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AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,

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

Editor and Proprietor.

Vol. XIX .- No. 38.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, SEPTEMBER 20, 1872.

Whole No. 974.

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," "Caspian," and "Lady Darling." A Beautiful Stock of

> DRESS GOODS, in all the leading styles.

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A rich stock in Fine Alpacas, Lustres Coburgs, Baratheas, Crape Cloths, Persian Cords, Metz Cloth, Figured Alpacas, &c.

COLORED TABLE COVERS.

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LLAMA CLOTHS. A large stock of

BLACK DRESS SILKS, to which they direct special attention.

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Grey and White Cotton Tickings, Osnaburgs, Towellings, Table Linens, Printed Cottons, Cashmeres, &c. &c.

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A large assortment of WHITE QUILTS, which will be

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An immense stock of Ladies', Misses', Boys' and Inants' Straw and Fancy Silk Hats. Flowers and Feathers n great variety.

A full line in English, Scotch & Canadian Tweeds,

for Boys' and Gents' wear.

Collars, Gloves, Hosiery, Laces, Ribbons, Neck Ties, &c. &c.

WINDOW MUSLINS. LACE CURTAINS.

Parks' Cotton Warps. and "Olympia." Inspection solicited.

The balance of stock to arrive per Steamers "Cambria" MILLER & EDGECOMBE. Fredericton, May 3, 1872.

SUMMER GOODS!

THOMAS LOGAN

Has now opened his entire Stock of New and Fashionable

STAPLE AND FANCY

for the present season, comprising all the novelties in

DRESS GOODS,

SHAWLS,

RIBBONS,

PARASOLS,

LACES,

GLOVES and

HOSIERY,

DRESS SILKS

AND

IRISH POPLINS STRAW HATS, Carpetings and Oil Cloths,

and every description of

HOUSE FURNISHING GOODS,

PARKS' ST. JOHN

COTTON WARPS.

An inspection respectfully solicited.

THOMAS LOGAN. Fredericton, June 21, 1872.

The Intelligencer.

THE INTERVIEW IN THE STUDY.

As Mr. Hart entered the Pastor's Study on Monday orning, he remarked, smiling, "we have got a new reacher at our church. "I suppose," said Mr. Burden, "you refer to Elder Hartley. I don't know, but some in the church would "Did you hear of his sermon, last Sunday morning?"

"Yes," said Mr. Burden, "my wife was present and gave me quite an account of it. I wish her wisdom had been mine," he added; "and that I had refused the request of good Deacon Roberts, that Elder Hartley should preach. My dear brother Hart, it is just such men as that well-meaning, zealous, ignorant Elder Hartley, who bring reproach upon the pulpit in general, and the Baptist pulpit in particular. Our noble denomination is charged with the blindness and bigotry of all the Hartleys throughout the land, and so 'Christ is wounded in the house of his friends.' I am told that he pulled up all the church plants in the Lord's Garden except the Baptist and threw them over the denominational fence into the common highway

The fact that Elder Hartley represents a class, and a class only, is very unmistakably the Lord's house; the one, proclaiming the death—the to the discussion of subjects proscribed in half a day in advance, or he can sway it beexpressed in that paragraph; nor is the class limited to the Baptist body.

"You can have no idea of his performance, for it was no sermon," said Mr. Hart. "I never heard anything like it in all my life. If that is Baptist doctrine, I am free to say, may heaven deliver me from it. "This is a proper summing up of the entire discourse: there was but one true church, and that was the Baptist Church. There was no salvation but in the church, thereore the soul found elsewhere was irrevocably and irretrie-

"And did he not seem sad at the sight of such wideranches of the 'so-called church of Christ?" asked the "Sad!" exclaimed Mr. Hart. "Why he seemed to ex-

ult in the thought, that he had sent the whole vast multitude down to the gates of eternal death. And Deacon Roberts endorsed the universal anathema, with his, 'there "How was this harangue received by the church, as far as you could see?" asked the Pastor.
"Well, replied Mr. Hart, "you know they have been educated into quite another faith under your preaching.

That the great body of our people recognize in the general hurch of Christ one glorious brotherhood, differing in natters of doctrine, but all holding the great, cardinal ruths essential to salvation, we know. That, as you have often said from the pulpit, every man, whatever his creed, who has been born anew by the work of the Holy Spirit hrough the efficacy of the blood of our Divine Saviour, is 'Yes," responded Mr. Burden, "that is it! Christ is the Saviour; His sacrifice is the complete offering for sin.

esus Christ, the Redeemer, is the one central fact. His cross is the glorious sign and watchword of the church!" "And may we not add," said Mr. Hart, with some heitation, "that the celebration of the death which gave us fe, is the grand, household feast of the family of the reof every disciple ?" The review refers to this in this way:

gave life, is not the grand household feast of the family of the redeemed of all forms and phases of faith. Instead of answering "certainly, if they fulfil the conditions to this celebration," he replies: "We will pass that just now," &c. And here as in other cases the time to answer it. It will repay careful reading.

This is in support of the objection that Mr. S. did not give the stronger arguments for B.'s answer. Had the reviewer been the least years.

this reason, that a simple yes or no would not meet the present necessity, and properly answer such a question. You know the doctrine of the Baptist Church," he continued. "The church is Christ's house—it is composed of believers only—its door is baptism. The Supper can only be spread in this house of God. Now, the conclusions which seem to spring from this position are: 1st, that the man born anew in Christ Jesus, and who has not been aptized-that is, immersed-has not entered the visible nurch; and 2nd, that it is, therefore, really an impossibi-Church; and 2nd, that it is, therefore, really an impossibility for him to eat the Lord's Supper, that Supper being oread only in the church. He does not eat that 'unwor hily,' as we sometimes say, but he does not eat the Lord's Supper. He may sit at the table with the faithful, if you choose—this I grant, for argument's sake only—but he lacks the qualification, baptism, which can make that feast the Lord's Supper to him. He is not in the house, do you

> see? And as the Supper can only be spread in the house, of wine—it is, by your reasoning, no Supper to him. No; although he himself thinks it is! The church surely knows the fact, which I think ought to satisfy the most ealous guardian of the Lord's table, that the sanctity of the feast has not been violated; for the man has not partaken of it, for the very good reason that he is legally incapacitated. So I would say, not that the unbaptized disciple of Christ shall not sit with us at the Lord's Supper; but I would rather say he cannot, by virtue of his condition. To illustrate:—we hold, that immersion is baptism; yet we know that any man may be immersed, but only who has repented of his sins and believes on the Lord to the salvation of his soul, can be baptized. Baptism is by immersion; but immersion is not necessarily baptism. A stick can be immersed, but it cannot be baptized. So simple immersion, even with the dictated form of words, cannot be baptism with that man who is not, by the work

> of the Holy Spirit, a member of Christ.
> "In the celebration of the Lord's Supper, there is a pany of ungodly men, and bread may be eaten and wine been twice immersed, but only once baptized. So, we Baptists say, 'infants have no right to baptism:' might we not better say, that a babe, from the simple fact that it is

not better say, that a babe, from the simple fact that it is incapable of the emotion of penitence for s.n and the exercise of faith in Christ, cannot be baptized.

"But as I was saying," continued Mr. Hart, "we require only the evidence of a spiritual condition, as the prerequisite for baptism. This is clearly Scripture, believe and be baptized. This must be a personal experience—no one can repent for him, and believe for him, any more than he can be baptized for him. But for the other ordinance, we add a bodily condition as a necessity in all ordinance, we add a bodily condition as a necessity in all cases. The regenerated soul has a right to the one ordinance. He can demand it! No grace of man bestows it! It is, 'by the grace of God.' This right springs solely from the fact, that he is 'a new man in Christ Jesus.' By virtue of this relation, he calched to have a solution to the bodie. of this relation, he celebrates the burial and resurrection of this relation, he celebrates the burial and resurrection of Christ by baptism and thereby openly declares his death to and burial from the world, and his resurrection by the Holy Ghost. But to the Lord's Supper—which, by the way, would seem to be indeed *first* in order of declaration; for the death of a necessity preceded the burial and resurrection, and both existed before even the church was formed to this privilege of takening forth the Lord's death. -to this privilege of 'showing forth the Lord's death,' I say, a spiritual condition is not equal to the requirement of the church, but a bodily act must be performed.

"First.—I believe the work of regeneration makes a nember of my father's family at the moment of my birth; house according as I became equal to the same, and, at a oper time, receiving my name, which itself only declar-

Second.—I believe, that every soul thus born in Christ s a component part of the church of Christ.
"Third.—I rejoice in the faith, that in all branches of the church may be found a multitude of new-born souls sciples of Jesus Christ, and therefore—as you also hold brothers and sisters by the holy birth. Yes, even in the

' Fourth .- I believe, that outside of all human forms of church organization, there may be discovered blood washsame divine Saviour and bound for a heaven at whose of a man. It is there, where no restraint is could not toresee. No effort of mine can athey left their mortal garments in the stream. "Fifth.-That the man in Christ Jesus, because he is in

Christ Jesus, has a divine right to the two ordinances of

Papal Church with all its errors, may be found, no doubt,

"Sixth .- That his right to each is equal-the result of a spiritual condition only. The right of the disciple to the Lord's Supper, is the right of the eye to the light, or sociation is undesirable. of the lungs to the air—nay, the right of a babe to its mother's breast; a birhtright. Naming the child does the child among other children of the same family. The supper is not, therefore, a 'Baptist table,' or a 'Pedoaptist table,' it is the Lord's table. These truths I have panion or valued as a friend.

nsistent with the spiritual unity, and the greatest prosrity of the people of God. Like an army: regiments om different states, and bearing different banners, but ll under the national colors-marching under one great eader to one common battle, and one common victory. And moreover. I believe, that while the different regiments and companies have their own chosen places where the camp table is spread; still, as the food is supplied by the Government, for whose honor they fight, that if a hunger ing soldier from one regiment should sit down with so liers of another regiment, it is the exercise of his abstrac boring camp. The Government that gave him his musket, gave him his meal. And let me add to my military in every possible case be enforced. illustration these two thoughts: first, that if a man proved his love to his country by fighting for its liberty, who, like that old man Burns, at Gettysburg, had never been musterleemed of all forms and phases of faith-the inborn right be found; second, that an army, in order to meet and ercome a mighty foe, must not be contending within it. gaining victories over battelions rallied under the same

> at the hands of the common foe. The foregoing is part of Chapter X. of The tions or allusions. Open Door, with the objection urged against

AN ANSWER TO PRAYER.

they play all their variations. It is almost the service of the lord. He was one of a large zeus in civil life. only one they urge, in America at least. The family, of which all the others had been con-"conditions" Baptists require are that a man verted years before; but he had resisted the shall be immersed and shall be joined with a pleadings of friends and the pleading of the regular Baptist church. Now observe Mr. spirit, and had lived a hardened life for fifty

me a sinner." His dying wife said, "Praise Examiner. the Lord." He went almost immediately to see his mother who is going down the last teps of life, and on his knees asked her to

hold. I will give my views, in as simple and distinct a and Immanuel will come to reign over us .-O Christian toiler, take heart! The bearing man, 'a new creature in Christ Jesus.' That through Christ, at the instant of his spiritual birth, a man really enters the church, the holy family of God, as I became a and the rewards in this present life are large and spiritual birth, a man really enters the church, the holy family of God, as I became a and satisfying. And with Paul, "I reckon that sharing in the privileges and discharging the duties of the | the sufferings,-the bearing of burdens, of this present time are not worthy to be compared ed by a household formality, a relation which I entered upon with my first breath. The family name and a share in the estate were mine by virtue of my birth. It is even so, in the spiritual family.

With the glory which shall be revealed in us."
—So let us labor, watch and pray, till the Master shall call us from labor to reward.

PURITY OF SPEECH.

may justly mark him as one with whom as- gry waters fifty miles astern of me.

tual profanity or obscenity have not already rear of my track. among not only grown persons, but the youth mixed with work, is honest. sitive and refined females, sometimes even co-operate. leveled at the ears of young ladies and young

self about epaulets and banners; nor content itself in where they aim to give strength or emphasis Mr. B. is asked if the celebration of the death which national colors, unless it would suffer a miserable defeat to their intrinsically weak creations or renditions by coarse or profane epithets, interjec-

These violations of decency and sense, add-

HELPERS IN CHRIST JESUS.

sand five hundred times, and yet he remained another looking after cases that require the operation of the comforted. pastor's special care; and parish work being | Christ says: "Pray that ye enter not into But he broke down at last. He stood up thus sub-divided, a thorough supervision is temptation." It is a dishonest prayer on our she gave them books and toys to amuse themas long as he could, but his hardened heart kept up, and great fruits secured. Such care lips if we wilfully run into temptation. A which answered very well for a time. But became soft as a child's after resisting prayer and painstaking, in the love of the gospel and vast field of ice, more than a thousand miles by-and-by the house seemed to grow so still and entreaty for thirty long years. He has the souls of men, will tell powerfully upon the in length, and forty or fifty in breadth, has and lonesome, they began to feel afraid. So been visited with more affliction, and he says growth of the church. It must not be urged lately been travelling southward from the Arc- the eldest went to the foot of the staircase, that he has expected it. I called a few days in a spirit of sectarian rivalry, for that is not tic regions. Its vanguard of icebergs has and calling with a timid voice, said, "Mamma, since to see his sick and dying wife, and as I holy, and will not be blessed; but it may and reached the coast of Newfoundland, and has are your there?" "Yes, darling," said the see? And as the Supper can only be spread in the Supper."

"Then," asked Mr. Hart, "why forbid a man to do, what we know he cannot do? And where the necessity of sending Pedo-baptists out of the seats appropriated to communicants on ordinance day? If they remain, the decommendate on ordinance day? If they remain, the decommendate on ordinance day? If they remain, the defew moments, and I found that he was all few moments, and I found that he was all the same time should sing out life-boats into the sea to save bergs," and at the same time should sing out life same question and the same result. Oh, how prayed with him, and he in broken accents re- the lost. And a church that will put itself to the man at the helm: "Head the ship for often, in our loneliness and sadness here in the peated the Lord's prayer which he had learn- into contact, at all possible points, with the the icebergs?" ed in childhood, supplementing it with the world will make itself felt as a power for good, We must pray for a good heart. Can the But if we only send up our prayers to Him, prayer of the Publican, "Lord have mercy on and multitudes perishing will be rescued.— result be secured by prayer unaccompanied we shall not fail to get a comforting and quiet-

THE PRAYER-MEETING.

forgive him for resisting her prayers for so One great trouble about prayer-meetings is Lord! I wish this back-yard to be turned into er comforteth," so the Lord will comfort those long a time; and she said it was the happiest that people come to them from their workshops a fruit-garden. Be pleased to fulfil my de-sorrowing ones who flee to His bosom for rest. day of her life. How beautiful is the setting -not literally, but figuratively. One comes sire. Make these weeds loosen their roots, -Presbyterian. of the sun sometimes! The next step he took with all the savor of the store on him. Another spring out of their places, fall into the sunwas to settle a difficulty which had long ex- comes with all the thoughts and associations light, wilt and die. Cause the clods which isted between him and one of his nearest neigh- of his office about him. Another comes with are now hard to break themselves into an ap- had by the force of his sterling worth risen form of words, and the use of bread and wine; and it cannot be celebrated without the same. But surely the words not be celebrated without the same. But surely the words had by the force of his sterling worth risen all his desires and ambitions still throbbing in high in the confidence of his master, saw one his brother, he is a liar; for he that loveth him. Many of you, instead of bringing those indolent soil to dig itself up, speedily and ef- day, trembing in the slave-market, a negro, not his brother whom he hath seen, how can influences which fill the room with rich and fectually. Inspire the stones—they are apa- whose gray head and bent form showed him day, trembing in the slave-market, a negro, the supper involves the condition of the participant, even as baptism does. In baptism, we require a condition of the participant, even as baptism to be supper involves the condition of the participant, even as baptism does. In baptism, we require a condition of the participant, even as baptism to be supper involves the condition of the participant, even as baptism does. In baptism, we require a condition of the participant, even as baptism to be supper involves the condition of the participant, even as baptism does. In baptism, we require a condition of the love God whom he hath not seen?" They had a melting time in that room as they are aparticular condition of the love God whom he hath not seen?" They had a melting time in that room as they agreed to forgive and forget, and, I doubt the corners and arrange themselves in beaps, out of the way. Constrain the broken hedges to be in the last weakness of old age. He important the corners and arrange themselves and arrange thems But I have not written this account of my hour would not be long enough for the sing- ground, sprout, and bear blossoms and fruit. his own bed, fed him at his own board, gave dear friend's conversion, so much to give de- ing, and prayer, and discussion, and mingling And Lord, if thou wilt vouchsafe me my him water from him own cup; when he shitails as to show that prayer will be answered. of joy. But we live too meanly before we choice, I would like on this side of the garden vered, carried him into the sunshine; when -His mother had prayed for him for fifty come; and then we come like a crowd of beg- vines, which shall spread upon the wall, and he drooped in the heat, bore him softly into years; his brothers and sisters had prayed gars, bringing our rags. Even that is better even hang over for street-passers to help them- the shade. "What is the meaning of all this" for him; the church had prayed for him; but than nothing; it is better to go to prayer selves; and on the opposite side I would like asked a witness. "Is he your father?" "No." for thirty years he resisted all these efforts; meeting to get set up than not to go at all; a row of pear-trees; and in between, cherry- "Is he your brother?" "No." "Is he, then, and he says that no man can tell what he has it is better to kindle yourself by the warmth | trees, and plum-trees, and ap- your friend?" "No, he is my enemy. Years suffered in those thirty years. Is it not true of another man's fire than not to be kindled. ple-trees judiciously interspersed, would be that "the way of the transgressor is hard?" Is But how much better it would be if more of very acceptable, Amen!" Would you not sold me for a slave, and the good Lord has it not true also that "the effectual fervent us, as the time of meeting comes around, smite the man mightily on the back, and say, said, 'If thine enemy hunger feed him, if he prayer of a righteous man availeth much?" would dwell in the spirit of the Lord all day "Wretched hypocrite, get up, pull out the weeds, break the clods, mend the fence, pick shalt heap coals of fire on his head."—Sanford. which cry day and night unto him, though suggestions, and sweet memories, and holy the stones, dig, plant, draft, weed, water. he bear long with them?" From this answer to prayer, I have taken spirit of prayer! If we lived better out of the grants rain, sunlight and air, and you should new courage. Can it be that we shall doubt prayer-meetings, we should have more glori- pray that he will so administer these, and longer than we have multiplied instances of our times in the meetings. So there would be temper them to your plants, that your garden the power of prayer ?- The hardest heart may action and re-action. Good lives out of doors shall prove a success; but you are moonbe subdued by its wonderful power. The would make good meetings, and good meet- stricken if you dream of success without "Now, Paster, I know you will let me set forth my Spirit works in its own way but surely, and ings, would make good lives out of doors. work." own thoughts, as I know you will correct me as to any wrong conclusions which I may reach, and put me right in the matter of any unintentional heresy which I may all the certain natural productions of the human life beyond.

HONEST PRAYERS.

Solomon, in his dedicatory prayer, teaches as that it is right to pray against the advent of caterpillars. If we could find out where the eggs of those pestiferous creatures were, and could destroy them before the grubs were hatched, unquestionably that would be the proper thing for us to do; but such a course being impossible, simple prayer, without any such efforts, is perfectly honest.

I propose to myself a sea-voyage. It is my duty to learn all that I can about it beforehand. Certain laws have been ascertained in Nothing so strongly indicates the man of regard to the prevalence of storms in particupure and wholesome thought as habitual pur- lar seasons. I study the whole subject, and ity of speech. By his conversation, among mark out my way wisely. I set sail. I have his own kind, you may always pretty accurdone the best I could. Yet there shall come ed souls, bought with the same blood, trusting in the ately form an opinion as to the moral worth tempests which the sagacities of my science supposed to be placed upon his words, that vert them. I can only pray, and I can do that you discover his true nature. If he be given honestly. God holds the winds. He can to looseness of discourse, or his mind wanders swing the threatening tempest in front of me mixed company or respectable society, you hind, so that it shall go tramping over the an-

So, too, in the realm of morality. No mat-The individual whose mouth is ever full of ter how vigilant I may be, unforseen temptamother's breast; a birhtright. Naming the child does not impart the privilege of receiving sustenance—it is a not impart the privilege of receiving sustenance—it is a necessity of the household, and simply serves to designate ready tripping to give a good round oath, is storms of which I have been speaking—may by no means a person to be courted as a com- assail me. I may run into them before I know baptist table,' it is the Lord's table. These truths I have set forth in a paper, which I have written. The disciple being in Christ, his right is identical and one with Christ. The Lord's table is therefore his table, for he is the Lord's. If a man reflect, after vomiting forth an obscene expression of disgusting blasphemy, he must feel his self-respect shocked, if habit-he must feel his self-respect shocked,

cannot fail to note with feelings akin to hor- fort on our part being impracticable, we are ence going forth from them that was promotror the prevalence of the vice that we condemn exempted from it, and our simple prayer, un- ing the glory of God, then there was an in-

ers, often within the hearing of the most sen- prayer, wherein, to pray honestly, we must was called upon to take upon him the office of

We should pray for bodily health; but if | blies, for be thought that often great mistakes girls on their way to and from school and we do not wash the body with water and keep | were made in this respect, but yet he did say other places. These cigar-smoking and pro- it clean; if we do not suitably clothe it; if we that every man was called on to preach Christ, right as a soldier, and that he should not be driven from the fane boys and adolescent youths acquire this do not properly diet it; if we underfeed it, so and more than that, that God had written a table, or drummed out of his own regiment to the tune of habit from the pernicious example of their el- that the blood becomes thin and poor; if we sermon in the Bible for every man and woman ders, against whom the rigor of the law should overfeed it till our feet blossom with gout; if to preach. Did his hearers know what the we defraud it of sleep; if we drive it as we sermon was? One sermon was written for Another of the causes, a most potent cause | would not drive a horse; if we educate it in | husbands, another for wives, another for paof the growth and extent of this evil, is the superheated and ill-ventilated rooms; if we do rents, another for children, another for masters, ed into any regiment, that such a soldier would have a introduction in magazine articles or news- not exercise it enough to make the blood-cur- another for servants, and so on; but there was paper reports of profanity, and the careless rents permeate the extremities—then we may one sermon written for all alike, which all habits of authors and actors in stage plays, pray for bodily health seven times a day, or alike must preach, and that sermon was a seventy times seven, if we please, but the consistent Christian life. It was within his prayer is not honest.

Lord Bacon, in his famous essay on "Stud- when they were young men, some forty years ies," says: "Histories make men wise; poets, ago, were thrown together in the same house ing to the polluting pictorials that are shame- witty; the mathematics, subtle; natural phi- of business; that one of those, who was then lessly displayed and sold from every newsven- losophy, deep; morals, grave; logic and rhe- converted, without speaking a word upon der's shop or stall, are exerting an influence toric able to contend." What then, if we spiritual subjects, by his consistent conduct, on the thoughts and passions of our people, read no histories, peruse no poems, study no by his diligence in business, and by his ferclose communion, as he should. The argu- Within a few weeks we have had one re- young and old, whose consequences are in mathematics, master no natural or moral phi- vency in spirit, was made the instrument of ment Baptists think strongest is that "Bap-markable conversion to Christ. A man past the highest degree deleterious to the growth losophy, and go through no logic or rhetoric; the conversion of the other; and these twotism is a prerequisite to communion." This is the prime of life turned squarely round from low can we expect to have a fruitful intellect? then boys, now elderly men—had, he believtheir harp of a thousand strings, on which the service of the world and commenced the good women in society, as well as good citi- To pray for a culture without a cultivation is ed, done as much for missions as any two men

forted. That is right. God is "the God of little girl, the youngest of an ungodly family, all comfort." But many seem to think that by preaching the sermon of a consistent daily Nine out of ten churches-probably we the consolation will, from above, descend into life, was the instrument of the conversion of might safely say nineteen out of every twenty | their souls with a sudden gush of light and her school-mate, and, through her, of the uninclined to honest dealing, he would have One church, as he has since told me, made —practically leave church-work to the pastor; joy. They are mistaken. That is not the law godly mother and two sisters. He did not given the author credit for stating "the doc- him a special subject of prayer for some time; and what he can not do is not done at all. of consolation. The way to gain comfort is know what that family had not done for the trine of the Baptist church" in this instance, and one of our good old ministers, who has But there are many things to be done that he cause of missions. In conclusion, he would at least. At the same time, I agree with the long since gone home, had plead with him could not do if he had a hundred eyes, tongues, God has revealed to us, such as these: "He say to them, magnify before any other part of review that Mr. Hart's question remains un- and prayed for him, but still he remained hands, and feet. We know some churches is my Father. He afflicts not willingly. He your Christian conduct—magnify your own hardened, and for thirty years he had been that have resolved themselves into commit- loves me. He chastens me in order to draw personal, practical sermon that God has given "We will pass that just now," said the Pastor, "for striving against the Spirit. His mother, a tees, each with a specific department of labor, me to himself. He has given Jesus to be my you in the Bible to preach day by day.—The sweet and noble Mother in Israel, had made one committee visiting the sick, another the elder brother, who is touched with the feelhim a special subject of prayer during his poor, another the absentees, another searching lings of my infirmities." These and kindred whole life, and, as he said, if she prayed but for those who do not have any place of wor- truths, when meditated upon, yield consolaonce a day, had prayed for him eighteen thou- ship, another seeing to this meeting or that, tion. God does not comfort without the co-

with effort? A man sits in his back parlor, ing answer. "What time I am afraid, I will near the window, and looking out, sees his trust in Thee." You need not fear in the garden overgrown with rank and noxious darkest night or the wildest storm, for God

certain natural productions of the human life beyond.

heart, denominates them the "works of the flesh." These are the weeds. Farther on, he mentions several cultivated products-viz.: "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Now, mark the difference. The former are called "works." They are wholly man's. God does not co-operate in their production. But the latter are named "the fruit of the Spirit." A fruit garden of an orchard is the joint result of Divine and human labors. If we pray that our hearts may become such a garden, we must do our part. Consider the list of plants in this spiritual horticulture. "Love;" this divine love will not spring up in our souls unless we gaze upon Jesus, and imitate him. " Joy;" we shall have no true joy except in the fulfilment of duty. "Peace;" it shall not become our possession unless we forsake evil, lay fast hold of Christ as the Redeemer, and follow him. "Long-suffering and gentleness;" there must be subsoil-ploughing before these deep-rooted plants shall thrive. "Goodness;" that is quality of the heart's soil when it has been subjected to long and painstaking culture. "Meekness and temperance;" these are the acquisitions of a protracted self-discipline. Let us pray honestly .- Rev. H. M. Scudder, in Chris, Intel.

whom they belonged. If they were not misness in Christ is in the Cross, (and that unity typified and destroyed it entirely. An observing person In these and the like cases, concurrent ef- sionaries for God, if there were not an influfluence going forth from them that was servin our thoroughfares and on our street corn- There is, however, a much larger field of ing Satan. He did not say that every man a public preacher, or to address large assemknowledge that in that hall at the moment he We ought to pray for a fruitful intellect. was speaking there was two elderly men who, that could easily be found. In the same way Sorrowful men and women pray to be com- a little school-girl, who sat next to another

LONESOMENESS.

A mother, busy with her household cares, was obliged to go into an upper room, and weeds. He prays. Let us listen: "Oh is still over-head. "As one whom his moth-

In answer to a mother's suggestion that she should not forget her prayers in the hurry of the morning, a little girl made the excellent reply, "No, mamma, I consider that a part of

Ever consider the Bible as your best trea-