# The Christian Visitor.

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#### A DIVIDED HEART.

#### A SERMON.

DELIVERED ON SABBATH MORNING SEP-TEMBER 27TH, 1859, BY THE REV. C. H. SPUR-GEON, AT THE MUSIC HALL, ROYAL SURREY

TEXT .- "Their heart is divided ; now shall

they be found faulty "-Hosea x. 2. This passage may be taken as referring to the people of Israel as a nation, and it is not less applicable to the church of God. It is one grand and grievous fault with the church of Christ at the present day, that it is not merely divided somewhat in its creed, and somewhat also in its practice of the ordinances, but a'as, it is also somewhat divided in heart. When the differences are of such a character, that as people of God we can still love each other, and still unite in the common battle against the cause of evil and in the common end of building up the church. then there is but little that is faulty. Bur when our doctrinal divisions grow to so great a head that we cease to co-operate; when our opinions upon mere ordinances become so said towards each other, that we can no longer extend the right hand of fellowship to those who differ from us, then indeed is the church of God found faulty. "A house divided against itself cannot stand." Even Beelzebub with a l his craft can-Even Beelzebub with a l his craft cannot stand when once his nosts are divided. If Beelzebub be divided against himself, even he must fall, and assuredly this must be the case with those who lack that craft which might tend to overceme disunion. Oh, my brethren, nothing can so soon cast down the church from its high place, mar its glories, and diminish its op portunities of surcess, as divisions among the hearts of God's people. If we would grieve the Holy Spirit and cause him to begone; if we would provoke the anger of the Most High and bring down trying providences on the churches, we have nothing to do but to be divided in our hearts and all will be accomplished. If we wish that every vial may enory out its ill, and that every vessel may withhold its oil, we have but to cherish our bickerings till they b come animosities; we have but to nurse our animositive till they become hatreds, and all the work will be fully completed. And if this be the case in the church at large, it is peculiarly true in those various sections of it which we now call Apostolic Churches. Oh, my brethren, the smallest church in the world is potent for good when it hath but one head and one soul; when pastor, elders, deacons, and members, are bound together by threefold cord that cannot be broken. Then are they mighty against every attack. But however great their numbers, however enormous their wealth, however splendid may be the talents with which they are gitted, they are powerless for good the moment that they become divided amongst them elves. Union is strength. Blessed is the army of the living God, in that day when it goeth forth to battle with one mind, and when its soldiers as with the tra np of one man, in undivided march, go onwards towards the attack. But a curse awaiteth that church which runneth hither and thither and which, divided in itself, hath lost the main stay of its strength with which it should batter against the enemy. Division cuts our bowstrings, snaps our spears, hoofs our horses, and burns our c ariots in the

is departed. By union we live, and by disunion I intend, however, to take the text this morn ing specially with reference to our individual condition. We shall look to the separate individual heart of each man, if divisions in the great main body—if separation among the dist not classes of that body should each promote disasters, how much more disastrous must be a givi fou in that better kingdom—the heart of man. It there be civil tumult in he town of Mansonl, even when no enemy a tacks its walls, it will be in a suffici-ently dangerous position. If the lale of Man be governed by two kings, then is at disorganise t, and it will soon be destroyed. I address myself this morning to some of whom it can be said, "their heart is divided, now shall they be found faulty.' And thus shall I address you, first of all noticing a fearful disease; secondly, its usual symptoms: thirdly, its sad effects; and fourthly, its futures consequences.

I. Observe, men, that our text describes a

fire. We are undone the moment the link of

love is snapped. Let this perfect bon't be once

vain and we fall down, and our strength

FEARFUL DISEASE. Their heart is divided. have called it a feerful disease, and this will very readily appear if you observe, first of all, the seat of it. It affects a vital port; it is not mere-

when ence the heart becomes affected so as to be him that he is a liberal soul. The heart turns divided. There is no power, no passion, there is "sweet into bitter and bitter into sweet." It is no motive, no principle which does not become so f deceitful, above all things, and so desvitiated, when once the heart is diseased. Hence perately wicked," that it has the impudence it is that Satan, who is always crafty, endeavors to "put darkness for light and light for dark to strike at the heart. He will give you the hand ness." Now when a man has a divided heart, he if you please; you may be honest. He will give generally flatters himself. "Well," says he, you the eye if you please; you shall be outwardly "it is true I drink too much, but then there is

as being one of the terms, which old Diaholus now and then mind a trick or two in my trade, was said to make with King Shadda, "Oh!" but I am always ready to help the poor." And said he, 'I will give up all the city of Mansoul, so he imagines that he blots out an evil trait in if then wilt but permit me to live in the citadel of his character with a good one, and thus flatters the heart." Surely there was but little in his his heart And see how self-contented and satis-

Thus the disease of our text is one that touch-

deadly fashion.

feel themselves to be unclean; in fact they will were religious, so they label themselves that you church, they will propose to receive her commu- were worldlings, it it were not for their sanctinion, and to be rumbered with her members, and monious appearance. But by putting that on. they will afterwards go and mingle with the they think to glide through the world with credit. I hope they are not imagining that they shall stand come dishonest. They think themselves fit to accepted before the bar of God and decrive the mingle with honest wor'dlings, and with sincere countenance, or some disease that stared everyone else in the face as often as he was beneld, surely he would revire from society and endeayour to keep himself a recluse. But not so the ed with it. Their whole head is sick, and their man with a divided heart. He goes everywhere, whole heart faint from the feet that their heart is utterly unconscious that his disease is of the divided. They lack the courage to be thoroughmost loath-ome character. Shall I show you going sinners, and they have not sincerity enough how it is so? Take the glass and look at the to be truly-devoted people of God. man's heart, and you will discern that it is loatne some because Satan and sin reigns there. Although the man goes about and has sufficient iness of what is right and what is wrong, to be uneasy in his sin, yet has he such an intense love of all manner of iniquity, that he allows the But his loathsomeness is worse than this, because all the while that he is rea'ly living in sin. he is a loathsome hypocrite pretending that he is a child of God. Of all things in the world worldling. If thou serve Satan serve him. If Baal be god, serve him, but mack not thy ser-

The church was never meant to be a masquerade. Stand out in the true colours. If thou preferest Satan's shrine say so, and let men know it, but if thou wilt serve God, serve him, and do it heartily, as knowing him who is a jealous God and searcheth the hearts and trieth the reins of the chi.dren of men. It is a terribly loathsome disease this of a divided heart. If the man were but known, his disease is so loathsome that the most wicked men in the world would have nothing to do with him. I have known sometimes instances of this. A man who pretended to be religious and regularly attended his place of worship is seen on one occasion entering into a ball room of the very lowest class. He begins at once to plunge into its gatties, with the most evil intentions. He is at once observed. The right senses even of the wicked themselves are awakened. "Kick that man down stairs," is the unanimous verdict, and he receives it and he deserves it right well. When a man has a diviserve God and to serve Satan at the same time: I say his disease is of so loathsom; and degraded a character, that the very worldling whose leprosy is on his brow, despises, hates him, and avoids

And yet again, not merely is the disease loathsome, but I must observe it is one always difficut to cure, because it is chronic. It is not an acute disease, which brings paid and suffering, to part with h m. Their recourse was to prayer. and so row with it, but it is chronic; it has got into the very nature of the man. A divided conversion. Seeing the people going to the heart, how are you to get at that? If it were a church, he asked a plain man on his way there, disease in any other part, the lancet might find it out, or some medicine might heal it. But what physician can join together a divided heart? What skilful surgeon can set together the disrupted members of a soul that has been divided between God and mammon? This is a disease which enters into the very nature, and will lie in the blood, though the most powerful medicines search it out. This is a disease, in fact, which nothing but Omnipotent grace can ever overcome. But he has no grace whose heart is divided between God and mammon. This was in the olden time! When He is an enemy to God, he is an injury to the church, he is a despiser of God's Word, he is a sheaf ripening for the barvest of eternal fire. His disease is deeply rooted within him, and if aft alone it will come to a most dreadful end-

I must observe once more, and then I will cravat, or the way he pronounces Beelzebub or leave this point of the discase, that according to Canaan, are but rarely seen in the place where the Hebrew of my text, this disease is a very difficut one to dea! with, from the fact that it is a flattering disease. The text might be rendered melted under a sermon in which a little bit of a -- their heart flatters them; now are they found Yankee school master, who look d like a note of

man. The utmost extremity of the frame suffe | upon his own evil passions; then his heart tells chaste. He will give you the foot, if you please; never a time that I refuse a guinea towards a you shall appear to run in the way of righteous— chuity." It is true." says he, "I am not ness. Only let him keep the heart, only let him certainly what I should be in my moral charac rule in the citadel, and he will be well content to ter but still, see how regularly I keep to my give up all the rest. John Bunyan describes this church or enapel." It is true," says he. " I don't

terms and conditions. Ay but give up every- fied he is. The poor child of God is trying his thing else; if thou retainest the heart, thou re- own heart with the deepest possible anxiety; this sainest all. O, fiend! for out of the heart are the man knows of no such thing. He is a ways fully assured that he is right. The true believer is sitting down and turning over his accounts day eth a vital part, a part which, if once affected, by day to see whether he be really on the road tends to viviate the whole frame. But you will to heaven or whether he was mistaken his estobserve, the disease here described, not only dence and has been decrived. But this man, deals with a vital part, but touche'h it after a self-satisfied, handages his own eyes and walks most serious fashion. It does not simply say deliberately on, singing at every step, straight to the ceart palpitates; it doth not declare that the his oan destruction. I know of some such now. life floods that issue from it have become more. It will not suffice for me simply to state what shallow and less rapid, but it declares something their character is unless God the Holy Spirit worse than all these, nam ly, that the heart open their eyes. They will be sure not to was cleft in twain, and etterly divided. A stony know their own likeness, even though I should heart may be turned to flesh, but turn a divided paint it to the very life, and put in every heart into what never you please, so long as it touch and stroke, yet they will say." Ah he is divided, all is ill. Nothing can go right when could not refer to me. I am so good and so that which should be one organ becomes two; godly, there could have been no reference when the one motive power begins to send forth to me in anything that he said." Do you know its life-floods into two diverse channels, and so a class of people that pull the most tremendously creates intestine strife and war. A united heart long faces, that always look so serious, that talk is I fe to a man, but if the heart be cut in twain, the English language with a kind of unctuous in the highest, deepest, and most spiritual sense, twang, that give a savoury pronunciation to every he dies. It is a disease which is not only affect- word they otter? Beware of them. When a ing a vital part, but affecting it after a most man wears all his religion in his face, he has generally but a very small stock in his heart. Those But we must observe again of this divided tradesmen that put such a great display in their heart, that it is a division in itself peculiarly windows, frequently have very little behind. So loathsome. Men who are possessed of it do not with these professors; no one would know they visit all society, they will venture it to the may not make a mistake. You would think they Christians too. If a man had spots pon his vided. This is no uncommon disease, despite its loath-omeness and its terrible fatality. Rife is it in this day; tens of thousands of Englishmen who are reckoned good and honorable are afflict-

(to be continued.)

PRAY FOR YOUR MINISTER.

We here give the remainder of Dr. Murray's loathsome demon, to come and dwell in his heart, article on " Paying Ministers and Praying for

" People should pray for their ministers, in all the range of objects of intercession there are that stink in the nostrels of an honestman, hypo- none more needy subjects. Paul, with all his crisy is the worst. If thou he a worldling be a splendid gifts and rich graces, besought Christiens to pray that utterance mig at be given him. vice of seif and sin by a pretended service of that he might open his mouth boldly. And if God. Appear to be what thou act, tear off thy Paul needed the prayers of Christians, what in nister can do without them? They need all the grace of the private Christian, and, in addition, grace for the right discharge of all their high spiritual duties. And the reflex influence of prayer for a pastor upon the people is very great. One of the greenest spots upon earth was the parish of St. Peter's, Dundee, when the lovely McCheyne was its pasior. He thus records in his diary the spirit of prayer which pre. vailed among his people: 'Many prayer meetings were formed, some of which were strictly private, and others, conducted by persons of some Christian experience, were open to persons under concern at one another's houses. At the time of my return from the mission to the Jews, I found thirty-nine such meetings held weekly, in connection with the congregation.' Oh, that this beautiful instance of co-operation with a minister by the people prevailed in all our churches! When shall this pattern be imita ed? This is the earnestness of religion. Ministers ded heart-tires to do right and to do wrong, to will never labor in vain among such a people. With such a people to pray for them, holy M'Chevnes might be greatly multiplied all over the church. Will not professing Christians ponder this?

It is narrated of the Rev. Solomon Stoddard. that soon after his settlement in Northampton. his people became convinced that he gave no evidence of serious piety. They loved him much. and greatly admired his talents, and did not wish A day was set apart by the people to pray for his

What is going on to-day?' The reply was, 'The people, sir, are going to meet to pray for your conversion.' Sautten to the heart, he said, Then it is time that I prayed for myself." went to his clo-et, and the people to the church. They both met at the throne of grace for the same object; and, while they were speaking, they, were heard and answered. There was no question as to his conversion afterward. He labored among them for half a century, deservedly people pray more for their ministers there will be better preachers, and fir better hearers. The captious, tault finding, completning members of churches, who are never satisfied; who, if they have nothing else to fret them, will complain of the color of the minister's hair, or of the lie of his prayer is wont to be made. We have known a venerable, learned, elequent, and pious Senator

#### A TOUCHING INCIDENT.

During the afternoon session of the Convention in Springfield, last week, Doctor Ide presented the case of a Mrs. Wells, of Missouri, who desired nesstance in rescuing from slavery a younger sister. She came with the hest of re- he pleased. commendat ons from pastors with whom he was personally acquainted, was educated and refined. and also a Baptist sister, in good standing, in a Baptist Church in Mr. She als brought a le'ter of introduction and recommendation to the each other. When he had preached them, he convention from Gov. Binks, having received took new texts, relied on the bad memories of the from him and the members of the Log slature hearers, and got along in the best way he could. Show needed \$100 more to make up "But," said he. " if I take my tex in Genesis, the required sum. It was voted that after the my conclusion carries me forward to the third sermon in the evening, Dr. Ide introduce her to chap'er of John; if I start in Revelations, I must the congregation, and that a collection be taken go back, and end my sermon in the same third for her. Accordingly, after the sermon, Dr. chapter of John.' I do not think I ever hear! Ide presented the subject, and briefly stated the him preach a sermon in which his remark was not circumstages of her own delive ance. The illustrated and verified - when the great truth desire being expressed that she should come for. uttered by the Saviour to Nicodemus, was not ward and tell her own story, she did so in few in terms, proclaimed to and enforced upon his

In person, Mrs. Wells is tall, and rather slim. Her skin is light, features fair, nair long, black and profust. Her age is perhaps t enty five preach at the house of a planter, and distant part years. Het entire appearance and language in- of the State. Not being able to reach the place dicate culture and refinement. She spoke with on Saturday night, early on Sanday morning he which touched many hearts. We give the fol. plantation, which he judged to be near his destiowing sketch of her history.

- the price at which she w a valued, but mide no him of being a great preacher. allusion to the mater. After public service, her mistress, being a member of the same Baptist was entired there to be so'd at auction! community, feeling the outrage and sympathizing with her interposed, contributed \$1,000, and a hanker lent her the remaining \$500, without interest, to purchase hers if. Thus was one of Christ's redeemed ones treated !-will he not re

Since then she has hought her mother paid \$600 towards the purchase of a sister who of her remaining younger sister, who was liable to be sold South, as her fair complexion would command a high price! The hoxes were passed and the amount collected. When this was annourced to her, she was completely overcome of her feelings. After regaining her self possession, she thanked the convention for this last gift necessary to enable her to deliver a loved sister. She said she " 'elt that a load was removed from her heart like that when Christ forgave her sins." -She could now return and carry deliverance

compense the outrage?

And is it possible that this all come of that Abstraction" which a contemporary so complacently called slavery a tenweeks ago, and which men pleas for on the pretended authority of the Bible ? " O God, how long ?"

## OLD EL JER LELAND.

In Dr. Spague's last volume of the American Pulpis, we find a graphic letter by Gov. George N. Briggs, riving reminiscences of this remark. The first personal recollection I have of Elder

John Leland, dates back to 1803 or 1804; when he lodged i night at the house of my father, in Manchester, Vt He had started on a missionary tour to Carada, on horseback. In the morning, after he left, he called at a house about a mi'e on his way, to deliver a message to the family from their brother in Cheshire. The woman of the house came to the door, and on learning who she was, he said-" Madam, your brother in Cheshire wished me to call and tell you that his family are well." As he was turning his horse, she insaid he, " and I stayed at Capt, B.'s last night;" and rode on. Some of the family were very soon at Capt. B.'s to ask who the odd stranger was. On hearing, they were much disappointed and ly remember his person and manner.

SKIPPING THE KNOTTY WORD.

horse that he called Billy. They but stopped, I was no longer afraid of being robbed by and after conversation, the Doctor told him that man, but my conscience smote me with a of Scrip ure, and commenting ucon them in a most lucid and able manner, until the Doctor said he was entirely satisfied with those views. "Now," said he, "please let me know what you think of the free agency of men." With no

can't spe'l it." "Let me see it, then." She handed her the book, and the mother, after puzzling over it for some time, returned it to the child, and said "Skip it then," "Get up. Billy." said the Elder, and drove along, leaving the Dector to skip the word, or ponder over it, as

ALL RUNNING TO ONE POINT.

He said he had some ten of twelve sermons that were quite distinct, and did not run into " THE GREAT ELDER LELAND."

When in Verginia, he had an appointment to

becoming modesty, yet hers was a tale of wo rose and pursued his journey. Coming to a nation, he rode up to the door and inquired of a She was bern and formerly lived in Boonville, lady how far it was to Mr. Such a-one's. "This Missouri, and in one of the first families of the is his pl neation," said she. "Then," replied Her raster was her father. She was the Elder, " I have an appointment here to-day." enderly cared for, kindly treated and well edu "Why," said the lady, "then you are the great cat d. She became a Christian, and united with Elder Leland, are you?" Instantly," said be. the Baptist church-her mistress assisting her "the D-vil p tred me on the back, and said, you are the great Leland, a eye?" That, he said, At length her father and master died. Every- was the first time the idea of being a great thing still seemed as peasant to her as usual. - preacher ever entered his mind. He had always One Subbath day she and her mistress went to wished and striven to be a powerful and useful church, her mistress having in her pocket \$1600 preacher, but never before had the thought beset

GEN. HARRISON'S ELECTION. The last time I saw him was in November, church, remained to the communion. At its 1840, a few days after the election of General close she came to Mrs. Wells, spoke kindly as Harrison to the Presidency of the United States. asual, shook hands, bid her good by, and went I drove up to the public house in Caeshire, just as nome. But as Mrs. W. was walking home, a he had entered his carriage to drive away .boy came and asked her name. He then said. After the compliments of the day, he said pleas-"there is semebody over at the Slave pen that artly, "Well, you have best us in the Presiwants to see you." She replied that that could dential election-General Harrison is chosen by not be, and she could not stop. He said that s the people. I yield to the will of the maj rity friend of hers was in there and wanted to see constitutionally expressed. It is the duty of all her. Surprised at this, she went over. As she good citizens to do so. I hope his administrathat she knew. The keeper then asked her if she the best interests of the country. We are all could read; and handed her a paper. It was a alike interested to have it so." He then hid me bill of sale of herself, signed by her mistress who good by, and I loked upon his venerable person had just left her at the communion table! She for the last time. His last words to me were The those of a true patriot. Such he was.

## A SUSPECTED ROBBER.

A few years ago, says a writer in the Mem. phis Advocate, I was going to New York, when a friend prevailed on me to circy for him a considerable sum of money, which he owed in that great mart. I took it with tear and trembling, and determined to do my share of watching, then died, and of course the money was lost, while I had it in charge. At Memplis, I ob-She now desired \$100 to complete the purchase tained passage on a noble steamer bound for Louisville, and was fortunate enough to have a stateroom all to myself. I rejeled at this, for as all were strangers to me, I preferred being alone when I must sleep and could not wa ch.

The boat halted at Cairo, and a great many additional passengers engaged berths. They informed me that I must take a partner, that the upper berth was engaged. I had a strange presentiment that I was to be robbed and ruined. Bitterly did I repent that I had accepted the money; but all that was unavailing, for I had it, and all was at stake.

Bed time rolled around, and I retired early, but I would not sleep. As yet, I did not know which of the several hundred passengers was my room mate, but my fears suggested that he was a rough looking customer, and a regular river and s'eambout thief.

The boat was making fine headway on the b som of the beautiful Ohio. The gorgeous cabin was full of life and gayety. There were three or four tables, at which parties were dealing at cards, losing and winning large sums of gold, imbibing wine with no little freedom, and uttering blasphemies, that seemed to be enough "To turn the cheek of darkness pale."

In another part were some engaged in the mazy dance, and thus the night wasted away, until about eleven o'clock. I was still awake, wondering what kind of a man my room mate was, and why he did not make his appearance. Suddenly the door opened, and there he was, sure enough, about six feet one inch in stature, square built, with large whiskers, and rather a rough exterior, just the man, thought I, to stranquirad his name-" You may call me Mr. John," gie me, when I go to sleep, take the money I have in my belt, and make his escape at a woodyard before day. I feigned to be asleep, but watching his movements with a suspicious eye. He glanced at me for a moment, but concluding surprised that so noted a man had dodged them that I was asleep, he opened his trunk, and was so successfully. Othis return from C nada, he a considerable time in examining its contents. preached in the neighborhood, to the great delight He then slowly undressed, and when ready for of the people. I was a small boy, but I dist not- bed, to my surprise, he knelt down on his trunk, with his head not eighteen inches from mine, and in a whisper, which he supposed that none heard, but Him that hears all things, he com-Forty years ago a very intelligent physician mitted his soul and body, health and happines, in this country became very pious. He had absent wife and babes, to the keeping of the long known Elder Leland. One day he met Giver of all good. He then arose, climbed into him on the highway, teisurely driving along a the upper berth, and I scon heard him snoring.

that he should be glad to have his views upon scorpion whip, because in the midst of my watch two or three poin's of religious doctrine. First, irg, I had forgotten to pray. I thought of home as to the Sovereignty of God. This was with and loved ones; and remembered that it was Elder Leland a tavorite theme, and one in which no reason why I anou'd neglect to pray, because his head and his heart had been engaged for I was not at home, or that I was on a boat and sixty years. He proceeded, and occupied se- among strangers. Reader, do you pray ween

## THE OLDEST CHURCH IN AMERICA.

It was built in 1681, in the town of Hingham, Massachusetts, and is still occupied as a place less authority from Scripture, and no less po of worship. The bell rope hangs down by the tency of reason, he made his point equally sa- middle of the house, where it was placed in order that the bell might be rung instantly to "Now, Elder," said the Doctor-"one more give alarm of any sudden Irdian incursion .solution, and I shall be entirely satisfied-will There are many of the old-fashioned equare restraint might sometimes mollify; it is not merely a disease of the heart flatters them; now are they found que; it is not merely a disease of the heart sometimes mollify; it is not man's own heart. A man is a grasping miser—his heart coucled to'let the light stream in upon it. It is a disease of a vital region—of the heart; a disease of a vital region—of the heart; a disease of a vital region—of the heart; a disease of the sye which last but to be usiness habits. A man on the o her hand is man of the heart; a disease of the sye which last but to be usiness habits. A man on the o her hand is a part so vital that it affects the whole the disease of the sye which last but to be used in the house, inclosed in what resembles for their many counting flatters them; now are they found in the house, inclosed in what resembles for their many counting flatters them; now are they found in the house, inclosed in what resembles more a high and substantial unrainted tence than whose thoughts never rose in the house, inclosed in what resembles more a high and substantial unrainted tence than whose thoughts never rose in the house, inclosed in what resembles more a high and substantial unrainted tence than whose which he wither was once a mother, who look d like a note of faulty." Phere are many cuming flatters in the many counting them, will the nost cunning is man's own heart. A man is a grasping miser—his heart fault troth." "Doctor," said the, "there was once a mother, who look d like a note of faulty." Phere are many cuming alterrors in the many counting them. A committee was then appointed to make the numerous. The fold and the more intelligent they with her needle, was teaching her it there was once a mother, who look d like a note of the heart faulty." "Doctor," said the "there was once a mother, who look d like a note of the heart faulty." "Doctor," said the "there was once a mother, who look d like a note of the heart faulty." "Doctor," said the "there was once a nothing her than syntax could not succeed. The object you tell me how you can reconcile these two pews in the house, inclosed in what resembles

DAILY PRAYER-MEETINGS IN NEW

#### YORK. • "YOU KNOW I CANNOT NOW."

A gentleman said there was great significance in that little word of three letters-now. It was important that we understand how much is involved in it. Our eternal destiny hings upon our wise improvement of the "now" which is allotted to us to prepare for the world to come. Everything to us is uncertain but the present -"Now is the accepted time," and now is our only time. He was from Pennsylvania. He said he wished to state a fact, to prove how much depended upon our deciding now-become ing Christian's now -securing an interest in Christ

In a lumbering region in Pennsylvania there lived a very godly, pious mother, with her only son. He was the son of many prayers, and of great maternal solicitude. That son had involved hi nself in heavy engagements and burdensome contracts, which made her all the more anxicus about his soul. One morning, as he was leaving the house to go to hauling logs to the mill, she met him at the door, and win streaming eyes, she said: "O! my son, I wish you would become a Christian. I am in agony on your account. I want you to resolve on coming to Christ now-this very hou."

"Mother," said the son, "you know I have always told you that I mean to become a Christian some time-but you know I cannot now.

"()!" said the poor woman, "I cannot let you go without begging you to become a Christian now. Life is too uncertain. Salvation is of infinite moment. It sometimes seems to me that is now or never.

The son became somewhat imparient at his mother's importunity, and replied: "My dear nother, you know how I am situated-under what heavy engagements I have placed myself, You know I have no time now. You know it weil enough. So don't press this subject now. It is unreasonable. But when I get released from the present pressure, I will give more atten un to this subject."

He passed out and went on his way. H's moher, with a wounded heart, stood looking after him till ne disappeared in the forest. In one short hour, the son was brought home a lifeless, mangled corpse. A tree had tallen upon him, and crushed him to death. So, said the speaks er, I warn the impendent, who hear me, against presuming on any fu ure opportunity to make time, and now is the day of Salvation."-Ex-

'Is THAT ALSO THINE?'-A beautiful reply is recorded of a Dalecarlian peasant, whose master was displaying to him the grandeur of his estates. Farms, houses and fores's were pointed out in succession on every hand, as the property of the rich proprietor, who summed up finally by saying :- 'In short, all you see in every direction, belongs to me.' The poor man looked thoughtfully for a moment, then pointing up to Heaven, solemnly replied,—'And is that also

And is not this a question which may well be addressed to every one who is rejoicing in the multitude of his riches; who, as he looks around him, sees the mercies that have been poured into his lap, may he not be asked-'Is Heaven also thine?' And if such a question be asked of the rich, may it not be asked of all, whether rich or oor? And may we in all sincerity ask the reader to weigh well the words · Is Heaven also thine?

PRAYER ANNWERED. -The day on which General davelock surprised Lucknow, and rescued from Death 1,000 English women and children, was the day appointed by the English Government for the whole nation to numble themselves before God with fasting and prayer. and to supplicate his mercy upon India. Thus the promise was fulfill-d- " Before they call I will answer, and while they are yet speaking, I

## UNION PRAYER MEETING.

We have received the following communication from a friend, and prefer using it, to giving any version of our own. We shall be glad to see the movement taking hold of all denominations in our capital, and trust it may make us more highly appreciate our privileges of prayer and praise; and that Christians being revived, may be the means of awakening a religious interest in the minds of our fellow-citizens generally .- C. Messenger.

A Meeting for the purpose of instituting a daily Union Prayer Meeting, was held on Monday morning, at nine, A. M, at the Temperance

The Rev. W. Hall, (Baptist) formerly of Windsor, N. S., opened the meeting with giving out a hymn, after the linging of watch, T. A. S. De Wolf, by request, followed with prayer.

Mr. Hall then stated the object of the meeting. He had been, during the past year, in the United States, and had seen the honefit of the system. He had attended the daily prayer meetng at Fulton Street, New York, and old South Church, Boston,-twice a day at the latter. He knew from his own observation, and from the experi nce of Christians in Ireland and Scotland as well as in the States, the blessed effects of these meetings. God had promised to answer the payers of his people, and if they would meet together and pray, they would receive a blessing. There was he believed, but one daily prayer meeting in the Brit sh colonies, and that had been instituted within the last fortnight at Charlottetown, P. E. I, and was well attended and sustrined. He asked the Christian people of Halifax to meet together, and offer united prayers for the converse n of the masses around them. Mr. Morton and Mr. Jest followed with

The Rev. Mr. Hunter regretted that the time at the di posal of the meeting, would not allow him to comply at present with the expressed destre to hear what he had observed personally of the revival in Ireland. He admitted the present necessity of such meetings, and tru-ted that the time would soon come when, from the advance-