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THE DOCTOR'S ARGUMENT

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RELIGIOUS DEPRESSION

Ill-health is a frequent cause of religious despondency. The body is more than the house in which the soul dwells. It embraces the organs through which the soul acts. Beethoven himself could not produce sweet music from an organ out of tune; and the purest and best soul often suffers because it plays on the most discordant instrument. By long labor and insufficient exercise the blood becomes deteriorated, the nervous energy is exhausted, and the soul suffers from the reactions of the body. The sufferer needs medicine, not counsel; a physician, not a minister; no kind of religious exercise, only rest. After weeks of exhausting toil, in which perchance, the soul has been wrought up to the highest pitch of excitement, a crisis long expected is passed, and the exhausted and overworked laborer is found at night in a condition of commingled weakness, weariness and exhaustion. The sufferer is mentally exhausted, and he suffers who has stimulated himself by the use of alcohol. He cannot pray, cannot read his Bible; he can form no thought of God; he can scarcely exclude thoughts of worldly concern or even wicked imagination. His mind is rudderless and drifts. He seems to himself to have lost all hold of God at all hope of heaven. "What can I do?" he cries. Do? Go to sleep. Recupercate tired, overtaxed nerves; restore the equilibrium of the system. If the sufferer is mental, no exercise; there are times when the mind is incapable of any exercise, when to sleep is more sacred duty than to watch and pray. At night, I take my child into my lap, talk to him of love and duty, and his weary eyes close and his weary head droops and drops upon my shoulder, do I chide him? No! I lay him down to his sleep and reserve my conference for another season. And when his weary eyes are open, I talk to him of heavenly Father, or even listen to him, neither does he chide me nor do I chide myself. "Sleep, my child," he says to me; "we will talk another time."—*Christian Weekly*.

HOW WE ARE SAVED

When, in the darkness of the midnight train, the conductor's lamp is seen glimmering through the car, does he hold it to you, to satisfy to learn who you are, in order to let you pass? No, of your right to proceed. No! he lets it beams fall on you, to see if you are right, to him, and of that is right you are right, to matter who you are, whether rich or poor, whether rude or noble. Christ, and Christ alone, is our passport to glory. Never can we say, "O Lord, look upon me, for I am holy." Always must we say, rather, "Behold, O God, our shield, and look upon the face of thine Anointed." And ever since th

RANDOM READINGS

SMALL ACTS.—It is not isolated great deeds which do most to form a character, but small continuous acts, touching and blending into one another. The greenness of a field comes not from green, but from blades of grass. **THE PUBLICATIONS.**—In Christ's treatment of the publicans and sinners we have that humanity, that fully developed justice, which we call by the name of mercy, and which combines the utmost sympathy with the injured party, and the utmost sympathy for the offender.—*Prof. Seeley.*

SENT OF GOD.—Jesus trained and then sent the Seventy to convert the world. So sends us. Do we seek to know and do what will lead us to our work. Then will the thirty to which we seek, and the field of labor will be found. And it is to go where Jesus sends. Does he order us to preach in the wide field as evangelists? may venture in safety, he will be with them. Does he send us to the great city, as he sent Jonah? We should go, trusting results to him. Ministers should seek to be sent, rather than wait to be called.

ALL SORTS.—There is room in the church for all sorts of workers. The least and least recognized are as much needed as any. Open your watch; your falls on the jewels there. But the spangle jewels cannot say to the modest coil of beside them, "We have no need of thee for that is the mainspring. And the spangle cannot say to the tiniest cog-wheel, "We have no need of thee," for without the spangle the wheel would not turn. The church of Christ, One little worker cannot be the whole by failing to fulfil his office. There is a place for each,

THE DRESS OF CHRISTIAN WOMEN

How should a woman, "professing herself a dresser," How adorn herself? In "modest apparel." (1 Tim. 2:6.)

With "shamefacedness"—*i. e.*, with intent to draw the eye. (1 Tim. 2:9.)

With "sobriety"—*i. e.*, with nothing specious. (1 Tim. 2:9.)

Not with "braided hair;" not with "ing of hair"—*i. e.*, elaborate arranging the hair. (1 Tim. 2:9; 1 Peter 3:3.)

Not with "gold." 1 Tim. 2:9; 1 Peter 3:3.

Not with "pearls." (1 Tim. 2:9.)

Not with expensive clothing. (1 Tim. 2:9.)

Not with clothing (as an adornment). Peter 3:3.)

Observe, there are three points to the body: Let it be modest. Let it be inexpensive. Let it be unobtrusive.

There are two points as to the sort of decoration to be avoided: No jewelry. No dressing of the hair. And these two points to be observed as to adornment: "A meek and quiet spirit;" "Good will."

Surely a woman professing godliness should be careful in this matter, which the Ghost has not considered unimportant; she should clothe herself in all "modest shamefacedness," and "sobriety," and adorn herself with a "meek and quiet spirit," and with "good works."

And, if she be so adorned, she will naturally attract the gaze of admiring, heaping jewelry upon her person, or doing it with handsome clothing, nor will much busied in the way she arrange hair. If given to good works, she will neither time nor money for the decorative body.

The above is merely a summing up of Peter's thoughts in the matter, contained in 1 Tim. 2:9, and 1 Peter 3:3, *Christian.*

To relish your food, work for it, to relish, pay for it first; to sleep soundly, take a good conscience to bed with you.

MARCHING ORDERS.—Certain officers spoke in the presence of the Duke of Wellington of the missionary enterprise as if there could be no rational prospect of success. The old Iron Duke was aroused, and replied: "When the chief issues marching orders, are you, the under officers, to take the file and the army, to do 'so' are to march." "Well here are the marching orders of the chief: 'Go ye into all the land and preach.' Your duty is to march and the responsibility of success lies with the leader, not with you. If they did not march they would be shot.—*Rev. H. M. Seabright.*

SIGNS OF A TRUE REVIVAL.—1st. Tying up of the seats in the prayer meeting the heads of families.

2nd. A spirit of devotion and prayer prevailing among the young men of the church.

3rd. An earnest study of the Sabbath and a desire on the part of the members to keep the Sabbath School.

4th. The revival of family worship among those who have neglected it.

5th. A better attendance on the services of God's house on the Sabbath.

6th and last, but not least. A consequence even of the mist of the widow to the loss of missions.

These, we think, are evidences of no revival, when they begin to show themselves among any church. They will soon be followed by striving, on the part of the godless, to be minded.

A CHAIN OF BLESSINGS.—If a person believes in Christ, what does he gain? He gains the pardon of all his sins.

What more does he gain? He gains the presence of God.

Anything more? Yes, the Holy Spirit sanctifies him.

Anything more? Yes, all things are blessings. The curse is turned into a blessing.

Anything more? Yes, all the streets are paved by the way; and then an entrance into paradise.

Anything more? Yes, the resurrection of the body, made like unto Christ's body.

Anything more? Yes, to sit with him in throne; to reign with him.

Anything more? I will tell you of a eternity!—*Dr. William Marsh.*

Fredericton, August 29, 1872.