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The Freeman's Advocate.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod.]

VOL. XXVII.—No. 36.

SAINT JOHN, N. B., FRIDAY, SEPTEMBER 3, 1880.

WHOLE No. 1388.

THOMAS LOGAN,
Frederickton,
Respectfully announces to the public that the largest
portion of his

New Spring Stock
—OF—
DRY GOODS,
is now open and ready for inspection.

English, American and Canadian Goods
OF EVERY DESCRIPTION, COMPRISING:

Dress Goods,
SILKS AND RIBBONS,
Laces, Gloves, Hosiery, Prints, Cottons,
Flannels.

CARPETINGS,
Floor Oil Cloths,
in 1, 1 1/2, 2, and 3 yards wide.

WINDOW POLES
—AND—
Gilt Cornices.

LACE CURTAINS
—AND—
CURTAIN NETS.

Parks' Cotton Warps
IN ALL COLORS, ALWAYS ON HAND.

THOMAS LOGAN,
OPPOSITE NORMAL SCHOOL.

Frederickton, May 7, 1880.

BARNES & CO.,

STEAM
JOB PRINTERS,

BOOKSELLERS,

—AND—
Blank Book Manufacturers,

BLANK BOOKS
RULED, PRINTED AND BOUND TO ANY
PATTERN AND STYLE.

THEY HAVE FURNISHED THEIR PRINTING
OFFICE AND BOOKBINDERY WITH
NEW TYPES & PRESSES.

—AND—
First Class Machinery
AND MATERIALS.

AND ARE PREPARED TO DO ALL KINDS OF
WORK IN THEIR LINE OF BUSINESS.

Barnes & Co.,
PRINCE WILLIAM STREET,
(OLD STAND),
SAINT JOHN, N. B.

The Intelligencer.

SABBATH SCHOOL LESSON.—Sept. 12.

By Prof. J. A. Howe.

TRIAL OF ABRAHAM'S FAITH.

Genesis 22: 1-14.

GOLDEN TEXT: "Now I know that thou fearest God."

NOTES AND HINTS.

"After these things," Two chapters, containing an account of Abraham's taking Isaac from Abraham, the birth of Isaac, the expulsion of Hagar, and the covenant of Abraham with Abraham, are omitted in the lesson course.

These are "the things" or events referred to here. "God did tempt Abraham." God did not tempt Abraham in the sense which James means, (Jas. 1: 13) i. e., in the sense of trying to sin, but tempted him in the sense of trying to test him to see whether he was ready to obey God fully, and to trust God fully. "Said unto Abraham," To explain this incident some have said that Isaac was forty years old, (Gen. 22: 13) i. e., in the sense of trying to test him to see whether he was ready to obey God fully, and to trust God fully. "Said unto Abraham," To explain this incident some have said that Isaac was forty years old, (Gen. 22: 13) i. e., in the sense of trying to test him to see whether he was ready to obey God fully, and to trust God fully.

"Thine only son." Not strictly true, but true in the sense that Isaac was the only son of promise. The Septuagint makes "only son" mean "beloved." "Moriah." The site of the Temple of Solomon, 2 Chron. 3: 1. It was two days journey from Beer-sheba. (Gen. 22: 25) thought by Stanley and others to have been the mountain here meant, could not have been reached on the third day, and so was not the place. "For a burnt offering." God never meant that Isaac should be offered. The command was tentative merely. It showed how far Abraham was trusting and submitting to the will of God, and that was the one object that God sought.

"Rose up early." Hence the command came to Abraham in a vision, or dream of the night. "Saddled his ass." "Girded also his sword." The wood was bound on his back. "On the third day." The distance was forty miles. What thoughts filled the mind of Abraham as he journeyed. On the journey the trial grew intense. How much Abraham questioned, and prayed, and suffered while he went on! "Saw the place afar off." Zion is not conspicuous at a great distance. Hence the words argue that Kereizim, in the land of Moriah, is meant. But "afar off" is a relative term, and need not mean a very great distance. "Abide ye here." Out of sight of the sacrifice.

"Laid it on Isaac." Isaac must have been more than a mere child to have carried the wood. "Took the fire." The means of kindling a fire were then few. "Where is the lamb?" This animal was very early chosen for sacrifice. In all literature it is a type of innocence, and hence was fittest of all to be offered to God for the sins of men. "God will provide himself a lamb." Literally, "the lamb." Hence some writers see here a reference to Christ; but such a way of interpreting the Scriptures depends on imagination rather than reason. The language suggests the Lamb of God, but was not spoken with reference to him.

"Called unto him to say his son." So far as Abraham was concerned the deed was done, done in intent, in heart. He obeyed God, and left to him the results; "accounting that God was able to raise him up even from the dead."

"Called unto him out of heaven." At the right moment God appears, converting darkness into light, danger into safety, seeming defeat into victory and joy. To have interposed before would have weakened the force of this object lesson.

"Now I know that thou fearest God." This knowledge concerning Abraham, all ages have derived from this incident. Here we have the example of one of our fellow-men to help us yield up all to Christ, and in all circumstances, to believe in his promises. "Thy son, thine only son." "Thy son, thy beloved son," says the Septuagint. "Only" is used in the sense of "beloved" in John 1: 16. "And, lo, behind him a ram." Here, in an unexpected way, the words of Abraham to Isaac (verse 8) were fulfilled. "In the stead of his son." This was no substitution. Had there been no ram caught, Isaac would not have been sacrificed. Where Isaac was to have been slain, the ram was slain, is the meaning of the analogy here, as many are tempted to do. "Jehovah-jireh." Jireh means "will provide" or "see." "In the mount, &c." The meaning is, "in the height or extremity of our need God will provide." The Septuagint reads thus: "In the mount the Lord will provide" or "see."

PRACTICAL LESSONS.

1. God permits character to be tested for its good.

2. Blessed is the man that endures trials of character.

3. Faith in God is the root of prompt obedience to God.

4. God will provide.

5. God gave his only begotten son a sacrifice for sin.

MRS. WILBRAHAM'S REMEDY.

By Mrs. Harriet A. Cheever.

Mrs. Wilberforce Wilbraham was richly arrayed, preparatory to leaving her home for a visit to her friends. She was very successful in business the last two or three years, and his wife found it agreeable in the extreme to be enabled to go, and do very much as she pleased, without being hampered and concerned about expenses, as had been the case previous years. It certainly was pleasant, and many another less ambitious woman than Mrs. Wilberforce Wilbraham, would have realized the comfort arising from the possession of ample means to employ plenty of servants, set a sumptuous table, and dress daintily, without continually having to stop and count the cost.

Mrs. Wilbraham was a "New England girl," and had enjoyed the rare benefits of good old New England training. In early girlhood she had experienced religion, and joined the church, so on separating her young life to the Saviour's service. But now, she could not imagine why it was, that she was not happy. It did seem strange that with everything going on so prosperously—her only daughter becoming more and more accomplished every day at the fashionable academy, where she was perfecting herself in all needful womanly graces—her husband an attentive and indulgent as ever, her well-ordered home, the resort of good, kindly people, that this feeling of dissatisfaction and unrest should so continually worry and try her with its haunting presence!

She was just as regular in her attendance at church and the prayer-meeting as ever, and no one could say that prosperity had interfered with her religious life at all; and they never had given as bountifully to the church and charitable objects as at present.

She had thought it all over the night before, and wondered helplessly why it was her heart felt so at variance with itself, and so sadly out of tune. Then she remembered how many calls

she owed fashionable acquaintances, and, concluding that dyspepsia must be the trouble, resolved on the morrow to dispense with her easy carriage, and take a good long walk. Having but one call to make at a distance, she would get into a horse-car on just this occasion.

It was rather repugnant to her feelings now-a-days to ride in horse-cars; and, dressed for calls, it was really hardly proper, but this once it seemed for the best—anything to rid herself of this nervous restlessness; and suppose any of her acquaintances should chance to see her in the car, was not Mrs. Wilberforce Wilbraham? The very name was becoming aristocratic in its sound, and it was a good name, no mistake.

So, as we have said, in faithless attire, Mrs. Wilbraham went forth to make her call. All had been accomplished as desired thus far, and everywhere the tasteful, pleasant lady had been received cordially, and with some perceptibly growing deference; and now the last of the list had been reached, and the one requiring the helpful aid of the horse-car. As she entered the open summer conveyance, directly in front of her sat Mr. Westcott, superintendent of the Sunday-school connected with the church of which Mrs. Wilbraham was a member.

So earnestly engaged in conversation with another gentleman was Mr. Westcott, that he did not notice who entered and seated herself behind him. But as the car went rattling along, he raised his voice so that every word he uttered was distinctly heard. Evidently he was perplexed and annoyed by the subject under discussion. His further remarks fell as dead on Mrs. Wilbraham's ear as if addressed to herself. They were uttered with great vehemence, for the sincere man was deeply concerned for the good of all connected with the large school over which he presided with fatherly interest.

"I wish," he would mercifully relieve my anxieties with reference to that class! It is one of the hardest in the entire school. There are nine great unruly boys, poor unfortunate wails of many of them, inhabiting wretched homes, and probably the only good they hear from one week to another, is just what they learn in the Sunday-school. The great temptation to me is that they are so regular in their attendance, for I insist on decent behaviour, and any one would suppose they would not only take under the imposed quill, but absolutely resist it, and prefer to stay away rather than submit to the temporary rebuke. Poor fellows! God knows I have their good at heart. Well! I must pray still longer and harder, if necessary in their behalf."

The check-bell rang, and Mr. Westcott left the car, without having seen his well-known neighbor just behind him.

That evening, do what she would, Mrs. Wilbraham heard, saw, and felt Mr. Westcott's earnest anxious words continually before her. The next day it was just the same. Suddenly she confronted the troublesome sentences with something like a definite query: "Why do these words haunt me so? Should I not be free from my comfortable home to teach a Sunday-school class at all, and that class of all others! Preposterous! I'll think no more of it; perhaps Mr. Wilbraham might undertake it, but no; he works very hard all the week, and must rest some part of Sunday."

It was Friday, and as usual, when evening came, she went with her husband to meeting; but she almost wished she had remained at home, when Mr. Westcott, conducting the service in the pastor's absence, began reading Christ's words concerning women contained in the twenty-fifth chapter of Matthew, from the thirty-first to the forty-sixth verses, inclusive.

It was all about having seen Christ's necessities, and not ministered to them, with the consequent curses in the one case; and having recognized and relieved them, with the following blessings in the other.

On the way home, Mr. Wilbraham noticed that his wife never spoke a word; and that night she hardly slept a wink.

But the next Sunday, upon going up to speak to Mrs. Wilbraham, who he supposed had kindly come to visit the school, Mr. Westcott, who nearly petrified with astonishment—in fact, could hardly credit his own hearing, when the lady said, in an humble, fearful voice—"Mr. Westcott, God has sent me here in answer to your urgent prayers for a teacher for a class of destitute and ignorant girls. Gradually, by visiting them at their miserable homes, and alleviating some of the pressing wants of the families to which they belonged, I was enabled to suggest very kindly some improvements in their personal appearance, and it was simply weekly that took the leaves from the tree. It has kept me pretty busy, it is true, but oh! the comfort and delight that has come to my own soul through ministering to the spiritual and physical wants of some of—it may be—the least of these, my Saviour's brethren. I can never thank God enough for revealing to me, as he gradually did, the fact that I was drifting into a state of spiritual uselessness, and mental disquietude and distress."

And that night Mr. Westcott said to his pastor that "if there was a devoted, happy Christian in his society, surely such a one was Mrs. Wilberforce Wilbraham."—S. S. Times.

WHAT ARE WE GIVING?

In all ages the church of God has supported its worship and extended its benefits, through the gifts of the people. When they stop giving the cause of God comes to a standstill. Temples of worship will cease to be built, and when erected will fall into decay and disuse; the work of evangelization is unable to go forward; missionaries leave their posts, and the world is left to the young heathens, and every other department of God's work is disorganized and abandoned. Free and constant giving has always been the duty of God's people, made such by his own revealed will. "Tithes and offerings were required of the people," they were expected to bring their tenth-part gifts into the Lord's storehouse, and there consecrate them to his use. When we give to God we must put our substance into his storehouse. He has a safe place where the interested gifts of his people are put, much as farmers now store their grain in the warehouses of great grain-merchants. When the markets are right they sell, and the merchant gives them the advantage of all advances in the market. God promises a blessing upon us

when we store our gifts in his store-house. He

placed the station to and fro. "That is his business" now. In half an hour, perhaps, which seemed to him half a century, the train arrived. He hurried towards it, and in the tender found the mangled and lifeless forms of his wife and one of his daughters. In the car following lay his other daughter, with her dainty ribs crushed in, and her precious life ebbing slowly away.

A quart of whisky, which was drunk fifty miles away, by a railroad employee, was the cause of the catastrophe.

Who does say of this tremendous question, "It is not my business."—Morning.

Are we giving in this trustful manner? Do we bring tithes to God for a blessing? Or do we expect to get it by merely asking? To give largely is to ask a large blessing. Thus will our joy be full. This kind of asking is not to supersede prayer; but it is a most effectual means of proving God to see whether he will not pour out a blessing too great for us to contain.

It is cheering to see those to whom God has given much bring it into his store-house, so that his cause may be advanced and the world brought under the power of the gospel. Following are a number of large gifts that have recently been made to various good causes: So far from being a burden, it is a pleasure to give. C. Green gives \$100,000 to the American Sunday School Union, for the purpose of developing a high order of Sabbath school literature. Mrs. Catherine Radcliffe, of Poughkeepsie, New York, has left a bequest of \$30,000 to the Society for the Prevention of Cruelty to Animals in New York, of which Mr. Henry Burleigh is president. The late Dr. Daniel Tyler, of Norwich, Conn., who died recently, left a bequest of \$100,000 to Yale College. A Mr. Rice, of Baltimore, Maryland, has given \$500,000 to establish a sanatorium for children. Prof. Elisha Gray, of the University of the City of Boston, has given, his alma mater, \$50,000 on condition that \$150,000 more be raised. Lincoln University, Chester, Pa., has just received a check for \$20,000 from a gentleman of the State of New York, to found a scholarship in the classical department of the university. The Presbyterian General Assembly in Victoria has with a check for \$50,000, in aid of building a Divinity Hall, and another has made a gift of \$300,000 to found a university in South Africa. Robert Arthington, the promoter of many of the great missionary movements in Africa, has just given \$100,000 to the International Missionary Society \$200,000 toward maintaining a steamer on the Congo River for missionary use.

When will our brethren enroll themselves among the large or even medium givers to the cause of Christ as it is entrusted to our care!—Telegraph.

WHAT RELIGION HAS DONE FOR NEW YORK.

Our city furnishes many examples of the beneficence of religion. Forty years ago a locality too well known as the "Five Points," with a population of several thousands, was the home of the vilest of the vile, and the resort of others equally debased. Men, women and children of every nationality, beggars or religious, were suffering only in the degree of crime and the depths of profligacy habitually practised. Their nights were spent in either idleness or depraved debaucheries. All healthy or wholesome influences were excluded. Children grew up to be better than their parents, and the city was a scene of degradation and poverty. The religious, however, and their parents filled penitentiaries and prisons. These organs continued year after year, defiant and aggressive, until that pandemonium was invaded by Christian men and women whose patience would not rest, whose souls were indomitable and whose devotion has been rewarded by a moral and religious reformation so complete that no part of our city is now more quiet and orderly than the once dreaded "Five Points." Thousands of children then growing up either vagabonds or culprits are now the sons of peace, and in which they are stimulated by precept and example to live in industrious and virtuous lives. Instead, therefore, of sending forth idle, ignorant and vicious children to prey upon society, the destitute and orphan children of the "Five Points," prepared for usefulness by moral and religious training, and happy homes in our rapidly developing Western States and Territories.

Around, eight years ago Water street and its surroundings eastward from Peck slip had a notorious almost as unenviable as that of the "Five Points." That region was rife with drunkenness, burglary, pugilism and their kindred vices. Jerry McAnley was conspicuous in that which was wicked and demoralizing. He had the reputation of being a terror to the precinct, a reputation which, by his own confession, was deserved. But this disturber of the public peace was converted, and then he resolved to devote the remainder of his life to the service of his Master, and, with a faithful, affectionate wife as a helper, he has abundantly atoned for all his offences. For a long time the hisses and howls of his former associates seriously disturbed his meetings, but courage, perseverance and patience have prevailed, and his work has progressed without interruption. The general character of the neighborhood has been improved; its social and moral tone and atmosphere have been purified. Sailors boarding houses have been reformed. Sailors now carry their Bibles with them to the docks, and the sailors' songs are sung in forebodes. Hundreds of hungry and hungry wives and children, by the conversion of drunken husbands and fathers, now rejoice in comfortable and happy homes. The Mission Church is crowded every week day and evening and three times on Sunday with intelligent Christians men and women, who, rescued from garrets and gutters, are now reputable citizens, enjoying the fruits of their industry and relating with grateful hearts the miseries of their past, the joys of their present and the hopes of their future. By all who "want to save their souls from hell," Jerry McAnley and his exemplary wife are regarded with affection and will be remembered with gratitude. Thurlow West.

"NOT MY BUSINESS!"

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he

stoutly refused. After being further pressed, he said:

"Gentlemen, it is not my business."

A few days after, his wife and two daughters were coming home in a lightning express. In his grand carriage, with liveried attendants, he rode to the depot, and he saw his splendid business, and planning for the morrow, he saw one say "Accident!" There are twenty-five railroads in St. Louis. If there has been an accident, it is not likely it has happened on the ——— and Mississippi Railroad. Yet he has a "business" now. "We on the instant, and the horses are stopped on the instant, and upon inquiring he finds it has occurred twenty miles distant on the ——— and Mississippi. He telegraphs to the superintendent:

"I will give you five hundred dollars for an extra engine."

The answer flashes back, "No."

"I will give you one thousand dollars for an engine."

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow, the man

paced the station to and fro. "That is his business" now. In half an hour, perhaps, which seemed to him half a century, the train arrived. He hurried towards it, and in the tender found the mangled and lifeless forms of his wife and one of his daughters. In the car following lay his other daughter, with her dainty ribs crushed in, and her precious life ebbing slowly away.

A quart of whisky, which was drunk fifty miles away, by a railroad employee, was the cause of the catastrophe.

Who does say of this tremendous question, "It is not my business."—Morning.

Christian people, as a general thing, are ignorant of their powers and privileges. It is the duty of the press and the pulpit to show men and women, who profess their love for Jesus, that the Master once said, Greater things than these will I do with you. We forget that we are co-workers, and that God abhors nothing if we will only go forward and occupy. No one with the true spirit in him will ever be discouraged because he does not find fruit. He remembers that his sowing will find other reapers—it may be long after he has been forgotten by men.

In the work of converting men and making this world blossom as the rose, our chief partner is in heaven. He looks down upon us with deep interest in our hard struggle for the right. A manly worker once asked, Shall I make an enemy of the Lord, that costs me nothing? The nineteenth century needs more men of his stamp, both in the pulpit and in the pews.

Selfishness is doing us a world of mischief. Too many of us find it easier and more natural to fling dirt at enthusiastic workers than to give them praise and hearty support. The trouble with us, we feel our arms and leave God to do everything. That is not the way Joshua or Paul fought the battles of the Lord. He is a poor fighter who has no wounds upon him, and who likes the rear better than the front. When it is rough work to do we snug ourselves away in some secure corner till the storm is past. The fathers did not work out the Reformation after that fashion. They held at the same time the Bible and the sword—the one to save souls, the other to resist enemies. Jesus suffered wounds and death for our sake. His apostles and the martyrs were ransoms of honor worn by stripes. When a young man is in love he spends freely for the object of his affections. When men or women join the church they begin to save their dollars. It is well to be free from foolish and hurtful loans, but not from the service. We have often said, and we are still of the same opinion, that the lack of money-saving people is worse than the first. That a miser in the church is worse than a drunkard in the saloon, is not generally admitted; but may it not be a fact? If our heart is in any work we will give our time and money. We will do that and abolish the idea of being a co-worker. Let us not deceive ourselves. We cannot successfully play the part of Ananias and Sapphira. God is not mocked. Pontecore was a miracle, but God's offers are as free and full now as they were then.

Give up your tobacco and ribbon man, said a returned missionary not long ago, and the millennium will be near. It was not God who picked up the men who fell among thieves; it was one of God's people—a co-worker. It is easy telling whether God or mammon has possession of the soul. The man who prays best is the man who works hardest, and who gives the most in proportion to his means.—N. Y. Witness.

LIVING TESTIMONY.

"The Christian is the world's Bible," said Dr. Christlieb, "and many people will read no other." Shall they find there, then, only admonitions and strict rules of right and wrong, and not also the riches of consolation, the treasures of grace? Shall they see your joy fade out in the day of trial, and the promises turn to leaves in the trembling of your hands? Can you honor Christ in the darkness as never in the light, and sometimes die in the greatest work for Jesus that a man can do. Do not imagine that no suffering is borne for Christ, have that which is ended by the fire or the sword. What are these things but the prizes which make your life so sore; these acid drops which come dripping down into every cup—privation, loneliness, disease, unkindness—making your life bitter? Let them make your life sweet. You are among thieves and the blows are many; but the Lord's oil and grace will give instant help. Bear all things for him. Glorify the Lord, even in these household fires, which often burn very deep. Let others see how patient you can be with your hand in his; how cheerful, walking in the light of his face; how glad, with your eyes upon the eternal shore. Let them catch the living fragrance of his cordials of love, as you taste it day by day. Let them know that Christ has overcome the world, and through him you. Live as those who "seek a country," and are not to be disappointed by the roughness of the way; as those who "wait for their Lord," and know that he will come. Live for Christ, and let every minute of the day praise him.—Anna Warner.

WHAT WILL YOU DO WHEN ETERNITY COMES?

At the Lake Bluff Camp-meeting Rev. J. M. Caldwell related the following:

In my native State there was a certain town remarkable for its wickedness. The few Christians there seemed powerless to stay the torrent of iniquity that swept the place. One Summer a camp-meeting was held in the neighborhood. Among the converts was a poor, lithered fellow, called "Tim Hutchins, the fool," who went to the meeting out of curiosity, but was most wonderfully saved of the Lord. When he got back to that wicked town—for he was a citizen of it—his soul was stirred within him. He ran from house to house, opened the doors without knocking, and thundered out a awful question, "What will you do when eternity comes?"

On he went, up one street and down another, with all his might. No other words did he speak, but "What will you do when eternity comes?" Conviction's arrows flew thick and fast. The people remembered God and were troubled. The few Christians, stirred into activity by their strangely, sent for a minister. A mighty revival followed, and a great harvest of souls was gathered; and within the memory of the speaker that profane and wicked community was reformed, a church built, a large congregation and Sabbath-school gathered—all the result of that heaven sent messenger, who started them from their slumbers by the question, "What will you do when eternity comes?"—C. C. McCabe.

Infinite toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement, we wrestle directly with the evil habit which could have no hold upon us if we ascended into a higher moral atmosphere.—Phelps.

CONCERNING AMUSEMENTS.

Many persons of undoubted honesty are asking, "How may we determine what is and what is not sinful?" Bishop Bowman, of the Methodist Episcopal Church, in a recent discourse, gave the simple method of answering this whole class of inquiries. Addressing his remarks especially to youthful Christians, he said: "When you are invited to the theater, the ball, or card-table, of all, omit it to your heavenly Father in prayer; ask him to bless you before engaging in the amusement; and, after returning to your home, entreat him to sanctify the enjoyment to your highest good."

At this time, when Satan secretly at work, it is important to listen to such advice. We firmly believe that whatever is lawful in amusements, could, in this way, be promptly detected.

A young lady of our acquaintance testifies to the value of observing this rule, whenever solicited by her friends to engage in any thing of questionable character. So far from making her life a bondage to multiple consciences of God, or diminishing her relish for substantial pleasures of the Bible rule, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus," brings down her daily life positive freedom and blessed peace. It is just on this ground that fathers and mothers can reason most successfully with young persons. And we are sure that the Holy Spirit will accompany such efforts. He will show to all those who are in peril the evil tendencies of popular amusements; he will purify the conscience; he will make it tender, and prompt in discrimination; he will furnish better and richer entertainment in his quiet peace within, and in the conscious enjoyment of spiritual gifts that will fit us for Christ's service.

EVIDENCES OF CONVERSION.

In detail the inward evidence lies very much

in fact. First, a wondrous sense of change comes over the soul. Having believed in Jesus Christ upon the word of others, and then there is a work of regeneration performed upon him, and he feels himself altogether transformed. A young girl once said, "Either the whole world is changed, or else I am." Everything is altered, for it is seen with new eyes. The man undergoes a radical change of feelings.

Then again there is a wondrous power which goes with the Word of God, not always, but yet often. Are you not conscious, my brethren, of often feeling when you are reading the Word, or hearing it, as you never did when listening to any other form of speech?

We are also conscious of a wonderful rest—the peace of God which passeth all understanding. We see that we are forgiven, justly forgiven, saved by mercy, but still not the spirit of the justice of God, and therefore we are perfectly at ease. Yet, and sometimes we rise beyond peace. I am not going to tell many of the high secrets of the inner life this morning, but yet I will confess that at times,

"Our joys divinely grow
Unspeaking, like those above
And heaven begins to glow."

And this witness is unswearable. A man is told that a certain medicine is more quackery. "See here," says he, "it healed me." What do you say to such an argument? You had better let the man alone. So when a Christian is told that the Gospel is all nonsense, he replies, "It saved me." I was a drunkard, and it made me sober, and more. I was a man of strong passions, and it tamed me, and more. What can you say to such facts? Why, nothing. It must be with you as with the rulers of old. "When they saw the man that was healed standing with Peter and John, they could say nothing against them."—Spurgeon.

THE RELIGION OF CHILDREN.

The religion of children is not so intensely

spiritual, but it is intensely sincere. When your little boy says: "Ma, I'll bring the calves, or pick up the clips for you; I'll bring in the water," there is more religion in it than in many a long, cold, formal prayer. When your little girl offers to wash the dishes or sweep the kitchen, she means to be good, and be a Christian, and seeks some way to express it. Children join their faith and works together, and we are too apt to underrate these hopeful signs of a religious life. We think they ought to do these things naturally, and willingly, yet we know it is not human nature to be always obliging and accommodating; but, on the contrary, it is natural to be selfish and lazy. So, when the boy of ten who loves fun wants to help the little six-year-old wash his face and comb his hair, only puts on his comforter and brings his hat and mittens, then takes him by the hand and they start off together on a slow gallop, just fast enough for the little fellow to keep up, and enjoy the fun, set it down as a very hopeful sign that the older boy is a Christian, and the little one soon will be. If we fail to recognize the spirit of the Master in the little boy's conduct, it is because we are blind and cannot see afar off. When the little girl who likes to sleep long in the morning, conquers her desire to please herself, and rises early, helps her mother by taking care of baby and making herself useful, the only true reason for it all, that she is trying to be a Christian. It is the drawing of a religious life manifesting itself in good works. How important is this point in the child's history, and how careful we ought to be not to cast a stumbling block in the way. If we fail to see the one trying to do, and we blame the one where we ought to encourage, they soon give up trying to please, and only do what we compel them to do, in a hard, defiant manner, instead of the cheerful, loving way in which they first set about it. While we are in sympathy with them all they do for us is spontaneous, and gushes out like a spring of pure water; but when we push and drive they become sluggish and lose their love, consequently lose their religion—for love is religion and religion is love. Christian parents too often fail to see these things, and are ready to rebuke and blame before they develop into perfectly rounded symmetrical Christians.—Mrs. Hooper.

Give a man the necessities of life, and he wants the conveniences. Give him the conveniences, and he craves the luxuries. Grant him the luxuries, and he sighs for the elegancies; Let him have the elegancies, and he yearns for the follies. Give him all together, and he concludes that he has been cheated both in the price and the quality of the articles.

The case of a dead mule cow is reported by a Russian veterinary surgeon. A cow, twelve years old, of Algha breed, belonging to a Russian nobleman, never showed signs of bearing, or calving. One day the nobleman, who was a hunter, and was out with his dog, saw the cow