

The Christian Visitor.

FAMILY NEW SPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

Rev. J. E. BILE & H. P. GUILFORD,

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EDITORIAL CORRESPONDENCE.

NOTES BY THE WAY.

Dear Visitor.—Good news, good news, from the Keswick Baptist Church! The ever blessed God is reviving his work in a gracious manner in this section of his Zion. Already fourteen believers in the Lord Jesus Christ have been baptized since the revival commenced, and still others are expected to go forward soon.

The smile of Heaven's approval appeared in the entreaty, to rest upon the York Co. Quarterly Meeting, which, as our readers have seen from the report already made by the Clerk, Bro. Benj. Jewett, held its last session with the church above referred to. It was a season of harmony, of love, of true devotion, and of the Spirit's power. From that time until the present, the good work has been gradually extending its benign influences, blessing the hearts of very many, and beginning a new era in the history of this ancient church. In connection with the church and pastor, Brethren Benj. Jewett and Joseph Harvey, have rendered very efficient services, and have been instrumental of much good. The last Sabbath was a day rich with blessings to many scores of persons here, both in the public sanctuary and at the baptismal waters. Preaching during the day and evening at different places in the neighbourhood, by Bro. Harvey, Jewett, and the writer. The ordinance of Baptism was administered and the hand of fellowship extended by the pastor, Bro. Wm. Harris. God grant that this blessed work may extend, until scores of those who are now without Christ, shall be redeemed by his most precious blood.

The above was written before we saw the "Visitor" of this week, and without knowing that Bro. Harris had written concerning the revival at the Keswick. However, it can do no harm, though some items which it was supposed would be new to our readers, are already anticipated by the good letter of the Pastor just alluded to; notwithstanding which we shall send our brief notice just as we intended in the commencement.

Among the good things with which the "Visitor" abounds in this week's issue, is that astonishingly remarkable article, headed "A MINISTER IN CLOVER," and credited to the "Presbyterian."

When we commenced reading the article and proceeded as far as the third paragraph, for we did not see its origin until we reached the close of the production, we involuntarily began quivering thus: "Wonder if the minister referred to is a Baptist? Does he live in this province? Have we ever met with him?" And then we began to think of all the Baptist ministers with whom we are acquainted in this Province. Let us see. He says he is a "country minister," and has been "fifteen years with his present charge." "Receives a fair salary." "Always promptly paid." "Sometimes before quarter-day." "Then something whispered: "You needn't try to think you don't know him." And our own convictions responded echo-like, "DON'T KNOW HIM."

But—the question again came up, "Is he a Baptist minister?" We will let us see. He is fed on "turkey and partridge, and trout, and Antwerp raspberries, and Bartlett pears, &c." And this is not all. "Valuable books in fine binding; articles of clothing;" "letters containing from thirty to fifty dollars," with the earnest entreaty:—"Please accept the enclosed and oblige your friend." By this time, a silent voice—queer voice that said, "He's not a Baptist minister, but does he reside in this Province?" They don't raise Bartlett pears in New Brunswick. They don't light country dwellings here with gas. They don't have hundred dollar chandeliers in the dwellings of country pastors, hereabouts. "No, no," said the still, small voice. "He don't reside in New Brunswick." By this time we were just finishing our reading, when lo, and behold! instead of seeing the name of the wonderfully lucky minister who has such a wonderfully kind-hearted people, we simply read, "Presbyterian." Now good brother Presbyterian, do tell us a little more about this minister, and his people, and where they live, and whether there are many other churches and country ministers among your folks of the "same sort." We should be so glad to know. Do favour us, please. In the meantime, we want to write a few words concerning another minister.

He is a travelling preacher of the Baptist denomination; a man of respectable preaching talents; he belongs to New Brunswick, and is greatly beloved by all who know him. During the past year, he has travelled and preached extensively, and has probably received for his services a sum not to exceed twenty-five pounds currency. Not long since, we providentially made his acquaintance. He had long felt, as he said, a deep interest in the Swedish mission cause. He had for some months desired to give something in aid of this good object, but knew not how he could do it, until about the time of our meeting together. Before separating from him, he voluntarily addressed us in substance, as follows:

"I am anxious to contribute my mite toward helping our poor and afflicted Swedish brethren. I have long desired this, but knew not how to accomplish it, until recently a brother put into my hands a pound note. I was not expecting it, and believe that God put it into his heart to make me the donation. I now place it into your hands, desiring you to forward it to your earliest convenience to the proper channel through which

it may find its way to the brethren in behalf of whom it is given."

With such a heart, what think you he would give to aid the missionary cause, provided the *charities*, and the *offices* were enclosed to him with the earnest petition, "Please accept the enclosed, and oblige your friend?"

N.B.—If any of our rich brethren are disposed to test the brother's disposition to give under such circumstances, we will cheerfully give his name and place of address. Who'll try him?

Dumfries, York Co., Feb. 2, 1859.

LOVE.

A SERMON DELIVERED ON SABBATH MORNING, DECEMBER 19TH, 1858, BY THE REV. C. H. SPURGEON, AT THE MUSIC HALL, ROYAL SURREY GARDENS.

We love him, because he first loved us. 1 John 4:19.

(To be Continued.)

And then, when thy love is thus recruited, let me bid thee give thy love—full exercise; for it shall grow thereby. You say, "Where shall I exercise the contemplation of my love, to make it grow?" Oh! Sacred Dove of love, stretch thy wings, and bid the eagle soar. Come! open wide thine eyes, and look full in the Sun's face, and soar upward, upward, far above the heights of this world's creation; upwards, till thou art lost in eternity. Remember, that God loved thee from before the foundation of the world. Does not this strengthen thy love? Ah! what a bracing air is that air of eternity! When I fly into it for a moment, and think of the great doctrine of election—

"That vast unmeasured love, which from the days of old, Did all the chosen seed embrace, like sheep within the fold."

It makes the tears run down one's cheeks to think that we should have an interest in that decree and council of the Almighty Three, when every one that should be blood-bought had his name inscribed in God's eternal book. Come, soul, I bid thee now exercise thy wings a little, and see if this does not made thee love God. He thought of thee before thou hadst a being. When as yet the sun and the moon were not, when the sun, the moon, and the stars slept in the mind of God, like unborn forests in an acorn cup, when the old sea was not yet born, long ere this infant world lay in its swaddling bands of mist, then God had inscribed thy name upon the heart and upon the hands of Christ indelibly, to remain for ever. And does not this make thee love God! Is not this sweet exercise for thy love? For here it is my text comes in, giving, as it were, the last charge in this sweet battle of love, a charge that sweeps everything before it. "We love God, because he first loved us," seeing that he loved us before time began, and when in eternity he dwelt alone.

And when thou hast soared backward into the past eternity, I have yet another flight for thee. Soar back through all thine own experience, and think of the way whereby the Lord thy God has led thee in the wilderness, and how he hath fed and clothed thee every day—how he hath borne with thine ill manners—how he hath put up with all thy murmurings, and all thy longings after the flesh-pots of Egypt—how he has opened the rock to supply thee, and fed thee with manna that came down from heaven. Think of how his grace has been sufficient for thee in all thy troubles—how his blood has been a pardon to thee in all thy sins—how his rod and his staff have comforted thee. And when thou hast flown over this sweet field of love, thou mayest fly further on, and remember that the oath, the covenant, the blood, have something more in them than the past, for though "he first loved us," yet this doth not mean that he shall ever cease to love, for he is Alpha, and he shall be Omega, he is first, and he shall be last, and therefore he think thee, when thou shalt pass through the valley of the shadow of death, thou needest fear no evil, for he is with thee. When thou shalt stand in the cold floods of Jordan, thou needest not fear, for death cannot separate thee from his love; and when thou shalt come into the mysteries of eternity thou needest not tremble, for I am persuaded, that neither principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." And now, soul, is not thy love refreshed? Does not this make thee love him? Doth not a flight over those illimitable plains of the ether of love, inflame thy heart, and compel thee to delight thyself in the Lord thy God? Here is the food of love. "We love him, because he first loved us," and because in that first love there is the pledge and promise that he will love us even to the end.

III. And now comes the third point, the WALK OF LOVE. "We love him." Children of God, if Christ were here on earth, what would you do for him? If it should be ramoured tomorrow that the Son of Man had come down from heaven, as he came at first, what would you do for him? If there should be an infallible witness that the feet that trod the holy acres of Palestine were actually treading the roads of Great Britain, what would you do for him? Oh, I can conceive that there would be a tumult of delighted hearts—a superabundance of liberal hands—that there would be a sea of streaming eyes to behold him. "Do for him!" says one;

"Do for him! Dill he hunger, I would give him meat, though it were my last crust. Did he thirst, I would give him drink, though my own lips were parched with fire. Was he naked, I would strip myself and shiver in the cold to clothe him. Do for him! I should scarcely know what to do. I would hurry away, and I would cast myself at his dear feet, and I would beseech him, if it would but honour him, that he would tread upon me, and crush me in the dust, if he would be but raised one inch the higher thereby. Did he want a soldier, I would enlist in his army; did he need that some one should die, I would give my body to be burned, if he stood by to see the sacrifice and cheer me in the flames." O ye daughters of Jerusalem! would ye not go forth to meet him? would ye not rejoice with the tabret, and in the dance? Dance then ye might, like Miriam, by the side of Egypt's waters, red with blood. We, the sons of men, would dance, like David before the ark, exulting for joy, if Christ were come. Ah! we think we love him so much that we should do all that; but there is a grave question about the truth of this matter after all. Do you not know that Christ's wife and family are here? And if he love him, would it not follow as a natural inference, that you would love his bride and his offspring? "Ah!" says one, "Christ has no bride on earth." Has he not? Has he not espoused unto himself his church? Is not his church, the mother of the faithful, his own chosen wife? And did he not give his blood to be her dowry? And has he not declared that he never will be divorced from her, for he hates to put away, and that he will consummate the marriage in the last great day, when he shall come to reign with his people upon the earth. And has he no children here? "The daughters of Jerusalem and the sons of Zion, who hath begotten me these?" Are not they the offspring of the everlasting Father, the Prince of Peace, the child born the son given? Surely they are; and if we love Christ, as we think we do, as we pretend we do, we shall love his church and people. And do you love his church? Perhaps you love the part to which you belong. You love the hand. It may be a hand that is garnished with many a brilliant ring of noble ceremonies, and you love that. You may belong to some poor, poverty-stricken denomination—it may be the foot—and you love the foot; but you speak contemptuously of the hand, because it is garnished with greater honours. Whilst perhaps ye of the hand are speaking lightly of those who are of the foot. Brethren, it is a common thing with us all to love only a part of Christ's body, and not to love the whole! but if we love him we should love all his people!

(Continued.)

THE REV. T. BINNEY IN AUSTRALIA.

Our correspondent in Melbourne, in a letter which appeared in our columns last week, makes a brief reference to a movement which had excited much interest in South Australia, with reference to Mr. Binney. The papers, since received bring further particulars. Mr. Binney has been (it is needless to say,) received everywhere, during his tour in Australia, with great enthusiasm, and a desire was frequently expressed that he might be invited to preach in one of the Episcopal places of worship. In connection with this desire, a letter, from which we furnish some extracts, was addressed to Mr. Binney, by the Bishop of Adelaide. It opens thus:

"Bishop's Court, Sept. 23, 1858.

"Rev. Sir.—During our social intercourse yesterday at the house of a common friend, you were pleased to take notice of a remark which fell from me to this effect:—'That we in this colony had the advantage of occupying an historic standpoint, so to speak, from which we might look back upon our past social, political, and Church life in England, and removed from the smoke and noise of the great mother-city, might discern through all its greatness, somewhat of folly and meanness, of defect and vice, in its habits and institutions. The survey would not be unprofitable if it should lead us to perceive how we had been blinded by its attractions, so as to become unconscious of its faults; and so hurried away by its feelings and associations as to be insensible of the conventional bondage in which we then lived and moved.'"

The Bishop proceeds to say that he and those who, like him, have quitted the mother-country for the colony in which they now reside, are led by their altered circumstances to inquiry as to the grounds of their conscientious convictions, and that the result of such inquiries must tend to a liberal and tolerant feeling in relation to the views of others.

"You yourself have given a fresh impetus to such reflections. Your fame as a preacher has preceded you. I knew that you would be welcomed by all who in your own immediate section of the Evangelical Church take an interest in religion, and by all in our own who are admirers of genius and piety, even though the echoes of your Kings Weighbow sermon had not quite died away. Hundreds I knew would ask themselves, 'Why should I not go and listen to the powerful preaching of Mr. Binney?' And when they heard you reason of righteousness, temperance, and judgment to come; of Christ, who he was, and what he did, how he died for our sins, and rose again for our justification, I felt assured that they would ask again, 'Why is he not invited to

preach to us in our churches? What is the barrier which prevents him and other ministers from joining with our clergy at the Lord's table, and interchanging the ministry of the Word in their respective pulpits?' Was it any real difference with respect to the person, office, and work of the Redeemer, the power of the Spirit of God, or the lost condition of man without Christ and the Comforter?"

I am truly glad that so considerable a person as yourself should by your presence in this colony have forced me to consider again the question, 'Why I could not invite you to preach to our congregations?' to review my position, principles, beliefs, and prepossessions; more especially as the absence of sectarian prejudice on your part, and the presence of all that in social life can conciliate esteem and admiration, reduced the question to its simple ecclesiastical dimensions.

Again and again the thought recurred to me, *Tuhs cum sis utinam noster es!* Still I felt that neither the power of your intellect, nor vigour of your reasoning, nor mighty eloquence, nor purity of life, nor suavity of manners, nor soundness in the faith, would justify me in departing from the rule of the Church of England; a tradition of eighteen centuries which declares your orders irregular, your mission the offspring of division, and your church system—I will not say schism—but *dichotomy*.

But whilst adhering to this conclusion, I am free to confess that my feelings kick against my judgment; and I am compelled to ask myself, is this standing apart to continue forever? Is division to pass from functional disease into the structural type of church organization? Are the Lutheran and reformed, the Presbyterian and Congregationalist, the Baptist and Wesleyan bodies, to continue separate from the Episcopal communion so long as the world endureth? Is there no possibility of accommodation, no hope of sympathy, no yearning for union? Will no one ever ask the question? None make the first move? Must we be content with that poor substitute for apostolic fellowship in the Gospel [let us agree to differ] or an evangelical alliance which, transient and incomplete, betrays a sense of want without satisfying the craving; or are we reduced to the sad conclusion that as there can be no peace with Rome so long as she obscures the truth in Jesus, and lords it over God's heritage, so there are no common terms on which the Evangelical Protestant Churches can agree after eliminating errors and evils against which each has felt itself constrained to protest? Are not Churchmen, for example, at this day, just as ready as you, Reverend Sir, to condemn the treatment of Baxter, Bunyan, and Defoe, by a High Church Government? And do not Independents and Presbyterians readily allow that a Leighton or Ken reliever Episcopacy from the odium brought upon it by the severities of a Laod or Sharp?

It appears to me in this colony we are placed in a peculiarly favourable position for considering our Church relations, because one great rock of offence has been taken out of the way—I mean the connection between Church and State. We can approach the matters in dispute simply as questions of Evangelical truth and Christian expediency. Neither social, nor civil, nor ecclesiastical distinctions interfere to distract our view or irritate our feelings. There is no Church conflict here! I have accordingly seized the opportunity of laying before you a few thoughts on the possibility of an outward fellowship as well as inward union of the Evangelical Churches, with the hope that they may suggest inquiry if they lead to no immediate practical results."

After some further remarks, the Bishop proceeds to inquire, "What are the principles and conditions on which a union of the Protestant Evangelical Churches should be effected?" The Bishop's answer to this inquiry, interesting as it is, Mr. Binney's reply to his lordship's letter, a letter on the subject by the Governor-General, and a letter to Mr. Binney by the Rev. Canon Russell, we must be content at present simply to mention. The Bishop hints at a scheme by which the various bodies now forming distinct sects shall become incorporated with the Church of England, so as to form but one visible communion. Mr. Binney, observes, in reply, that to indulge visions of the future is premature, while that which is practical is unattempted. He suggests that the first step to be taken is a hearty recognition of Evangelical ministers and churches, as such, by each other, and that such recognition should be shown by an occasional interchange of pulpits. The result of a perusal of the Bishop's letter (not then published), however, by the Governor (Sir Richard McDonnell) and some of his friends, was the adoption of a memorial, by Sir Richard, the Hon. W. Youngman, and other influential members of the English Church, requesting the right reverend prelate to invite Mr. Binney to fill one of the city pulpits before his departure. In the Bishop's absence, the memorial was presented to the Dean and Chapter, who decided that it was not within their province to comply with the request. Several other gentlemen, headed by the President of the Legislative Council, then drew up and signed another memorial, deprecating the proposed innovation. This had led to the adoption of a third memorial, which was in course of signature when the accounts left Adelaide, and which was likely to be more numerous signed than either of the

others, affirming the principles laid down in the Bishop's letter, and expressing a hope that nothing would be allowed to frustrate his lordship's laudable and truly Christian intentions."

Mr. Binney was entertained at a public breakfast, at Adelaide, on October the 13th. Full reports are given in the Australian papers of the speeches, all of which bear upon the subject mooted in the Bishop's letter. We take the following from the leading article of an Adelaide journal. It may be mentioned that the chair was filled by the Attorney-General:

"The public breakfast given to the Rev. Mr. Binney, on Wednesday last, was, in many respects, the most important demonstration that has taken place for a long while. On the day preceding, both Houses of Parliament adjourned until after the time fixed for the entertainment, the motion for the adjournment of the House of Assembly being passed, avowedly in order to enable honourable members to meet our distinguished visitor. The banquet was attended by his Excellency the Governor, by the Chief Justice, by the whole of the members of the Government, by the greater part of both Houses of Parliament, by all the dignitaries of the Church of England (except the Bishop, who is out of town), by the leading ministers of all Protestant denominations, and by an assembly of persons of a truly representative character.

"His Excellency, in his speech developed very clearly the nature, extent, and limitations of that Christian union which he was desirous of seeing established. The Governor's sentiments precisely accord with those of our reverend guest, and both are in precise harmony with the suggestions we have ourselves thrown out on two recent occasions. The Governor and Mr. Binney alike disclaim all idea of amalgamating the various religious denominations. His Excellency contended that whilst all the distinctiveness of every religious denomination should be maintained intact, it was eminently desirable, so far as churches of different names sympathized in faith and doctrine, that they should co-operate in labour, meet in communion, and that whilst the churches, as such, thus recognised their common Christian relationship, the ministers of those various churches should exchange pulpits and try to do one another good."—London Freeman.

THE BENEFITS OF CHURCH DISCIPLINE.

No duty of the session of a church is performed with more pain or reluctance than the suspension of a member from the privileges of the church. Yet cases undoubtedly arise, when it is necessary to be done, for the honor of Jesus Christ, for the purity of his religion, for a warning to others, and for his (the offender's) own benefit. The last clause, sounds strangely in the ears of not a few. What suspension for the offender's benefit! Cut a man off from Church privileges to do him good? Ought he not rather to be allowed to continue in good and regular standing, if we wish to profit him? A closer view of the subject may lead us to see that such discipline may be as truly blessed to the sanctification of the wrong doer as to the purity and honor of the church. When the suspension is such as will commend itself to the offender's conscience in the sight of God, there is something very powerful in such an act. Below we give an anecdote which we find in the life of Andrew Fuller, that very happily illustrates our point. The Doctor had made a missionary tour to Aberdeen. We give the story in his words:

"As I was going to the morning meeting, I was called aside by a respectable minister, and told to this effect:

"You will be requested to baptize a woman before you leave Aberdeen. I have no prejudice against her on account of her being a Baptist; but I think it my duty to tell you, that she was a member of one of our churches in this neighbourhood, and was excluded for bad conduct."

"What conduct?"

"Dishonesty toward her creditors."

"Very well; I thank you for the information, and will make proper use of it."

"When the woman was introduced, the following is the substance of what passed between us:

"Well, Margaret, you have lived in the world about forty years; how long do you think you have known Christ?"

"A little more than a year."

"What, no longer?"

"I think not."

"And have you never professed to know him before that time?"

"Yes, and was a member of an Independent church for several years."

"A member of a church, and did not know Christ? How was that?"

"I was brought up to be religious, and deceived myself, and others, in professing to be so."

"And how came you to leave that church?"

"I was cut off."

"What, because you were a Baptist?"

"No, because of my bad conduct."

"Of what, then, had you been guilty?"

"My heart was lifted up with vanity. I got in debt for clothes and other things; and then prevaricated, and did many bad things."

"And it was for these things they cut you off?"

"Yes."

"And do you think they did right?"

EDITORS AND PROPRIETORS

"O yes,"

"And how came you to the knowledge of Christ at last?"

"When I was cut off from the church, I sunk into the deep despondency—I felt myself an outcast from God and man—I wandered about, speaking, as it were, to nobody and nobody speaking to me. My burden seemed heavier than I could bear. At that time a passage or two of Scripture came to my mind, and I was led to see that through the cross of Christ there was mercy for the chief of sinners. I wept much, and my sin was very bitter. But I saw there was no reason to despair, for the blood of Jesus Christ cleanseth from all sin. It is from thence I date my conversion."

"And do the minister and the church, of which you were a member, know of all this?"

"Yes,"

"Why did you not go and confess it before them, and be restored?"

"Partly because I have removed my situation some miles from them; and partly because I felt in my conscience that I was a Baptist."

"After the conversation, I saw the minister who had told me of her, and informed him of the whole, adding that the church in his connection had done well in excluding Margaret, and the Lord, I hoped, had blessed it to her salvation."

The woman was accordingly baptized. Suppose this woman had never been dealt with; what else could have been expected, than that she would have slept on until she had lifted up her eyes in hell? The discipline of the church was calculated to remind her of the reality of religion, and being just and necessary for Christ's honor, it touched her conscience. We have reason to believe that her case is by no means a solitary one. Let churches be careful to commend themselves to the conscience of men in the sight of God, and their hope of benefit to the offender will not always be vain.

THE REV. T. BINNEY ON MR. SPURGEON.

I should like that Dr. McNeill, of the Episcopalian Church, with his earnestness and power of bringing vividly the vital truths of religion before men's minds; or such a man as James Hamilton, of the Presbyterian Church, with his beautiful imagery and touching and affectionate address; such a man as Mr. Stoughton, or Newman Hall, or Baldwin Brown, or Mr. Punshon, an eloquent and powerful man of the Wesleyan body; or Brown, of Liverpool, who has such an immense control over the working classes; or Mr. Spurgeon, of whom you have heard so much. Now it is as an extraordinary phenomenon I am disposed to look upon Mr. Spurgeon; I never came in contact with him to observe him closely; but I think he is a very wonderful and extraordinary young man. It is wonderful that a man so young should exert such a power over the public mind, and retain it so long. I hardly know how to account for it. There is something in his youth, something in his magnificent voice—he stands up and his voice issues out and fills the largest places without effort. There is something in his idiomatic, racy phraseology—something in the fluency of his speech and familiarity of his illustrations—something in a good deal of what men call assurance, a calm self-confidence that enables him to say what he likes, when he likes, and how he likes. There is also something in his sarcasm upon the character and doings of other ministers, and something in his rather high doctrine. I cannot but think that he has been raised up by God providentially to do a great work. I heard him three times, and could not help wondering how the illogical commonplace which I heard could produce such a great effect. Yet there was the great fact; his sermons read a great deal better than my impressions upon hearing him led me to expect. There is a most extraordinary movement now taking place in our fatherland; I cannot but think that young man, under God, has a good deal to do with it. Westminster Abbey and St. Paul's Cathedral are now open on the evenings of Sundays, where large crowds assemble, not to hear the music, nor listen to the singing of the anthem, but for purposes of worship. Those great venerable edifices—structures which people thought would die of dignity, which were conducted with such decorum and regard to etiquette—are now thrown open to the great mass of the people to hear the preaching of God's Holy Word. That is a great fact, and shows that whatever men say about the priesthood of literature, or the press taking the place of the pulpit, there is something in religion still. I wish to give the press all possible respect. I look upon it with veneration, for I have had something to do with it; but the pulpit has not lost its power yet. It would be something indeed if such a man as Mr. Spurgeon could be induced to pay you a visit.—Speech by the Rev. T. Binney at Adelaide.

TEMPTATION UNIVERSAL.

In no scene of earth, in no condition, are we exempt from the incursions of temptation. If we flee to the desert, and brook not the sight of our fellow-creature's face, we bear thither the fiend within; we cannot build out or bar out the indwelling evil spirit. The gratings of the monastery cannot exclude the wings of the falling seraph, nor solitude sanctify the unregenerate heart. In the garden or the grove, the palace or the hermitage, the crowded city or the howling wilderness, sin tracks us and self hunts us. If the poor is tempted to envy and dishonesty, the