

The Evangelical Family Newspaper

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

Vol. XXIII.—No. 50.

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

SAINT JOHN, NEW BRUNSWICK, FRIDAY, DECEMBER 15, 1876.

Editor and Proprietor.

Whole No. 1194.

Sept. 15th, 1876.

NEW FALL GOODS,
AND VERY CHEAP.

BUYERS OF

DRY GOODS

Will please take notice that

MILLER & EDGECOMBE

are now opening NEW GOODS for the FALL
TRADE from EUROPE and the
AMERICAN MARKETS.

WE ARE NOW SELLING

Good Grey Cotton,

Yard Wide, for 7c, 8c, 9c, and 10c.

WHITE COTTONS,

from 7 to 13 cents.

SWANS DOWNS—Very Cheap.

GREY SHIRTING FLANNELS,
less than ever sold before.

GOOD FAST COLOR PRINTS, for 8 and 9c.

NEW GOODS received from the AMERICAN
MARKETS every week.

Just opened per S.S. Acadia:

BLACK GOODS,

In Cords of all kinds.

CORRUSS, LUSTRES, ALPACAS,
Kestons, Brilliantines, &c., &c.,
TWEEDS and WINCIES, Fingerings,
YARNS, RIBBONS, CRAPES, SILKS,
GLOVES, MEN'S BRACES,
WOOL SHAWLS, &c.

THESE GOODS ARE ALL NEW AND FRESH, AND
WILL BE SOLD AT
BOTTOM PRICES FOR CASH.

MILLER & EDGECOMBE.

Fredericton, Sept. 15, 1876.

NEW

DRY GOODS

FOR

FALL AND WINTER.

October 1st, 1876.

THOMAS LOGAN

IS DAILY RECEIVING NEW GOODS from England
and the United States for the FALL TRADE. He
has now opened—

DRESS GOODS,

WOOL SHAWLS, FELT SKIRTS,

Jacket and Mantle Cloths,

DRESS TWEEDS, GREY FLANNELS.

One Case of

BLACK ALPACAS,

Bought at a bargain, selling for

25 CENTS.

FINGERING YARNS, BERLIN WOOLS,

TWO PAIRS OF

AMERICAN PRINTS,

AT 9 CENTS.

BLACK FRENCH MEINONS,

BLACK HENRIETTA CLOTHS,

BLACK CRAPES,

TWEED SHIRTINGS, GREY COTTONS,

Velvets and Velvet Ribbons.

PARKS COTTON WARPS,

&c., &c., &c.

An inspection Respectfully Solicited.

THOMAS LOGAN.

Fredericton, September 29, 1876.

The Intelligencer.

THE INTELLIGENCER FOR 1877.

Perhaps, as the year gets near its close, it may be in order, after the manner of most newspapers, to say a few words of the INTELLIGENCER, its past and its future. We will do it in the fewest words possible.

THE PAST.

Of its past we do not think there is any reason to be ashamed. The record is made. By that the INTELLIGENCER must be judged. By it we are willing it should be judged.

THE FUTURE.

We have not many promises to make. The INTELLIGENCER will live. Its right and ability to live are well established. That right and that ability it is purposed to exercise for an indefinite number of years.

In the year to come this paper will be at least as good as the past, and as much better as it is possible to make it.

There will probably be some new features introduced, which will make the paper more acceptable than now.

Proper attention will be given to the leading questions of the day. Right will be commended and defended; and wrong, wherever found, will be exposed and condemned.

No quarter will be given to the rum traffic and traffickers. The INTELLIGENCER believes in the prohibition of "the gigantic crime of crime," and will, to the fullest of its ability and in all ways that seem right, endeavor to bring it about.

The various religious questions that agitate the world will receive due prominence.

News of the progress of vital Christianity at home and abroad will be carefully collected and presented to our readers.

Sermons by Talmage and other notable preachers will frequently be published. Thus many who do not often or regularly hear the voice of the living preacher will be preached to.

The general religious reading, carefully prepared, will be full and varied, as the time. The children's and other departments will receive careful attention, and effort will be made to make them all increasingly interesting and instructive.

The secular news columns will contain a summary of what is transpiring not only at home, but all the world over. Furnishing a good summary of news in addition to the large amount of religious and other instructive reading, makes the INTELLIGENCER especially adapted to families that cannot subscribe for more than one paper.

In conclusion, the INTELLIGENCER for the year to come will be as good, earnest and true as it can be made. It will aim to give a better and purer life all who read it.

For all the success that has thus far attended it, we do not forget that we are indebted to the goodness of God. And that it may be increasingly helpful to all who read it, the prayers of Christians are asked.

MEETING OUR FRIENDS IN HEAVEN.

BY REV. THEODORE L. CUYLER.

One of the faithful company who make the *Evangelical* their welcome guest in the "house of their pilgrimage," sends us an urgent request to write a brief article on the recognition of friends in heaven. Standing the other day by the "Hathorn Spring," at Saratoga, an eminent Christian citizen said to us with deep emotion: "Do you have any doubts that we shall meet our loved ones when we get to our Father's house?"

This question, thus suggested twice in a single week, is one which arises in some minds almost every day. We have known bereaved mothers who pondered it, and perplexed themselves over it, until it became a source of grief and an insupportable burden. Others—accepting it as an undoubted fact that they shall recognize and renew their fellowship with their loved ones gone before—find sweet satisfaction in looking forward to the reunion. "Grand old Dr. Guthrie, on his dying-bed, said that he expected the only meet he had ever lost (a little boy) "would meet him at the gate." What Guthrie said millions have felt and believed. It would be easy to fear out of Christian hearts all faith in a blessed hereafter, as to tear out the confident expectation of recognizing those who are to share heaven with them.

But what does God's word say? We reply that it says very few things that are designed to lead us to the final home of the redeemed. If these few things are all sufficient to satisfy our curiosity, they are all sufficient to satisfy our faith. The Bible localizes heaven. It is not merely a condition of happiness; it is a place. Sometimes it is a "house with many mansions," sometimes it is described as a "city," and then again as "the better country." It is even named "the new Jerusalem." The blessed conditions and enjoyments of its inhabitants are spoken of as inconceivable. They have never "entered into the heart of man," so transcendental is their glory.

We do know, however, that God's saints will be sinless in heaven, and without suffering, and enlarged knowledge, and shall be filled with adoration of God and of the exalted Lamb. Now to suppose that beings thus exalted would be more stupidly ignorant than they were on earth—so ignorant that they would not call him by some other name than "God," who is so distinct in his kingdom of heaven? There must be something so distinct and individual about the man "Abraham," that he can be identified, of why not call him by some other name? In the parable of the rich man and Lazarus, the wretched sufferer is described as recognizing Abraham in the abode of bliss. Would our Lord have given his assent to an utter fiction? If Abraham is so distinct in his identity that he can be recognized and addressed by name, why not Paul and John and every other inhabitant of our Father's house? Surely if so complete a transformation is to be wrought after death that all traces of identity will be lost, the Bible would give some hint of it. On the contrary, it affirms

the very opposite. Paul expected to "depart and be with Christ," and to be Paul when he got there, not some other personage. He says to his fellow-disciples, "We shall be forever with the Lord." Referring again to the future existence, he says, "He shall raise up also by Jesus, and shall present us with you. This I expect to see, and to be with you. With what delight he expects to greet his spiritual children in glory! The noble old man exclaims, "What is our joy or crown of rejoicing? Not even ye in the presence of our Lord Jesus Christ at his coming?" This would be so, too, if Paul did not expect to recognize his Thessalonian converts in heaven.

It may also be set down as beyond cavil that the universal belief of God's people in all ages must be according to the mind of the divine Spirit. And there has always existed this universal and almost instinctive expectation of knowing each other in our celestial home. The household of faith cannot be strangers. The early Church clung to this precious doctrine, and so we have Martin Luther, in one of his Table Talks, said, "We shall know father and mother, and each other, on sight, better than Adam knew Eve." If there be a modern theologian who looks at every thing in the cool, clear light of reason, and never through the eye of imagination, it was the great Dr. Emmoson, of Franklin. Just before his death the veteran preacher said, "I want to go to heaven. I want to see the old prophets, Isaiah, Daniel, Elijah, and also the apostles; and I want to see Paul more than any man I can think of." There are others of us beside Dr. Emmoson, who will go far to get a glimpse of the author of the eighth chapter to the Romans.

What a thrill will the meetings and greetings in the world of glory send through our souls, when we shall reach toward each other in the glow of heavenly love! With what rapture will pastors meet their flocks! What family reunions there will be there! "I do not expect," said an eminent minister to me once, "that I shall be so absorbed in looking at my Saviour that I shall forget my dear old mother. I shall look for her as soon as I get within the gates." A sweet and a filial thought it was, too, from one who owed to a mother's influence and prayers more than eternity could repay.—N. Y. Evangelist.

"LET HIM DENY HIMSELF."

BY REV. L. C. CHACE.

"If any man will come after me, let him deny himself, and take up his cross and follow me." In this denials of one's self is found the secret of all reform. Upon it rests the purity of the church, and the usefulness of its members. Without it, depravity in its most corrupting forms would reign supreme, and the world would be a scene of unending misery. That there is within every man a natural antagonism to the spirit and teachings of Jesus is clearly taught in the Scriptures. To follow Christ this nature, and to be brought into subjection, and to subdue the carnal nature, we can only appeal to the will-power assisted by the Divine. The will is a faculty of the soul, susceptible to much culture, or it may be greatly neglected, even as the faculties of our bodies. By training and exercise, it is the outgrowth of the will-power continually exercised. It is by a power of the will that a man resolves on self culture, and indeed in this faculty of the soul is found the birth-place of all culture, whether good or bad, religious or unreligious.

With the freedom of action, the formation of character in every man is left to his own disposal. He may come to possess great excellence of character, or the reverse as he chooses. But many mistake in that they suppose they hold supreme control of all the powers of will, and that, too, unassisted by the Divine influence. We believe, if there were no antagonistic forces at work in the human mind, that man from his birth would be a being of perfect goodness, and that he would do no wrong would be the exception. If the devil, the prince of darkness, had never existed, we would recognize no necessity in the Saviour's appeal to "deny self." But inasmuch as there is at work an evil influence, there not only exists a necessity of our exercising a will-power, but it is a necessity also that we apply for help to one stronger than ourselves.

We claim that it is absolutely requisite that we look to the Divine power for aid. It is the most reasonable consideration, or, as Paul says, "our most reasonable service." To suppose that we can stand morally, without Divine assistance, is assuming too much for our strength. It is assuming that we have wisdom and moral strength surpassing the wisdom and power of all the devils in hell, which is the most preposterous idea that could possibly be advanced.

The only way to get along with this self-denial is to deny the self, and to affirm the existence of a devil; or to affirm that there exists no wicked influence whatever in the world, and this would be equivalent to assuming that sin does not exist. To every philosopher who would appear evident, even had it not been recorded in revelation, that there is a wicked, unholy influence or spirit at work in the world as well as a holy. That evil exists, there cannot be a shadow of doubt in the mind of any one; and to suppose that there is no devil would be to assume that an effect can exist without a cause.

The many who go about "to establish their own righteousness," recognizing no necessity of Divine aid, do practically assume that themselves wisdom and moral strength, above the enemy of all good. The heart that discovers its own weakness, its dependence upon God, its need of strength from him, and its inability to do without that strength, has made a happy discovery.

The wisest people in the world are those who see most clearly their corruptive ignorance, or that recognize the vast fields of knowledge yet unexplored; and the best people are those who perceive most clearly and sadly their own depravity. Paul said, "When I am weak then I am strong." Had he failed to see his moral weakness, he would have recognized no necessity of denying self; but he saw the yoked state of his moral character, he not only sees his moral helplessness condition, but also discovers the means of redemption. That we may be moral victors, we have to be in harmony with the will-power must be in harmony with the aid of the Divine. Every righteous im-

pulse or act of the will, has its origin in the divine mind. God is the source of all goodness, and there cannot be one holy thought, or pure desire, that is not the product of this godlike excellence. God and Christ the head is the source of all happiness and reform; and this world is destined to become morally renovated as man conforms to the spirit and teachings of the blessed Christ. "To overcome evil with good requires a great struggle, but the reward will abundantly recompense the efforts. Let us therefore, brethren, by the mercies of God, present our bodies as living sacrifices, holy, acceptable unto God," which is our reasonable service.

THE SECOND WIFE AND STEP-MOTHER. The following kind and judicious letter was addressed by a minister to an esteemed friend, who often sought his counsel as to religious duty, and who had just entered into the delicate and responsible relation indicated, believing that its publication might lighten the burden of some household, it is sent for publication in the *Christian Advocate*.

DEAR SISTER—I have taken the liberty to address you a few lines, not that I assume to dictate to you, but that I may, by a kind and brotherly motive, point out to me that my years have given me opportunities of observation and experience, that, moulded into suggestions, may possibly be of use to you in the future. Your relation now to your own family, and to the family of another are radically changed; the past, as a dream, remains only in your memory, colored with light or with darker shades; but the present or future will be light or dark very much according to your choice. The estate of second wife, or of step-mother, especially the latter, is, by almost common consent, invested with few charms to make it particularly desirable; but what family reunions there will be there! "I do not expect," said an eminent minister to me once, "that I shall be so absorbed in looking at my Saviour that I shall forget my dear old mother. I shall look for her as soon as I get within the gates." A sweet and a filial thought it was, too, from one who owed to a mother's influence and prayers more than eternity could repay.—N. Y. Evangelist.

either through the advice of thoughtless neighbors, or from an ignoble disposition, neglect all efforts to be helpful to their toiling husbands, content in the fact that he has enough to support them respectably; consenting to be little less than leeches, drawing their sustenance from the toil of others. Let your disgust for such impolitic to a nobler course. Make it your habit, in so far as you can, to be at home when your husband returns from his business, and always welcome him with a smile or a word of greeting; and, if he desires it, be particular to have his meals ready at certain times, not trusting exclusively to domestic help; "tis the little things in married life that make the great aggregate of happiness and harmony.

And finally, dear sister, look to God for direction and counsel. Without his aid and blessing, without his presence in the heart and home, there can be no real happiness. Much more crowded itself upon me, but I have made my communication too long already. If I have said any thing that may add to your tranquility, if I have uttered a thought that may direct to the best course, if I have dropped a hint that may preserve or increase the happiness of your married life, then I have accomplished all that I designed. I am sure that your good sense and your accustomed generosity will enable you to overlook the liberty that I have taken in your affairs.

YOUR BROTHER IN CHRIST.

SATAN'S MASTER STROKE.

The ingenuity of Satan has never devised a more effective instrument of poverty and woe than the publicly instituted fountains of rum scattered over the length and breadth of the land. Wherever you find a tavern, it is a manufactory of drunkenness; it is inflicting upon the very earth a curse of sterility. It is a distillery of earthly woe in every conceivable variety in which it can agonize and lacerate the human heart.

Neither was pestilence, nor famine can furnish such frightful tales as intemperance. When the history of this world shall be reviewed from the remote periods of eternity, and the sun of all earthly woe shall be measured, it cannot be doubted that intemperance will stand pre-eminent above all other causes of earthly suffering and grief.

"Ah!" said a lady once, "I have wept till I have no more tears to weep."

She was a lady, though she was sitting, in mid-winter, in a cold and unfurnished room, with but a few coals burning upon her hearth, and less health. She was a lady, in heart and mind and manners, though her children were but scantily dressed, and the abode of poverty and sorrow was her home.

Her childhood had been passed in the home of intelligence and piety. Her youthful marriage was bright, and sunny days were before her. But the rum-seller poisoned her husband's mind and his heart, and transference of her heart, seen by others though untold by her. Business forsook her husband's faithful hands, and she silently wept by day and by night. Property disappeared, and she shrank appalled, as destitution approached nearer, with one of those dreadful steps. One article of furniture after another left the house, and still she had no thought to do but to look to God in the agony of her breaking heart.

Thus she lingered along through the slow, weary tortures of years. "Winter came with its stormy blasts, and driving, drifting snows. The beggarly wife and children shivered around their cheerless fire. The drunken husband drank his rum, and cracked his senseless jests at the bar-room stove. At length the climax came—the last farthing was gone. Many petty debts were constantly annoying the ruined man. His friends were now but half-hearted and half-clothed. He must either forsake his cup and try to support them, or forsake them and retain his cup.

Can any one doubt how a drunkard would decide? He chose, as every drunkard under similar circumstances would have done, and many have done, to forsake his family, and he left them without one word of advice, in friendlessness and poverty, to meet the storms of adversity as best they could.

But the forsaken wife shed no tears. The agony of her heart had grown too hard and too long to be told.

"I cannot weep," she said, "I have wept so long that I have no more tears to shed." O, who can conceive the anguish that for years had been settling around that doomed and stricken habitation. And there are thousands, nay, tens of thousands, of such ruined families in our land, and still the accursed poison circulates freely, and men who would so willingly give good members of society, and even claim to be Christians, are helping to extend far and wide the destruction.

When we come to consider the domestic evil that this vice inflicts, how can we estimate it? Who can speak of it in its fullness and its depth? We can, or who would wish to, if they could, draw with a faithful hand the long home of the drunkard, the desolate family, the bleeding hearts, the tears and misery? Driven to the extreme verge of desperation, nothing spared for comfort or decency, all swallowed up in this absorbing frenzy!

Degrees there are, it is true, in this misery, but how gloomy each, and how fearfully do the shadows of the future fall upon the present. Could the drunkard but unlock the springs of his heart that he has pressed down as with iron—would he but suffer memory and reflection to do their work—what pictures of his domestic life might they paint for him.

The first in the series would be one of calm bliss and joy. Not a cloud in the heaven, save those tinged and made beautiful by hope. The eyes of love looking out upon the face of a devoted wife, and a trusting child, and a faithful heart looking upon him, its all.

Then the scene would change. A fearful and deserted wife—a sobbing, pining child, keeping watch with the long night lamp till the breaking of the morning.

They haggard misery would creep into the land. In the corner of three or four years, and the stranger to the same dwelling, but oh, how changed! He came the happy Christian, the humble man of piety and prayer, the course of the evening's consolation he arrived in which he knelt with first evening of his previous visit, and when in family prayer, it was the first time for many years that he had bowed to his Maker. His act brought to his mind such a crowd of recollections, it so vividly reminded him of a parent's prayers, which he had heard at home, that it completely absorbed his attention. His emotion was so great, that he did not hear one syllable of the prayer which was uttered from his companions to its close. But God made this the instrument of leading him from the dreary wilds of infidelity to the peace and joy of piety.

No fancy sketch that we have drawn, but one too many of us have seen paralleled within the narrow circle of our own acquaintance.

THE PERVERSION OF SCRIPTURE.

BY THE REV. J. S. GILBERT, A. M.

That "honesty is the best policy," is a saying both true and true. It can be applied in almost any direction. It certainly has a bearing upon the exposition and application of Scripture.

Paul rejoiced that he and his brethren in the apostleship were not guilty of "handling the Word of God deceitfully." It were well if all their successors in the office and work of the ministry could make the same boast. It is very common for ministers to use texts, as the saying is, by way of accommodation. We do not deny that this may sometimes be done with profit. The Bible is full of type and analogy. We have divine authority for receiving the brazen serpent as a type of Christ; Canaan as a type of heaven; the rock smitten by Moses, the six cities of refuge, the manna given in the wilderness, as all shadowing forth the saving power and grace of the world's Redeemer. But when we go outside of Biblical exposition, and construct types and analogies for ourselves, we are in great danger of doing violence to Scripture and forfeiting our claim to pulpits and pews.

The temptation to this force and wrest the meaning of Scripture springs from a variety of sources. It gives a sensational character to the pulpit ministrations; in some quarters tends to draw hearers, and from the shallow and superficial bringings to the preacher a reputation for great originality. Sometimes the mere sound of the words, taken apart from the context, is strangely appropriate; but when we take time to point the real import of the text as it lay in the mind of the writer, all the supposed appropriateness vanishes into thin air. How tempting for a sermon on temperance is Col. ii. 21—"Touch not; taste not; handle not; and yet it has about as much to do with wine or liquor as it has with the man in the moon.

When the British evacuated New York, a clergyman in that city preached a sermon on the subject, from the text, "There go the ships."

How inviting for a sermon on the death of children, is Rev. xii. 5—"Her child was caught up unto God, and to his throne." But inviting as this text is, and appropriate as it is in some cases, a moment's glance at the chapter in which it occurs, will show that a text having less to do with the death of children could not be chosen. The illustrations of this kind that might be given are almost endless. Admitting that something may be said in exhortation of this or that virtue, or of that or that sin, we still believe that it is a dangerous road to travel.

1. It does violence to the true idea of preaching. We are not to see what meaning we can force out of a text, but what meaning it has in the mind of the Spirit in the text, and present that to the people.

2. It upsets all rules and principles of interpretation. Were this method of treating the Bible to become general, these would be no longer in our exegetical library, and every man would be a law unto himself.

3. It is often dishonest. It forces into service in behalf of favorite views and doctrines texts which have no earthly relation to them. It gives forth as the meaning of a text something upon which the text has no bearing whatever. When we hear temperance sermons founded on "touch not, taste not, handle not," sermons on entire sanctification based upon David's prayer for pardon, after his heart had been blackened by adultery and murder; may we not use Father Hecker's question, by way of accommodation, and say "Is it honest?"

4. There can be no end or limit in this matter, if we once break over all rule and use texts in these perverted senses.

One man's accommodation of Scripture is as good as another's. It matters little what import is given to a text, so long as it is a wrong one.

One minister can accommodate a text in one direction, and another can turn it to another purpose. In this way the minds of the people are confused, the word of God brought into disrepute, and the very object of preaching defeated.

5. This way of using Scripture is needless. There are texts enough bearing upon temperance, texts enough relating to Christian perfection, texts enough bearing upon all phases of Christian doctrine and life, without compassing into service texts that must be turned and twisted and accommodated. God's truth is not so accommodating. No doubt great names may be cited as authority for this perversion of Scripture, for great men are as well as others; but it is not the duty of the Christian minister to use God's word as he finds it? In the pulpit, as well as in the counting-house, we shall find that "honesty is the best policy."—Methodist.

EARLY IMPRESSIONS.

A few years since, a gentleman from England brought a letter of introduction to a gentleman in America. The stranger was of gentlemanly appearance, and of a high social position. He was a man of high social position, and of a high social position. He was a man of high social position, and of a high social position.

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parents had long before gone to their rest; but the prayers they had offered for and with them had left an influence which could not die.

"IS IT AS EASY AS THAT?"

At the close of a sermon setting forth salvation through the crucified and risen Jesus, all who were invited to be saved were requested to arise. Among others who accepted the invitation the minister noticed a tall gentleman, well dressed, and having a face denoting unusual intelligence. Instantly approaching him, the gentleman began the conversation by saying, "I am not happy. I desire above all things to be a Christian, but mine is a very peculiar case."

"So is every sinner's case a peculiar one," was the reply, "and the only peculiarity consists in its being a heart of unbelief." "But," said the gentleman very quickly, "I do not believe in the divinity of Jesus Christ." "Well, he is divine, whether you believe it or not, and let me say to you in kindness, if you continue in this unbelief, you will be lost forever. God cannot permit sinful worms of the world's Redeemer. But when we go outside of Biblical exposition, and construct types and analogies for ourselves, we are in great danger of doing violence to Scripture and forfeiting our claim to pulpits and pews.

Advancing rapidly towards him before he left the building, the servant of Jesus earnestly inquired, "Do you now believe Christ is divine?" "I do," was the prompt and emphatic response; "but I have a long way to travel before I get to him, for I am, you see, a very wicked man."

"No, my friend, you have no way at all to travel, but he travelled all the way to bring you a free and full salvation. He has died for you, and he would come down, and all the debt is paid, and the toll is ended, and the journey is over, and all the world is done. To-night he is in heaven, and he sends you as you are standing here; he knows all about you, and the worst about you, and yet he loves you with a deep, tender, unutterable love. Were it best for you, he would come down, and speak to you with his own voice, and lay his hand gently upon your shoulder, and say, 'Thou hast nothing to do, for I did it all, long ago.' Would you believe him?"

"Oh, my God," cried the man, as he bowed his head, and his strong frame shook with the violence of his emotions, "is it as easy as that?" In another moment he was upon his knees, and the mingled emotions of sorrow and joy were at the height of his heart. The goodness of God had led him to repentance, and the next evening he arose in a crowded meeting to tell of the grace of Christ in saving him from nothing. Yes, it is as easy as that. Since Jesus died and rose again, it is no longer, Do and live, but, Believe and live. "To him that worketh not, but believeth him that justifieth the ungodly, his faith is counted for righteousness." (Rom. iv. 5.)—The Truth.

THE FIRST TEMPERANCE STORY.

"I hear you children talk a great deal about 'Temperance,' said our old grandma. "Would you like to hear the first Temperance story that I ever heard?" "Oh, yes," we all exclaimed, always ready for one of grandma's stories. So she told us the story.

"When I was a little girl, we lived among the hills of Scotland, where my father had a large sheep-farm. 'Temperance' was never heard of then, and every day for dinner we had home-made beer, and my husband and I, as they wanted, and no friend ever came without being asked to have some old whisky. On market and fair days I have seen the men come home sick, as the little folks were told; and all the marks that my husband and I were, 'Folks must have a little fun sometimes.' I used to think that getting sick was queer fun; but as I grew to understand that it was the whiskey that made them sick, I wonder how people would take so much trouble to bring anything that made them sick and cross for a long time after they had drank it.

"One day I shall never forget; we were in the kitchen with our mother, who was speaking as well as others; but it is not the duty of the Christian minister to use God's word as he finds it? In the pulpit, as well