

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

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

[Editor and Proprietor.]

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, MAY 30, 1873.

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NEGLECT OF PUBLIC WORSHIP.

BY JOSEPH FULLERTON.

An enterprising business man, more than
fifty years of age, died a few days ago. He
had lived all his life little more than a mile
from two or three good meetings; his family
attended, but he for many years did not go
at all. He regretted this, with other things,
in his last illness.

This kind of neglect in Christian communities
is extensive and lamentable. In many
towns the majority of those who are in cir-
cumstances to go to religious meetings, neglect
them altogether. In almost every place
where some church members stay away from
the services of the house of prayer habitually.
I have known some to stay away, excusing
themselves because of age and infirmities;
political gatherings, age and infirmities are for-
gotten.

If one is justified in staying from the public
worship of God, so is another, and another,
till all stay away. Then what becomes of the
morals and religion of the people? A people
without the Sabbath and the proper observance
of it, are infidels and heathen. France
about 1792, abolished the Sabbath and wor-
ship of God and the belief of a future life;
and what was the result? The nation was a
hell on earth. No such complete pandemonium
has existed on earth since time began. Men
scoffed at demons and devils incarnate.

The public worship of the Most High is as
plainly taught in the Bible as almost any one
thing. The Sabbath was designed in part for
this. It is not all for rest, but much for
special attention to the claims of God, the
praise due to him, and the work of being
saved ourselves, and laboring to have others
saved.

From the days of Ezra, more than 500
years before Christ, to some time after the
death of our Saviour, the Jews had syna-
gogues in which they assembled on the Sab-
bath, read the law and the Prophets and had
other devotional services. Jesus Christ was
accustomed to attend such services. The
apostles held meetings, attended to the Lord's
Supper, etc., on the Sabbath. And the great
apostle to the Gentiles gave this as a part
of the inspiration of God, "not forsaking the
assembling of yourselves together, as the
manner of some is."

Political meetings are numerous, and are
thronged in great electioneering campaigns.
It is felt that the masses must be informed,
excited and moved. No one finds fault with
this, save when the speakers are demagogues
and use lies, sophistry and deception to ac-
complish unworthy objects. In religious mat-
ters meetings are more necessary. God is to
be acknowledged, adored, praised and served.
Prayer is to be made for ourselves and all
men. Instruction in the great things of the
kingdom of God is to be given to the way-
ward, the sinful and perishing. The masses
are slumbering and will sleep on till the last
trumpet calls them to judgment unless minis-
ters and churches, with God's help, alarm and
awaken them to attend to the salvation of
their souls.

The greater part, indeed very nearly all,
who are brought to Christ are converted
directly or indirectly by the preaching of
Christ, and the labors of the people of God.
These instrumentalities must be kept up in
full force until the end of time. If done,
heaven will be obtained by very many. If
neglected, hosts will die in sin and go to
hell.

A minister, well known, gives the follow-
ing:—Not long since an interest was felt for
a prominent infidel. But he withstood all
appeals, and met successfully as he thought
the argument. By some means he was led
to the assembly of worship. The calm quiet
affected him. The subduing power of the
Divine Spirit melted him. The truth of God
convinced him. He yielded and was a happy
trophy of redeeming grace.

"A day in thy courts is better than a
thousand." The house of God is the gate of
heaven. Attend public worship, all ye friends
of Christ. Attend faithfully. Be sure and
have Christ go with you. Have him and
God and heaven there. And attend, all ye
people. There is a prize for you to obtain.
It is most readily found in the way of God's
sanctuary. Thanks to his adorable name
that may be found so easily.—Union.

SPEAK A WORD FOR JESUS.

Speak a word for Jesus; speak for him in
the family, your husband or wife, and en-
courage each other to love him more, and
labor more earnestly for his cause. Speak of
him to your children, tell them how he loves
little children, and died to save them; how
he will keep them through all the dangers and
trials of life if they ask him.

Speak of him when you meet your friends
in social converse; do not talk of the weather,
fashion, friends, crops and politics, and yet
have no word to say about your best Friend,
whom you ought and whom you profess to
love better than all else.

Speak a word for Jesus in the social meet-
ings; if your heart is cold, do not dwell too
much on your shortcomings and coldness, but
speak of Christ's infinite love to man, his
sufferings in the garden, the full salvation he
has provided, and the intercessions he is still
presenting to his Father's throne. If your
heart is filled and burning with love to him,
Christ will be to you such a reality and in-
spiration that when you meet with your
brethren and sisters, it will be a privilege to
speak for Jesus.

Then, wherever you may be, when a suit-
able opportunity occurs, speak a word for
Jesus; do not plead your want of ability;
if your words only come from the heart, with
a sincere desire to do something for Jesus, he
will accept the offering, and you may be the
means of doing much good.

Several years ago a minister was visiting
one of his parishioners. In the course of the
afternoon, after some religious conversation
with the heads of the family, the children were
called in to listen to the reading of the Scrip-
tures and prayer. It chanced that one, a girl
of fourteen, was out of the room, but the
minister, in passing into another room, met
her and said, "Mary, don't you want an in-
terest in the Saviour?" Only this, yet these
words led to her conversion, and she became
a useful and consistent Christian.—ALICE, in
Zion's Advocate.

TEMPERANCE AND THE PULPIT.

The pulpit should make war on rum, be-
cause rum makes war on the pulpit. Intem-
perance is one of the hugest obstacles in the
way of the Gospel. The reign of King Jesus
and the reign of King Alcohol are always in
inverse ratio. Wherever rum-shops are the
great centres of attraction, there churches are
deserted. The assertion of Paul is proved
true—"Ye cannot drink the cup of the Lord
and the cup of devils." If the tables of
drunken revelry are numerous, surrounded
by the sacramental table is neglected. Satan has
no more efficient batteries planted over against
our citadels of virtue, our homes and school
houses, and churches, than those temples of
his, where the incense of XXX ales and wines
and liquors perpetually fills the air. He has
no better infantry and cavalry than the multi-
tude drinking customs of society.

As a Christian minister, I oppose drink, be-
cause it opposes me. The work I try to do, it
undoes. My charge against it at this point,
is simple and direct; it is an obstacle to the
spread of the gospel; it is an enemy of
grace. I know men who are frequently con-
victed of their need of experimental religion,
but who are held back from a single step to-
wards it, by the charms of rum. All other
fetters would be as gossamer in the way of
their urgent longing; this holds them. Many
a poor, broken-hearted wretch has staggered
up to the altar for prayer, and cried earnestly
for mercy, and reeled away again to drown
his sorrows in the bowl which caused them,
and which will aggravate them, until they cul-
minate amid unquenchable flames of hell.

So far as the probability of success in the
proclamation of my message is concerned, let
me go to the brazen blasphemer of the name
most dear to my heart; let me go to the for-
ger, who for long years has been using Satanic
cunning to defraud his fellow-men; let me go
to the murderer, who lies in felons' chains,
awaiting the execution of the law's supreme
penalty; but send me not to the pitiable
object in human shape, whose spirit is be-
clouded, and whose flesh is reeking with the
fumes of rum. And why? Because his will
is enthralled by the direct bondage of con-
science. His march is in the dust, and a de-
mon sits on the chariot of the soul, lashing
the fiery steeds of passion. No possible mo-
tive, or combination of motives, can be urged
upon him which will stand a moment before
the infernal clamorings of his appetite. One
of these unfortunate beings (for I know not
but they are to be pitied as much as blamed),
once said, that if he were placed in one corner
of a room, with a jug of rum in the opposite
corner, and a cannon firing balls across the
room every instant, he should start for the
rum. No other habit has such power. It is
not so with the sweeter, or the stronger, or the
murderer. The Gospel can be presented to
either of them from a more advantageous
standpoint.

The truth here insisted on, stands out with
fearful vividness, if you compare a drunkard's
death-bed with that of other sinners. Take
the case of one who escapes death by his own
hand, or by accident (a multitude of them are
carried off in these ways), but who stands on
the verge of a dishonored grave, brought
there by his own excess. It seems as though
the good influences which linger around all
other death-beds, as long as life remains in the
body, have deserted him. You need not re-
peat in his ear the fearful assurance that "no
drunkard shall inherit the kingdom of God."
He feels it in his inmost soul. "Hell from
beneath is moved to meet him" at his coming.
The devils are so sure of him, that they cannot
wait for the spirit to leave the body. They
come up and fill the room. His eyes see them
just as distinctly as they see the terror-stricken
relatives that stand around his bed.

Listen to a brief account of this dreadful
condition, extracted from the writings of one
who has experienced it, and has since become
an eloquent advocate of temperance:
"Who can tell the horrors of that horrible
malady, aggravated as it is by the almost
ever abiding consciousness that it is self-
sought? . . . Hideous faces appeared on
the walls and on the ceiling and on the floor;
four things crept along the bed clothes and
glaring eyes peeped into mine. I was at one
time surrounded by myriads of monstrous
spiders, which crowded slowly, slowly over
every limb, while the beaded drops of perspi-
ration would start to my brow, and my limbs
would shiver until the bed rattled again.
Strange lights would dance before my eyes,
and then suddenly the very blackness of dark-
ness would appal me by its gloom. All at
once, whilst gazing at a frightful creation of

my disordered mind, I seemed to be struck
with sudden blindness. I knew a candle was
burning in the room but I could not see it
—all was so pitchy dark. I lost the sense of
feeling too, for I endeavored to grasp my arm
in one hand, but consciousness was gone, I
put my hand to my side, my head, but felt
nothing, and still I knew my limbs, my frame,
were there. And then the scene would change.
I was falling—falling swiftly as an arrow far
down into some terrible abyss; and so like re-
ality was it that, as I fell, I could see on the
rocky sides of the horrible shaft that mock-
ing, gibing, fiend-like forms were perched, and
I could feel the air rushing past me, making
the sweat stream out by the force of the un-
wholesome blast. Then the paroxysm some-
times ceased for a few moments, and I would
sink back on my pallet drenched with perspi-
ration, utterly exhausted, and feeling a
dreadful certainty of the renewal of my tor-
ments."

Now with what prospect of success could
the minister go to the bedside of such a fiend-
haunted man to pour into his ears the conso-
lations of the Gospel? Far be it from me to
say that the occupant of such a bed cannot
possibly pass from it to Abraham's bosom. I
am ready to preach Jesus to any man as long
as the blood courses in his veins, but I will say
I am utterly unable to conceive a case more
hopeless.

Now, shall the pulpit, or shall it not, utter its
emphatic and reiterated protest against men's
needless haste in rushing into evils so enorm-
ous? Shall it or shall it not warn the young
against those threads of gossamer which are
scarcely felt until they grow into chains of
steel, unbearable and unbreakable? Shall it
or shall it not jealously guard itself against
the assaults of this wily foe? For there is
no other temptation which has been so de-
structive to the characters of Christian minis-
ters. God's command to Aaron and his sons
was, "Do not drink wine or strong drink, lest
ye die." If all their successors had heed-
ed this warning, religion would have been
spared many a severe reproach. What a proof
it is of the insidious and awful power of this
temptation, that any minister of Christ should
be lured on by it to destruction in spite of all
the seemingly resistless motives which cry
out against the monstrous folly and sin!

His position, his reputation, his family, his Church
his Bible, his Saviour, all protest; but the en-
chanting cup meets him at every turn and
drowns him. Oh! what a fall—from the
pulpit into hell!—From Sermon by Rev. C.
D. Foss, New York.

LED TO CHRIST BY WRAPPING PAPER.

(Translated from the German, by S. F. Smith, D. D.)

How manifold are the methods by which
God brings his people to himself. How won-
derful are the steps by which they are gradu-
ally led to the cross. It is one of the most
delightful employments of a person who has
experienced this blessing, to look back and
trace the marvelous way by which the Lord
has brought him to the heavenly city. What
an anthem of praise will the redeemed pour
forth when they look back upon their life in
this world, and see how the wonderful lead-
ings of God, through sorrow and joy, have
ministered to their salvation.

Several years ago, a Jewess in a certain
city, which shall here be nameless, knocked at
the door of a minister of the gospel, who re-
sided there. She came on a humane errand.
The minister being busy, the lady was received
by his wife. In the course of a brief conver-
sation, she made known her feelings of hatred
to the Christian faith, and at the same time
showed her ignorance of its nature. After
further remarks, the minister came in,
and began to speak earnestly and faithfully
of the gospel of Christ. The Jewish lady ex-
pressed in the sharpest terms her hatred of
the doctrine of the despised Nazarene, and her
contempt of whatever is not embraced in the
Hebrew faith. As she departed, the minister
put into her hand a Bible, earnestly begg-
ing her to read it, and doubtless praying secretly
that the sacred truths of the divine word
might soften the heart of the proud Israelite,
so that she might at length acknowledge Jesus
to be the Christ, the Saviour, and the hope of
glory.

She accepted the Bible; but the request
was not fulfilled. The Bible was laid aside,
and like a useless thing, no more was thought
of it. The dust of days, months, and years,
gathered on its holy but unopened leaves.
But the God of Abraham, with his all-seeing
eye, watched over the Jewish lady, and
thought of her in love.

Six years after her visit to the minister's,
she went out one morning to make some pur-
chases in a neighboring shop. On her return
she was examining the things she had
bought, when her eyes fell on the lines of an
old song, on the paper in which the goods
were wrapped up. As she read, she felt drawn
towards it. The song contained part of the
history of a young woman. It told of a sin
into which she had fallen, and of the misery
which followed. "I will try to get the rest
of this song," thought the Jewish lady, "for
I should like to know what became of this
poor young woman." She went back to the
store, and told what she wanted. The rest of
the song was sought for among the torn pa-
pers, and for a trifle she obtained it.

She hastened home, anxious to learn the
end of the story. But how little conception
she had formed of such an end of the narra-
tive. She read, not only of the young wo-
man's misery, but also of the way in which
she was led to Christ, and found pardon and
peace in his forgiving love. At the close,
there was a description of her happy end,
showing how the scene of her death was made
joyful and glorious by simple faith in a cruci-
fied Redeemer.

"Christ!" said the Jewish lady to herself.
"Did I not once hear of Christ?" All at once
she remembered her visit to the minister's.
His request sounded in her ears. She remem-
bered the gift which had hitherto lain un-
used. And she said to herself, "I will
take the book just for once. I will tell
me more of this Christ who gave such joy
and peace to the dying young woman."

She opened the book, and read on, till she
had read an hour. The gift which had lain
neglected for six years, she now perused with
the utmost seriousness. The light shone into
her soul. The despised Nazarene was recog-
nized by her as the Saviour whom her people
rejected. "I will go again," she thought, to
the minister who gave me this book, and ask
him to explain it to me. No sooner said than
done. She sought the man of God, who was
still at his post, and learned of him the way
of God more perfectly. Like Lydia of Thy-
atira, the Lord had opened her heart. In a
short time she joyfully accepted Christ, and
now counts all else but loss, in comparison
with the unsearchable riches of the knowledge
of him.

She joyfully confessed her faith, submitted
to trials and opposition and of the loss of
wealth and friends, was baptized on profes-
sion of her faith, and became a joyful member
of Christ's church militant.

The lady is still living, a convincing ex-
ample of that continual peace which flows
from the knowledge of Christ. And surely,
when the Lord comes again and takes her to
himself, she will sit down with Abraham and
Isaac and Jacob in his kingdom, and join
them in ascriptions of praise to the Lamb,
who redeemed her with his precious blood.

VARIETIES OF CHRISTIANS.

There is considerable variety in the charac-
teristics of professed Christians. This is owing,
in part, to individual peculiarities, and partly
to the presence or absence of grace. It is
proposed to note, in this article, some of those
peculiarities.

The first class to be noticed are very pecu-
liar people, as peculiar as those mentioned
by the apostle as "a peculiar people, zealous
of good works." It is a class of sincere,
conscientious Christians. Even with the uncon-
verted there are different degrees of sincerity
and conscientiousness. This peculiarity is not
less marked among professors of religion.
Some Christians rarely, if ever, mention the
name of Deity, refer to the services of reli-
gion, or engage in devotional exercises with-
out manifesting with the utmost simplicity
how susceptible their souls are of religious im-
pressions. Whether reading God's word,
praying, or engaged in current con-
versation, it is clear that they view everything
in the light of God's presence, and endeavor
to weigh everything in the scale of justice
and truth. Without artifice, without affecta-
tion, perhaps almost without any demonstra-
tion, they succeed in impressing every one
with their integrity, thoughtfulness, and con-
scientiousness. They are what they are called
—and appropriately, too—"good men and
women." They do not compose the whole
body of Christians, but constitute an element
without which the church of Christ would
lose its power with thousands who now con-
fess the value of religion, or at least are under
its modifying influence.

The next class to be mentioned is the stead-
fast reliable professors of religion. There is
not any marked manifestation of spirituality.
There is little, perhaps, of that apparent
tenderness of conscience, and divine sin-
cerity which carry a magic influence to all
within their circle. But these are always
sound, always true. Honesty, integrity, and
sincerity are attendant on their whole lives.
They convince all the candid that there is
something in their faith, and that their share
of the love of God, and of his grace, is not
done in bed, and that their limbs were so con-
tracted that she could scarcely feed herself.
Yet through her instrumentality almost every
minister in the three kingdoms, missionaries
abroad, and students at home, received a
message and tract on the importance of seeking
Christ.

ESTIMATE OF A PASTOR.—In one of the most
popular of the recent publications, we find
the following just sentiments. The author
had unquestionably been benefited by a pas-
tor's instruction and influence, and the acknowl-
edgment of it is thus beautifully made:
Who can estimate too highly the blessed
influence of a good pastor? While we are
forbidden to give them the love that belongs
to God only, we are told to esteem them very
highly in love for their work's sake, as a truly
valuable service; for is not their work a blessed
employment? Co-workers with God in man's
salvation; guiding the tempted, cheering the
sorrowful, comforting the dying; sanctifying
the nuptial tie, blessing infants in the Saviour's
name, committing the dead to the silent tomb.
How varied! how intense the labors of a faith-
ful minister! How endless the demands
upon his time and strength! Who needs so
much the forbearance of his people, and their
faithful prayers? Could those who take
pleasure in censuring their pastors, only know
of the demands of one single day, instead of
blaming, how often would their unkind, un-
reasonable words be turned into prayer!

FOUR IMPOSSIBLE THINGS.—1. To escape
troubles by running away from duty. Jonah
once made the experiment, but it did not suc-
ceed. Therefore, manfully meet and overcome
the difficulties and trials to which the post as-
signed you by God's providence exposes you.
2. To become a Christian of strength and
maturity without undergoing severe trials.
What fire is to gold, such is affliction to the
believer. It burns up the dross, and makes
the gold shine forth with unalloyed lustre.
3. To form an independent character except
when thrown upon one's own resources. The
oak in the middle of the forest, if surrounded
on every side by trees that shelter and shade
it, runs up tall and comparatively feeble; cut
away its protectors, and the first blast will
overturn it. But the same tree, growing in
the open field, where it is continually beaten
upon by the tempest, becomes its own protec-
tor. So the man who is compelled to rely on
his own resources forms an independence of
character to which he could not otherwise
have attained.

4. To be a growing man by looking to
your position in society for influence, instead
of bringing influence to your position. There-
fore, prefer rather to climb up the hill with
difficulty than to be steamed up by a power
outside yourself.—Church Gazette.

one too numerous, and yet we can hardly ad-
judge all of them out of the kingdom of
Grace, or wish all of them out of the church.
A large per cent of them are likely to find
their way out of the church sooner or later.
The class referred to are "egotistic Chris-
tians." Some of them are preachers and
some of these talented ones. To hear them
tell what they have said or done, what some
one said of them, and in other ways manifest
their self-sufficiency, is heart-sickening to any
one who estimates the true standard of Chris-
tian humility and self-abasement. It is diffi-
cult to know how to correctly estimate this
class of Christians. It is hard to tell how
much egotism a man may have and yet be a
servant of God. It is perhaps difficult some-
times to take anything like a correct gauge of
a man's egotism. But if there is any class of
Christian professors who stand on slippery
places it is supremely those characterized by
egotism. A large number of them fall, dis-
gracing themselves and the church of God.
Happy is that man or that woman who is not
to be justly ranked in this class. But those
who most disclaim egotism and most feign
humility, are often the very ones whom all
others know to be most sadly under its power.

RANDOM READINGS.

"A WRECK" AT AUCTION.—Walking the
streets of a seaboard town, our attention was
arrested by the above words in the placard
upon the walls. Some storm-driven vessel
had made its last voyage, and its ruins were
to be sold to the highest bidder.

But the moral wrecks of time after themselves
to the destroyer of souls, for "the pleasures
of sin for a season," whose tempting bids
alone are heeded. Above them heavenly
voices are ringing, offering rescue and "riches
and honor and glory and immortality" but
onward they drift to the lee-shore of complet-
ed ruin, over which sweep the storms of a
mornless night.

SPEAK OF CHRIST.—Ah! the man that has
had Christ in his soul, and wants to tell no-
body, has a soul that is a sepulchre, and he is
dead. If there be one thing in this world that
is worth telling, it is not that honor, that
wealth, that any good fortune in secular
things has come to you; but that Christ has
been made known to you. It is the noblest
of all events, and the most precious of all dis-
closures; and if there is a man that has walk-
ed in sorrow and sadness, and had his Saviour
come to meet him, and interpret the Scriptures
to him, and at last disclose himself to him in
his own house in the breaking of bread, and
he is not moved to tell his friends and neigh-
bors, then the dead ought to speak, and the
very stones ought to cry out!

FREELY YE HAVE RECEIVED, FREELY GIVE.
—A remarkable instance of zeal in the dis-
semination of the Gospel is afforded in the
case of Sarah Price, an invalid of Ham-
mer-smith, who was reduced by rheumatism to such
helplessness as to be unable to raise herself
from her couch. H. Stuart ministered, her
heart was stirred up to circulate his tracts. She
formed the plan of sending a copy to seventy
clergymen on New Year's Day. Seven hun-
dred were sent. The work grew, and in less
than a fortnight, fourteen thousand were cir-
culated. Thousands more of the tracts were
issued, though nearly the whole of her share
was done in bed, and her limbs were so con-
tracted that she could scarcely feed herself.
Yet through her instrumentality almost every
minister in the three kingdoms, missionaries
abroad, and students at home, received a
message and tract on the importance of seeking
Christ.

ESTIMATE OF A PASTOR.—In one of the most
popular of the recent publications, we find
the following just sentiments. The author
had unquestionably been benefited by a pas-
tor's instruction and influence, and the acknowl-
edgment of it is thus beautifully made:
Who can estimate too highly the blessed
influence of a good pastor? While we are
forbidden to give them the love that belongs
to God only, we are told to esteem them very
highly in love for their work's sake, as a truly
valuable service; for is not their work a blessed
employment? Co-workers with God in man's
salvation; guiding the tempted, cheering the
sorrowful, comforting the dying; sanctifying
the nuptial tie, blessing infants in the Saviour's
name, committing the dead to the silent tomb.
How varied! how intense the labors of a faith-
ful minister! How endless the demands
upon his time and strength! Who needs so
much the forbearance of his people, and their
faithful prayers? Could those who take
pleasure in censuring their pastors, only know
of the demands of one single day, instead of
blaming, how often would their unkind, un-
reasonable words be turned into prayer!

FOUR IMPOSSIBLE THINGS.—1. To escape
troubles by running away from duty. Jonah
once made the experiment, but it did not suc-
ceed. Therefore, manfully meet and overcome
the difficulties and trials to which the post as-
signed you by God's providence exposes you.
2. To become a Christian of strength and
maturity without undergoing severe trials.
What fire is to gold, such is affliction to the
believer. It burns up the dross, and makes
the gold shine forth with unalloyed lustre.
3. To form an independent character except
when thrown upon one's own resources. The
oak in the middle of the forest, if surrounded
on every side by trees that shelter and shade
it, runs up tall and comparatively feeble; cut
away its protectors, and the first blast will
overturn it. But the same tree, growing in
the open field, where it is continually beaten
upon by the tempest, becomes its own protec-
tor. So the man who is compelled to rely on
his own resources forms an independence of
character to which he could not otherwise
have attained.

4. To be a growing man by looking to
your position in society for influence, instead
of bringing influence to your position. There-
fore, prefer rather to climb up the hill with
difficulty than to be steamed up by a power
outside yourself.—Church Gazette.