

WANDERING THOUGHTS.

(Continued from page one)

against him, yet they do wander from the particular point I had in view.

II. Such is the nature, such are the sorts (to speak rather usefully than philosophically) of wandering thoughts. But what are the general occasions of them? This we are, in the Second place, to consider.

1. And it is easy to observe, that the occasion of the former sort of thoughts, which oppose or wander from God, are, in general, sinful tempers. For instance: Why is not God in all the thoughts, in any of the thoughts, of a natural man? For a plain reason: Be he rich or poor, learned or unlearned, he is an Atheist; (though not vulgarly so called); he neither knows nor loves God. Why are his thoughts continually wandering after the world? Because he is an idolator. He does not indeed worship an image, or bow down to the stock of a tree; yet is he sunk into equally damnable idolatry: He loves that is, worships, the world. He seeks happiness in the things that are seen, in the pleasures that perish in the using. Why is it that his thoughts are perpetually wandering from the very end of his being, the knowledge of God in Christ? Because he is an unbeliever; because he has no faith; or, at least, no more than a devil. So all these wandering thoughts easily and naturally spring from the evil root of unbelief.

2. The case is the same in other instances: Pride, anger, revenge, vanity, lust, covetousness, every one of them occasions thoughts suitable to its own nature. And so does every sinful temper of which the human mind is capable. The particulars it is hardly possible, nor is it needful, to enumerate: It suffices to observe, that as many evil tempers as find a place in any soul, so many ways that soul will depart from God, by the worst kind of wandering thoughts.

3. The occasions of the latter kind of wandering thoughts are exceeding various. Multitudes of them are occasioned by the natural union between the soul and body. How immediately and how deeply is the understanding affected by a diseased body! Let but the blood move irregularly in the brain, and all regular thinking is at an end. Raging madness ensues; and then farewell to all evenness of thought. Yea, let only the spirits be hurried or agitated to a certain degree, and a temporary madness (a delirium, prevents all settled thought. And is not the same irregularity of thought, in a measure, occasioned by every nervous disorder? So does "the corruptible body press down the soul, and cause it to muse about many things."

But does it only cause this in time of sickness or preternatural disorder? Nay, but more or less, at all times, even in a state of perfect health. Let a man be ever so healthy, he will be more or less delirious every four-and-twenty hours. For does he not sleep? And while he sleeps, is he not liable to dream? And who then is master of his own thoughts, or able to preserve the order and consistency of them? Who can then keep them fixed to

any one point, or prevent their wandering from pole to pole?

But suppose we are awake, are we always so awake that we can steadily govern our thoughts? Are we not unavoidably exposed to contrary extremes, by the very nature of this machine, the body? Sometimes we are too heavy, too dull and languid, to pursue any chain of thought. Sometimes, on the other hand, we are too lively. The imagination, without leave, starts to and fro, and carries us away hither and thither, whether we will or no; and all this from the merely natural motion of the spirits, or vibration of the nerves.

6. Father: How many wanderings of thought may arise from those various associations of our ideas which are made entirely without our knowledge, and independently on our choice? How these connexions are formed, we cannot tell; but they are formed in a thousand different manners. Nor is it in the power of the wisest or holiest of men to break those associations, or prevent what is the necessary consequence of them, and matter of daily observation. Let the fire but touch one end of the train, and it immediately runs on to the other.

7. Once more: Let us fix our attention as studiously as we are able on any subject, yet let either pleasure or pain arise, especially if it be intense, and it will demand our immediate attention, and attach our thought to itself. It will interrupt the steadiest contemplation, and divert the mind from its favourite subject.

8. These occasions of wandering thoughts lie within, are wrought into our very nature. But they will likewise naturally and necessarily arise from the various impulse of outward objects. Whatever strikes upon the organ of sense, the eye or ear, will raise a perception in the mind. And, accordingly, whatever we see or hear will break in upon our former train of thought. Every man, therefore, that does anything in our sight, or speaks anything in our hearing, occasions our mind to wander, more or less, from the point it was thinking of before.

9. And there is no question but those evil spirits who are continually seeking whom they may devour make use of all the foregoing occasions to hurry and distract our minds. Sometimes by one, sometimes by another, of these means, they will harass and perplex us, and, so far as God permits, interrupt our thoughts, particularly when they are engaged on the best subjects. Nor is this at all strange: They will understand the very springs of thoughts; and know on which of the bodily organs the imagination the understanding, and every other faculty of the mind more immediately depends. And hereby they know how, by affecting those organs, to affect the operations dependent upon them. Add to this, that they can inject a thousand thoughts, without any of the preceding means; it being as natural for spirit to act upon spirit, as for matter to act upon matter. These things being considered, we cannot admire that our thought so often wanders from any point which we have in view.

(To be continued)

PROHIBITION IN NEW BRUNSWICK.

"The Prohibition vote in New Brunswick was 46,050 to 18,733 "wet."

With a majority of more than two to one in favor of prohibition, it is quite unthinkable that our Provincial Government would give the matter of defeating the wishes of the people who have the moral welfare of our country at heart, not only of their own families, but also the families of those in favor of the liquor traffic, any consideration.

With all the resources of this country it would appear to an ordinary person that there should be a more honorable way of obtaining revenues for the expenses of the government. We suggest that all true Christian people would pray earnestly for the utter defeat of this suggested calamity that appears to be overshadowing our province.

MISSIONARY MEETING.

The Fort Fairfield Missionary Society met Feb. 10th for the monthly missionary prayer meeting which was surely blessed of the Lord. Meeting opened by singing He hideth my soul. Prayer by Sister Dow followed by others, singing by congregation. Scripture reading by the President, I. Peter, 2nd Chapter. Minutes of last meeting read, dues and offering for the evening \$10.66.

Brother F. T. Wright then gave us a very helpful reading about a man who was called from stoker to a missionary. We can only say God's dealings are wonderful. The meeting was then given over to song and testimony which was a real feast. Closed by singing, 'Tis so sweet to trust in Jesus, and prayer by Rev. F. T. Wright.

MRS. O. W. AMES, Secy.

OBITUARY.

Mrs. Margaret Hamilton.

Mrs. Margaret Hamilton, for many years a resident of Woodstock, N. B., died Friday night, Feb. 10th, of pluro pneumonia, at the ripe age of 84. The last years of her life were spent with her son Cecil of Monticello, Maine.

Sister Hamilton was a member of the Albert Street Baptist Church of Woodstock, holding fast her faith in the Saviour to the end.

She leaves to mourn two sisters, Mrs. G. N. Ferguson, of Royalton, Maine, and Mrs. R. L. Allingham, of Woodstock, N. B.; also three sons, Handy, of Bath, Me., Charles, of Houlton, Me., and Cecil, of Monticello, Me. The remains were brought to Woodstock for interment, the funeral being held Sunday afternoon at the home of Mrs. R. L. Allingham, Rev. L. J. Alley, pastor of the Reformed Baptist Church, officiating.

L. J. ALLEY.

"He who would lead his people to a choice of God must first himself wholly and unreservedly choose God."

Most of the trouble is produced by those who don't produce anything else.—Buffalo News.