful about many things who accomplishes most successfully. Martha is not always the best housekeeper. Never man accomplished more in three short years than Jesus of Nazareth. And he was never hurried.

Ministers particularly need to "slow their engines." They do not perhaps work too much, but they work under too much pressure. They ought to rule their parish; their parish rules them. The minister that writes all his sermons on Saturday, and sits up into the small hours of Sunday morning to complete it, uses energy enough in composing one discourse to compose half a dozen.

Haste is the besetting sin of America. We do not run "with patience" the race that is set before us. There is not a day that goes by that we do not see in manuscript, book, or paper, the signs of hurry that is the curse of American literature. Our artists are in a hurry; and good ideals are half drawn because they have not time to study their subject. Our engravers are in a hurry; and good blocks are spoiled by skillful workmen who have not time to be careful. Our editors are in a hurry; and their crude thoughts are embodied in editorials written at a dash, brilliant, but ineffective, because not matured. Our writers are in a hurry; and American books are slovenly in scholarship, and careless in execution, and marred by rhetorical and sometimes even grammatical blunders, that would disgrace a college composition. Our merchants are in a hurry; and they launch out in wild speculations that bring ninety-three out of every hundred into bankruptcy. Our ministers are in a hurry; and they sacrifice themselves without serving their parishes by working on an unnatural excitement.

We hear on every side exhortations to activity, industry, energy. We would fain exhort to calmness, sobriety, moderation, leisurely industry.

But there is no use. We shall not even heed our own sermon; and of course no one else will do so. It is nevertheless true, that the American people need nothing so much as "slow their engines."—*Christian Weekly.*

### PRAYER IN EVERY DAY EXIGENCIES.

Let me here relate an incident which came to my knowledge some years ago, occurring in the life of a minister's wife who now dwells with the angels. She told it to me herself, when I was a young housekeeper, and perplexed, as both old and young housekeepers are apt to be, on account of domesticities.

You will have to apply where I did," said she, "or learning of my trouble."

Said she, "I had been very seriously tried and annoyed for some time with poor health, and with the difficulty at last of obtaining any rest at all, and had been compelled to do without sleep for some time, with my large family, my frequent company, and the many calls upon my time and strength for parish work."

One Friday evening I walked to the usual weekly prayer meeting alone, for choice, and took the time as I went for making that subject one of special prayer. It was, at the moment, my greatest care; and I felt that I must, and that I could, cast it upon Him who careth for us. I was wholly occupied in this way till, as I came in sight of the church, my thoughts turned to the meeting, and I asked

that my mind might be freed from this anxiety during the hour, and that I might enter into and enjoy its devotions."

She added, that from the moment she took her usual seat, she had not one thought of her home cares, and felt herself rested and refreshed by the exercises of the meeting. At its close, as she stood near the door waiting for her husband to join her, a young girl hesitatingly approached her, and asked if she was a minister's wife. On being told she was, she said: "Then, ma'am, perhaps you would help me about getting a place, as I'm a stranger."

A few questions led to a partial engagement, and the next day she commenced a service in the minister's family, which only ended with the death of my friend—a service singularly faithful, whole-hearted, and satisfactory.

Maggie was a Scotch girl, already a true Christian; and she afterwards told to her mistress her side of that evening's experience. She had come from her country home to find in the city a household where her labor would have a money value, and had been staying at a friend's house till she feared her welcome was wearing, yet day after day disappointed in her search. Coming in at the close of a weary walk again without success, she went to her room, and prayed earnestly that somehow God would tell her what to do, and would help her. Soon she was called to supper, and while at the table heard the church bells, and was told on inquiry that it was prayer meeting night in several of the churches.

The thought struck her, that there was the place to look for a good family; and she went at once to the nearest church. Who can doubt that she was directed there?

Even in our lesser daily wants, when we can lovingly "cast our burdens on the Lord," the answering effort sometimes seems almost a direct reward to our trusting faith.

A lady, the widow of a missionary, often straitened in money matters, had, by close economy and with careful calculation, purchased a dress which she much needed for her own winter wear. A mistake was made in the cutting, by which one breadth was so injured that it became necessary to buy more of the material; a serious matter, when the first outlay had been all she thought she then could possibly afford.

But she went with this where she had long since learned to carry all her troubles, small as well great.

Then feeling that, as it was certainly right and best that she should have the dress, the additional expense must be met, and would be provided for, she went and made the purchase, paying for it from a small fund otherwise kept for the use of an invalid daughter. Returning home, she stopped at the post office, though with no definite expectation of any letter.

One was handed her, however, directed in a strange hand, and containing a five dollar bill, with only these words: "For the widow of a good man, from an unknown friend." She has never had any clue to the writer; but she laid the lesson to heart, and once more was led to "understand the loving kindness of the Lord."—*Christian Banner.*

### ROMAN CATHOLICS IN PRISON.

In the Assembly of the New York Legislature, the other day a bill was ordered to a third reading, permitting convicts in the State prisons to select their own religious advisers in case of sickness or otherwise. It was stated by the mover of the bill that more than three-fourths of the convicts in our State prisons are Roman Catholics, while all the chaplains of the prisons are Protestants.

This statement is very suggestive, and, in true, demands investigation. More than three-fourths of the convicts in our State prisons Roman Catholics? The foreign born population of this state is about one-third of the whole population. That of the city less than one half, and at least one-third of all foreign birth are Protestants. In the United States the Roman Catholics number less than one-sixth of the entire population; and in the State of New York not exceeding one-fourth, or one-fifth; say four Protestants to one Roman Catholic; yet three Roman Catholics are in prison to one Protestant! How is this?

Have the Roman Catholics been unfortunate in having unjust criminal charges, unlawful convictions, and cruel decisions against them? As compared with Protestants, have they been treated unfairly? Has prejudice or malice influenced officers in their arrest; courts in their trials; and judges and juries in awarding to them the full penalties of the law? If none of these things, why do the Roman Catholics stand so high on the calendar of crime? What is the cause of this strange phenomenon?

Let us not beg the question by ascribing it to their comparative ignorance; nor to habits formed under other skies and institutions; nor to a deeper natural or cultivated depravity than our own. What has encouraged their extra commission of crime; diminished their sense of its heinousness, and fostered the hope of escape from its consequences? The history of all Roman Catholic countries, as well as the proceedings of Criminal Courts and Prison Statistics, substantiate the facts of this extra commission, and we are seeking for the cause.

It is found in their religion. A religion that classifies all sins into venial and mortal; teaching that the former may be pardoned by a priest, or cancelled by a term in purgatory; and the latter even by confessions, and penances, and money paid to a priest cannot produce good fruit. The action of the priest in the matter is judicial and absolute. And the fact that the priest can, and for a consideration, will absolve, is a premium offered for crime! For if the priest absolves, and the criminal can escape the clutches of the law, he puts his conscience in his pocket, calls himself a lucky fellow, and sharpens his wits for another raid upon the rights of others.

There are priests and people who abhor crime; who are good citizens, and do what they can both in the prevention and punishment of crime. We give them hearty credit for deeds of this kind, held in grateful remembrance. But to say nothing of indulgences granted by the Pope and priests for certain sums of money; granted in advance that the criminal may not only avoid the penalties of

ecclesiastical law and purgatory, but also shift the load of wrong-doing from his own conscience to the charge of others; the principles underlying the teachings already indicated are enough to debauch the conscience and conduct and fill the prison with criminals.

Practically the allegiance and responsibility of the Roman Catholic is not to God; but to his Church, the Pope and the priests.

His rule of moral action, not the Word of God, but the dictation of the priests, tradition, the decrees of councils, or what is called the Church.

And his personal course of conduct regulated, not so much in making sharp distinctions between right and wrong, and by a sense of right, as in doing right when it suits his interest and convenience; and as to the wrong, simply striving to avoid its penalty.

Under such a system taught by Pope, and priest, and Church, he naturally, and easily plunges into crime and prison, and blindly trusts his teacher to help him out.

So until the Roman Catholics amend their religion or abandon it for a better, they must be expected to make majorities, large majorities in criminal institutions.

### WINES AND HOW THEY ARE MADE.

The United States excel any other nation in the use of champagne wine, consuming 1,000,000 baskets. How much of this is supposed to be genuine? The whole champagne district exports about 800,000 baskets. Russia takes 160,000; France, 162,000; Germany, 146,000; England, 200,000; other countries, 100,000; leaving only 12,000 baskets for the United States. Hence there can be one pure basket in 834. A slim chance that to stake your money on. Madeira produces 30,000 barrels of wine, and America drinks 30,000.

If other countries drink of this in the same ratio as ours, he must be a lucky dog who gets a genuine drink in Cincinnati. In 1866 four firms in New York reported to the Commissioner of Internal Revenue 225,000 gallons pure spirits for the manufacture of bogus wines. And as this spirit composes only 1-10 to 1-5 of the new liquor, from two to four millions of gallons of the vile stuff from those firms is palmed off on unsuspecting vendors and drinkers. Adulterations are common and sure.

A little whiskey, alum, Brazil wood, oak sawdust, filbert husks, lead, copperas, bitter almond, cherry, laurel water. In a cup of port-wine, Dr. Cox found water, elder, vinegar or a mixture of water and sulphuric acid with the juice of elder-berries, privet berries, logwood, alum, potash, sugar, spirits. In a cup of sherry, Madeira water, elder, wort-sulph, sugar, honey, orris-root, spirits. These vile mixtures are flavored with various oils, such as lavender, cloves, cinnamon, bergamot, rosemary, to imitate the flavor of different wines. In port, Cyprus Redding found washings of brandy casks, elder-berries, logwood, salt of tartar, green-garden, cudbear. Thousands of dollars have been found invested in wine-dealers' cellars for articles used in making wines, but not one dollar for grapes or grape-juice. The frauds in bogus wines are reckoned at \$8,000,000 annually in New York. Artisans do a big business there in staining and crusting bottles and casks, and making astringent extracts for old port. France and England are doing the same business.

Under the separate heads the doctor refers to the brandy, rum, gin, whiskey, ales and beers consumed by the American population and presents a very dark picture. Speaking of beer, the doctor says: "Genuine beer is as hard to find as pure ale or porter. Not only are malt and hops largely adulterated, but beers are made without malt or hops. Sugar, honey, molasses and liquorice are used for malt; alum, opium, gentian, quassia, aloes, cocculus, indicus, anara, tobacco and nux, for hops; saltpetre, jalap, salt, maranta, green copperas, marble dust, oyster-shells, egg-shells, sulphate of lime, hartshorn, shavings, nut-galls, potash, soda, &c., to prevent souring. The beautiful cauliflower often comes from green vitriol, alum and salt. The smack of age, and the tingle to the palate, often come from alum, and new beer is made old in a few hours by oil of vitriol. Take your ale, beer and porter if you will, but remember its strength or intoxicating qualities may be due to the deadly cocculus indicus, foxglove, henbane, mulsum and nux-vomica, and the narcotic power to opium, tobacco, grains of paradise.—Dr. E. G. Dalton.

"I KNOW WHOM I HAVE BELIEVED."—A naval officer being at sea in a dreadful storm, his wife, who was sitting in the cabin near him and filled with alarm for the safety of the vessel, was so surprised with his composure and serenity that she cried out, "My dear, are you not afraid? How is it possible that you can be so calm in such a dreadful storm?" He rose from his chair that was lashed to the deck, and supporting himself by a pillar of the bed-place, drew his sword and pointed it to the breast of his wife, saying: "Are you afraid of that sword?"

She immediately answered "No." "Why?" said the officer. "Because," rejoined the lady, "I know it is in the hands of my husband, and he loves me, too well to hurt me."

"Then," said he, "remember, I know in whom I believe, and that He holds the winds in his fists and the waters in the hollow of his hands."

JESUS WHISPERING.—"What is conscience said a Sunday school teacher, one day, to the little flock that gathered around to learn the words of life. Several of the children answered, one saying one thing and another another, until a little timid child spoke out:

"It is Jesus whispering in our hearts." Does Jesus whisper in your heart? When you do right, does he approve? When you do wrong, does he rebuke? Does he make your heart sad when you have sinned, and happy when you have done right? Be thankful then, for this, and remember always to heed the Saviour's whisper, and to study his word, and pray to know his will, and then you will be safely guided to his heavenly home at last.—*Child's World.*