OHIM IM Visitor.

REV. I. E. BILL, DENOMINATIONAL EDITOR RELIGIOUS AND

"Glory to God in the highest, and on earth

Peace, good will toward Men.'

SECULAR EDITOR THOMAS McHENRY,

NO. 20.

VOL XIII.

SPURGEON'S SERMONS. DILEMMA AND DELIVERANCE.

" Thou, Lord, hast not forsaken them that see!

thee .- "Psalmix. 10. THERE are many men who are exceedingly well read in heathen mythologies; who can tell you the history of any one of the heathen gods, but who at the same time know very little of the history of Jehovah, and cannot rehearse his mighty acts. In our schools to this day there are books put into the hands of our youth that are by no means fit for them to read—books which contain all kinds of filth, and if not always filth, yet all kinds of fables and vanities, which are simply put into our hands when we are lads, because they happen to be put into Latin and Greek; and, therefore, I suppose it is imagined that we shall all the better recollect the wickedness that is contained in them by having the trouble of translating them into our own mother tongue. I would that instead of this, all our youth were made acquainted with the history of the Lord our God. Would that we could give them for classics some books which record what he hath done, the victories of his glorious arm, and how he hath put to nought the gods of the heathen and cast them down even into the depths. At any rate, the Christian will always find it to be useful to have at hand some history of what God did in the days of yore. The more you know of God's attributes, the more you understand of his acts; the more you treasure up of his promises, and the more you fully dive into the depths of his covenant, the more difficult will it become for Satan to tempt you to despondency and despair. Acquaint thyself with God and be at peace. Meditate on his law both day and night, and thou shalt be like a tree planted by the rivers of water; thy leaf shall not wither; thou shalt bring forth fruit in thy season, and whatsoever thou dost shall prosper. Ignorance of God is ignorance of bliss; but knowledge of God is a divine armor, by which we are able to ward off all the blows of the enemy. Know thyself O man and that will make thee miserable; know thy God, O Christian, and that will make thee rejoice

with joy unspeakable and full of glory.

Now, this morning, in addressing you, I shall divide my text into three parts. First, I shall note a certain fiery dart of Satan; secondly, I shall point out to you heaven's divine buckler, as hinted at in the text-"Thou, Lord, hast not forsaken them that seek thee;" and then, in the third place, I shall notice man's precious privi-lege of seeking God, and of arming himself against

I. First, then, I am to dwell for a little time

There are many temptations, there are many suggestions and insinuations; and all these are arrows from the bow of the Evil one. But there is one temptation which exceeds all others; there is one suggestion which is more Satanic, more skilfully used in affecting the purposes of Satar than any other. That suggestion is the one re ferred to in these words of the Psalmist-viz. this, the suggestion to believe that God has for saken us. If all the other arrows of hell could be put into one quiver, there would not be so much deadly poison in the whole as in this one. When Satan has used up every other weapon, he always betakes himself to this last, most sharp. most deadly instrument. He goes to the child of God and pours into his ear this dark insinua-

tion, "Thy God has forsaken thee quite; thy Lord will be gracious no more." Now, I shall remark with regard to this arrow that it is one that is very often shot from Satan's bow. Some of us have been wounded by it scores of times in our life. Whenever we have fallen into any sin, have been overtaken by some sudden wind of temptation, and have staggered and almost fallen, Conscience pricks us and tells us we have done wrong. Our heart, like David's heart, smites us. We fall upon our knees, and acknowledge our fault and confess our sin. Then it is that Satan lets fly his arrow, which comes whizzing up from hell and enters into the soul and while we are making the confession, the dark thought crosses our soul, "God has forsaken thee; he will never accept thee again. Thou hast sinned so foully that he will blot thy name out of the covenant; thou hast stumbled so fearfully that thy feet shall never stand upon the rock again, thou hast stumbled to thy fall; thou hast fallen to thy fell destruction." Have you not known this, Christian? When for a season you have been led to backslide, when you have lost your first love and have become degenerate, when you have put out your hand to touch the unlawful thing through some sudden surprisal—has not this been thrown in your teeth? "Ah, wretch that you are, God will never forgive that sin : you have been so ungrateful, such a hypocrite, such a liar against the Lord your God, that now —now he will cast you away, throw you upon a dunghill like salt that has lost its savor, and as fit for nothing." Ah, friends; you and I know what this means. And I dare say David did too. He had to feel all the powers of this poisoned arrow after his great sin, when he went up to his chamber and wept and bemoaned himself, and there cried out in agony, "Wash me thoroughly from mine iniquity, and cleanse me from my sin."

A select opportunity this for shooting this arrow. Just where the sin has been Satan marks, and then he sends a suggestion. Wherever there is a wound of sin, it is wonderful how this arrow will work, and what a burning it will give to our blood till every vein becomes a road for the hot feet of pain to travel on, and all our flesh is made to tingle with this evil thought, " I have sinned. and the reprover of man has reproved me to my face and cast me from his presence, and he will he gracious to me no more." Another season when Satan usually shoots this arrow is the time of great trouble. There is a broad river across your path, and you are bidden to ford it. You go in and you find the water is up to your knees.

Anon, as you wade on it becomes breast-high. But you comfort yourself with this thought.

"When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee." Cheered with this you go

on; but you sink, and the water becomes deeper still. At last, it is almost gurgling in your throat! it is flowing over your very shoulders. Just

then, when in the very deepest part of the stream, Satan appears on the bank, takes out his bow and shoots this fiery arrow:—"Thy God has for-saken thee." "Oh," saith the Christian, "I

feared not as long as I heard the voice saying,

'Fear not, for I am with thee; be not disme

SAINT JOHN, NEW-BRUNSWICK.

levels this arrow, and shoots it home. If he maker is stamped upon it legibly. shoots any other I would not care for him but this one- "God hath forsaken thee-he, will leave thee-he will bring thee to confusion"then, I compare myself in those times of doubt and almost hopeless despondency to those men who walk across Niagara-I have walked across the rope many times and been saved, but one of meeting for the first time last September. He these days I shall fall and be dashed to pieces, or was then under deep conviction of sin. He came be drowned in the flood. I think that God may in here to tr, if he could not hear something that remove his everlasting arms from underneath me would show him how he could find peace to his that those mighty wings that have carried me soul. That burden went with him until Decemin days of old may fall, and that I shall be drop- her following, when the Lord took that dreadful ped down and be destroyed.

Crafty Satan does not shoot this arrow when

we are about our ordinary avocation; it is when Saviour. I have gone on in my Christian life there is something great we have to do. When thus far under much trial, and in the midst af the trumpet is sounded for some dreadful battle, when there is a deep soil to be plough d, and the with influences adverse to a life of holiness, and plough is heavy, and the oxen are faint, and the ploughman thinks he cannot accomplish his weery ments to sin. I am in constant danger of aposwork, then it is that up comes this dark thought tacy and I wanted to stand up here and bear my thou now?" The like doth he do at another sea- I may be ever faithful to him. I owe a debt to son, namely, 'imes of unanswerable prayer. You this meeting which I can never discharge. I wanthave been up to God's throne asking for a blessing, you have been five, six, twelve times, and fits of this meeting to my soul. I come here as often you have had no answer; you go again, and you as I can, and when I am far away, the influence of are just wrestling with God, and the blessing this meeting is not lost upon me. I meet it everyseems as if it must come; but no, it does not where. I read about it in my religious paper .come, and you bring your burden away on your I hear about it in the weekly prayer meetings. It hack once more. You have been wont to cast meets me everywhere that, under God, I owe my all your cares upon God, and come away rejoic- salvation to the Fulton street Prayer-Meeting. ing; but now you find that prayer hath no re- This meeting infuses something of its own spirit turn of blessing, it seems to be a waste of words. into the churches. We feel encouraged to pray. Then up comes Satan, just at the moment, and We feel that we are living in a blessed day of the he says, "God hath forsaken you, if you were a church. We hear good news from near and far child of God, he would answer your prayer; he of the triumphs of God's amazing power and would not leave you crying so long in the dark grace. I am about to go away, and shall see as this, if you were one of his beloved children. your faces no more. Pray for me, Why, he hears his people! Look at Elijah how he heard him. Remember Jacob how he wrestled with the angel and prevailed. Oh," says A young man in the back part of the room Satan, "God has forsaken thee." Ah, Satan, arose. He had never spoken in the meeting bewe have heard that aforetime. "Yes, but," says fore. "I think," said he, "I have a duty to do, he, " his mercy is clean gone forever. The hea- which will not allow me to be any longer silent. vens have become like brass; the Shekinah is I owe it to Jesus Christ, that I should tell, for gone up from between the wings of the cheru- the glory and the riches of his grace, what he has bim; his house is left empty and void, Ichabod done for me as a poor lost sinner, but now, I is written on thy closet; thou shalt never have trust, a sinner saved. I have lived from my

Now, am I not justified in saying that this arrow is very often shot. I may not have men- and I went into every kind of indulgence with tioned all the instances in which it has been shot out stint. I ran the rounds of amusement and at you, but I am certain that if you are a child of worldly enjoyment, and I found, that like the God, there have been times and seasons when foot of the rainbow, the farther I ran, the happithis desperate insinuation has come up from hell ness I sought was just as far from me as ever. off: thou art left to thyself, and thou shalt per- proach to it. I grasped at what I considered subish." At any rate, if you had never said it, re- stance, and found it shadow. At last, I said to member it is written in God's word that Zion myself, Is there nothing better for the soul, than saith, "My God hath forgotten me;" and call to all this? Is there nothing without a canker-worm your recollection that gracious answer, "Can a at the root?—so that what I am endeavoring to woman forget her sucking child, that she should enjoy something else is sure to destroy? My not have compassion on the son of her womb? heart told me that I had no enjoyment. My con-Yea, they may forget, yet will I not forget thee."

The arrow, then, is often shot: Then let me remark with regard to this arrow. again that it is most grievous. Other troubles told me that my life was more than a failure. My only wound the Christian's flesh; they do but conscience told me, that I had no right to spend pierce with skin deep wounds; but this is a shot that goes right deep into his heart. When Satan is shooting other arrows we can laugh at him, for they rattle against his bucklar; but this one finds out the joints of the harness, and it goes the first day day that I entered this prayer-meet-right through from one side to the other, till we ing, I felt that I was a guilty wretch. I felt are compelled to say, " As with a sword in my bones, mine enemies reproach me. Where is thy This is hirting the target in the very centre. This is skillful riflery, indeed, when Sa- guilty, wicked wretch-one of the vilest of sinners. tan is able to send this arrow right into the core of the soul. Other troubles are like surface sen that conviction, but made it deeper and storms. They toss the ocean into an apparent deeper, so that this meeting became a terror to storm, and there are big waves on the top, but all is still and calm down in the caverns beneath. would say to myself, "Well, I will go there no But this dark thought makes the ocean boil to its more, I am made so miserable by it.' Yet when very bottom; it stirs the soul up until there is the hour would approach, I would find myself not one place in which there is rest; neither a cavern of the heart nor a corner of the conscience in which the spirit has peace. This arrow, I say, is one of hell's master-pieces; there is more craft and skill in it than all else Satan Dont you see what you have come to—doomed has ever done. It is the worst of his arrows, be- and damned-a lost sinner-utterly lost. You

Not only is this arrow grievous, but it is very dangerous. For if, my brethren, we believe this accusation against God, it is not long before we begin to sin. Let the Christian know that his God is with him, and temptation will have little to me to be perfectly helpless, and hopeless. power; but when God has forsaken us, as we I was held fast in the hands of a bondage that I some back-door by which to escape from our tence of death—only waiting execution, which troubles, how very easily shall we be tempted to adopt his expedients. A merchant who knows What should I do? You may imagine how gratethat his God is with him, may see trade going from him, and his house verging to bankruptcy, but he will not do a dishonest thing. But let him imagine that God is against him, then Satan will say, "See, merchant, one of God's children, you have been deceived, he will never help you;" and then, he is tempted to do something which in his conscience he knows to be wrong. "God will not deliver me," he says; "then I will try to deliver myself." There is great danger in this.

Take heed to yourself then that yo "take unto"

ful to me, just at that point, were some of those sweet assurances of the Bible, which met my eye and some of those prayers, which I have heard made here, for any in this room, who might be out of Christ. I saw, too, that others, just like me, were seeking salvation. I sometimes heard a request read here, asking 'prayer for the chief of sinners.' I said that must be me. I am the chief of sinners. I often heard large blessings to be bestowed for the sake of the blood of Christ.

At length it dawned on revening that the blood. for I am thy God.' But now," saith he, "my God hath forsaken me." And now the Christian sink indeed; and if it be not for the mighty power of God, it will not be Satan's fault 'Take heed to yourself then that ye "take unto At length it dawned on my mind that the blood joy would'y amusements. If you do enjoy them

if he doth not drown me in the midst of the flood. you the whole armor of God." and "above all. What a malicious devil is this, that must always take the shield of faith, wherewith ye shall be send us a fresh trouble, and most grievous of all, able to quench all the flery darts of the wicked." send it when we are in our very worst distress. I will make but one other observation upon this He is a coward, indeed; he always hits a man | fierv dart; and that is, it bears the full impression when he is down. When I am up and on my of its Satanic maker. None but the devil coul ! feet I am more than a match for Satan, but when be the author of such a thought as this-that I begin to stumble through great trouble, out God has forsaken his people. Look it in the face, comes the dragon from the pit, and begins to roar Christian, and see if it has not got the horns of at me, and to draw his sword, and hurl his fiery the Evil One stamped on its brow? Does not darts; for now, says he, " man's extremity shall the cloven foot peep out? Look at it; why, it is be my opportunity; now that his heart and flesh the devils own child. Why, bethink thee, Chrisfail—now will I make a full end of him." You tian, this Evil one is making thee doubt thy own also know, some of you, what that means. You Father. He is bidding thee distrust a faithful appropriating all these promises to myself— will hold to the one and despise the other; ye could bear the troubly well, but you could not bear the dreary thought that God has forsaken which says, "I will never leave thee, nor forsake you in your trouble. Another season, too, in thee." He is making you accuse God of perjury. which Satan shoots this fiery dart is before some As if he could break his oath, and run back from great labor. I am often vexed and perplexed the covenant which he has made with Christ on with this dark thought when I have to appear be- thy behalf. Why, none but the devil could have fore you on the Sabbath day; I frequently come the impudence to suggest such a thought as that. here with that ringing in my ears:—" God will Cast it from thee, believer; fling it away to the forsake thee; thou shalt fall before the congre-very depths of the sea; it is unworthy of thee to very depths of the sea; it is unworthy of thee to gation; the word shall not go home with power; harbor it for a moment. Thy God forsake thee? thou shalt labor in vain and spend thy strength impossible! He is too good. Thy God forsake thee? It is utterly impossible! He is too true. Could understanding—what that love of Christ is from ed the gospel, yet to this day does that same arrow come flying up, and still does vex and per-plex my heart. If there be anything greater for when he ceased to succor and help his own. Rest plex my heart. If there be anything greater for when he ceased to succor and help his own. Rest as I was—desprising and ready to give up all a Christian to do, than he has been accustomed to thou, then, in that, and ward the fiery dart off; hope—I want to tell you that just such as you do in former times it is generally then that Satan for hellish, indeed, it is, and the name of its and I Jesus loves to save. Not till I ceased from of pollution beneath the fair-seeming surface of (To be Continued.)

DAILY PRAYER MEETINGS.

(Reported for the Examiner.) THE TESTIMONY OF A NEW WITNESS. A young man rose and said he was in this load away. And ever since, said he, I have had great joy and peace in believing in Jesus as my many temptations. I have been constantly beset "The Lord hath forsaken thee, and where art testimony for Christ, and ask your prayers that

THE TESTIMONY OF ANOTHER WITNESS. an answer again. Go speak to the winds, spread childhood to my early youth in this city. By your griefs to the pitiless sea, for God's ear is position, education, and worldly ease, I was shut, and he will never move his arm to work de-life of pleasure would allow. I determined to try everything that would afford a chance for happiness -" God hath forgotten thee; he hath cast thee I never could overtake it, or make any nearer apscience told me, that I ought to lose no time in seeking it. My heart told me that my life had been a failure—dreadful failure. My conscience life in this way. I was created for some nobler, better end, and I had something to live for besides pursuing vanities, light as empty air. I know not what first brought me here. But from ashamed of my whole course of life. I could hardly look a man in the face. It seemed that I must seem to others as I seemed to myself, a My coming in here, day after day, did not leshas ever done. It is the worst of his arrows, because it grieves the Spirit exceedingly.

And there is another thought I must throw out.

Not only is this arrow grievous, but it is very think that he has, ah ! then, when Satan offers us could not break. I was like a prisoner under senhat his God is with him, may see trade going ful to me, just at that point, were some of those

THURSDAY, MAY 17 1860

I had nover felt before. I began to feel the prayermeetings and theatres, do not agree. One power and efficacy of that atoning blood, which must in time give way to the other. I do not could cleanse from all sin, the power of atonement say that no Christians ever go to such places; which could so avail for me that I would be jus-tified freely through the grace of God in Christ but I do say, that a Christian who does go is tesus. I had known all this before, and yet I very apt to fall into a cold and languid state; to had never known it, never felt it. Now I did take less pleasure in religious duties, and after feel it. I could realize the moral force of the promise. Though your sins be as scarlet, they shall be whiter than snow, and though they be giving the preference to the place of amusement. The shall be as wool. And "No man can serve two masters, for either he and found myself casting my burdens upon cannot serve God and mammon. Christ. I found myself coming to Christ, sins and all, in repentance and faith. I believed the Lord Jesus. Oh! how shall I tell you what followed this be ieving? I found in believing, I was receiving - and without asking, or even expecting, the Lord Jesus-ever blessed be his ther sex, whose career has been so many times name -was pouring in o my soul such a flood of of late fearfully illustrated, that we trust our i y that there was no room to receive it, and readers will pardon us for using it. Within a such a tide of love, that I cannot describe it. I year or two past, repeated instances have occurknow now what peace is which passeth all red of the finding the dead bodies of females in understanding-what that love of Christ is from is a poor, anxious young man, in this room, such all my (wn vain endeavors and began to look at the blood of Christ, did I get any hope or comfort to my mind. Oh! I went you to come to the blood of atonement-blood-blood-bloodwhich cleanseth from sin." And the young man sat down amid the fast-rolling tears dropping from every eye.

ROBERT HALL AS A PREACHER.

John Foster says of Robert Hall: " In the most admired of his sermons, and incellence, of a moral kind, in which few eloquent one of the fearful endings of a fast life. Yet she preachers have equalled, and none ever did or was no greater sinner than hundreds, if not thouwill surpass him-oblivion of self. The preach- sands, of her sex, who, in this and other large er appeared wholly absorbed in his subject, giv- cities of this country, lead a wanton life, though principle and impulse of the mental achievement the wanton. At first, perhaps, the seducer's were sure that i twas in relation to his sub- ing and mercantile houses of the city. They are ject, and not to himself, that he regarded the usually migratory, however, and wearied of one enings with which they might hear him.

mind by his subject, evident in every way, was part of the city; and now flaunting in full feather especially so by two signs : First, that his de- at the St. Dennis, the St. Nicholas, the Lafarge, by his mind. When it was peculiarly animated ting at Saratoga or Newport, and now in drab or solema or patheic, or indignant, it was such, silk and Quaker bonnet, with demure look, but not by role, intention, or any thought or rhetori- artful ways, seeking to fascinate some new victim. cal fitness, but in inv luntary accordance with Their end, however, is almost always a horrible the strein of thought and feeling. In this sense, he 'speke as he was moved,' and consequently nothing in his manner of del very was either out of place or in it by studied adjustment.

"The other indication of being totally surrendered to the subject, and borne on by its impetus when the current became strong, was (in perfect contrast to what is described above) the rapid passing by and passing away of any striking squandered and perverted by this career of gild-sentiment or splendid amage. He never retained infamy. A more painful object of contemplaed it in view by republications or amplifying tion than a modern "fast woman," we cannot phrases, as if he were enamored of it, and wanted imagine. Sold to the service of lust, vile herself, his hearers to be so for his sake; as if he wished to stand a while constituous by its lustre upon the past seem alike fearful, and the giddy excitehim. It glistened or flathed for a moment, and ment of the present alone can save her from a re-

"The shining points were the more readily hus-bastened away, as they intimately belonged concerned, than that of her abandoned sister, to that which was passing. They occurred not as of arbitrary insertion, but with the appropriateness of a natural relation. However unexpectedly any brilliant idea might present itself, its impression was true and immediate to the purpose. luste ad of arresting and diverting the attention to a self, as a thing standing out, to be separately achmired for its own sake, it fell congenially into the train, and augmented without disturbing the effect. The fine passage would, indeed, in many instances, admit of being taken apart, and would, in a detached state, retain much of its beauty; but its greatest virtue was in animating the whole combination of sentiments. Mr. Hall's imagination slways acted in direct subservience to his intellectual design.

WORLDLY AMUSEMENTS.

Amusemen's are fast becoming fashionable with professing Christians, and many indulge themselves in worldly habits of gaiety, against which a under conscience remonstrates loudly. The Sunday School Times records an experience which suggests many grave lessons :

A short time ago, we had a sermon in our church upon worldly amusements, a sermon good in itself, but which might be misunderstood by those who wished to do so. Now young Christians are greatly troubled on this score Perhaps a few words of my experience might be good for those just commencing a christian course was a very self willed girl, and had been in the habit of doing just as I pleased, consulting my own inclination in all things. At first I objected to joining the church because I thought it would be a restraint ; but as my love for Christ grew, I felt that I must obey or renounce my religion. I did not hesiate. I united with the church, inwardly resolving that I would go to to which they are applied. This is one of the places of amusement if I liked; and as there neatest little incidents we have heard of in this was no express prohibition, I felt the more liber- vicinity. - Ex. ty. Gradually a change came over me. The more I went to the prayer-meetings the better I hked them. Teaching in Sunday school was a delight to me. I looked forward to Sunday with Why not! I did not expect to live a hermit's sion upon her mind, when she related the follow-life. Conscience said, "Don't go." But a incoffeeting story. hankering after the party seized upon me. I ing affecting story:
went. Of course I was asked to dance. I hesitated. Then I thought, "I have always said there was no harm in dancing, why should I not dance?" I did dance, but I felt terribly unconfirtable. I went home, went straight to my closet, confessed to God that I had made a mistake, asked forgiveness, and promised, with his help, never to off-nd again in this particular. I

of Christ cleanse h from all sin, in a sense which O, beware. Gay parties and religious lectures,

" FAST WOMEN."

The phrase has a little of the slang odor about it, but it describes to the life, a class of the genthe waters which environ our city, under circumstances which point to deeds of horrible atrocity. Within about the same time, too, murders, suicides, or other crimes requiring close judicial scrutiny, have revealed foul and festering depths fashionable society. In a recent case, a female corpse was drawn up from the waters of the Hudson, near the Jersey shore, which had been sunk by being attached to a barrel of pitch. was, within the past week, identified as that of a Mrs. Richardson, who, married to one of the sporting fraternity in Boston, had deserted him two years ago, and since that time had led a "fast life," in the company of a young man of high social position, who had become so far her dupe as to squander, in that time, \$20,000 upon her. By whom her sinful career had been so suddenly variably in all his preaching, there was one ex- ended, remains as yet a mystery, but her's was en up to its possession as the single actuating shunning the usual blandishments and ways of which he was performing. His absorption was victim, they soon become skilled in the arts which so evident, and there was so clear an absence of lead others astray, and amid the facilities which be traying signs of vanity, as to leave no doubt are afforded by the mode of life in our fashionable that reflection on himself, the tacit thought, 'It hotels, they speedily acquire the aid of the ultra-is I that am displaying this excellence of speech,' fashionable, and find their dupes among the gamwas the faintest action of the mind. His auditory blers, and fast men of Wall-street, or the bankcity, or one set of dupes, they seek another "The entire presession and actuation of his seeking a "quiet boarding-house" in a genteel very was simple and unconsciously governed or some other of the great hotels; now luxuria-Sooner or later, their dupes awake, and escape from their toils, to plan a fearful revenge, -or they are deserted, and their fascinations being gone, they sink into the depths of a life of degredation, from which they never emerge. Often are talents, which might have made their possessor an angel of mercy to the suffering, a messenger of peace and good to the sinful and erring, delighting in rendering others vile, the future and morse which will end in self-destruction. More hopeless is her condition, so far as any reform is whose openly vicious career renders her a scorn and a loathing. Can there be salvation even for her? Yes, because the saving mercy of Jesus is boundless, and only because of this .- Examiner.

THE UNIVERSAL FATHER.

The sun does not shine for a few trees and lowers, but for the wide world's joy. The lonely pine on the mountain top waves its sombre boughs and cries "Thou art my sun." little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun." And the grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun."

So God sits, effulgent, in heaven, not for a favored few, but for the universe of life: and there is no creature so poor or so low that he may not look up with childlike confidence, and say, "My Father, thou art mine.—Henry Ward Beecher.

Should a rich banker-a millionarie, authorze us to draw checks in his name, his ample pecuniary resources would be as much at our disposal as at his. Now God is able to supply al! out needs, and tells us to come to him in the name of his Son and to ask and receive that our joy may be full. The limitless wealth therefore heaven may be ours. All we have to do is properly to use the prevailing name of Jesus.

THE MESSAGE AND REPLY.

We are told that a gentleman some hundred of miles distant, telegraphed to his wife in Portland lately, to "read 12th verse of the second Epistle of John." She replied by asking him to "read the 14th verse of the 3d Epistle of John." Any one by reading these passages, will see how beautifully appropriate they are to the occasion

A CHILD'S APPEAL.

A mother of this city came to the Rev. Mr. found expectation and desire. At length came Guiness, an anxious inquire v after the way of an invitation to a small party. Shall I go? life. He asked her what made the first impres-

Her little girl of only five years was dying .have never since felt the inclination.

Now, my dear young friends take warning. If your heart is right, you will not, you cannot en, what an appeal! What mothers heart would it

Agricultural, Etc

WHITE BEANS.

We desire to see the cultivation of the bean greatly extended in this country. Like clover, peas, and root crops, its growth and consumption on the farm will greatly enrich the land. At present it may pay better to sell the beans than to feed them to sheep; but if the market price should be reduced by their extended cultivation they should still be a profitable crop for the farmer to raise for feeding. They draw lightly on the soil, and being planted in rows admit the use of the horse-hoe, so that the land can be nearly as well cleaned as by a summer fallow. There is perhaps no crop so well adapted for planting among young fruit trees as beans. There are a number of excellent varieties, but for field culture the small white bean is believed to be as profitable

as any other. Beans do well on any good corn land. The general opinion is that a light, warm, sandy or gravelly loam is best. Many think that the soil should be rather poor than otherwise, as rich land is apt to produce too much vine; there is however, a difference of opinion on this point, probably owing to the different signification which is attached to the terms " rich" or "poor" land. What one calls "rich," another calls "poor" land. In this case, as in most others, a " happy medium" is doubtless best.

Some prefer to plow early in the spring, and clean the land as much as possible before planting; others think it best to plow under a clover sod, flat, just before planting, say the first of June. as such land is more likely to be free from weeds. Harrow down smooth, and make the soil as fine as possible; then plant in rows 21 feet apart and 15 inches in the rows, using 4 to 6 beans in each hill. Cover with mellow earth, not more than two inches deep. Some prefer to sow in drills ; but by planting in hills, the labor of cleaning is greatly facilitated. When sown in drills with a machine, it should drop a single bean two inches apart in the drills, the rows being 21 feet apart. If the weather is fine, plant the first week in June. Some, however, prefer to plant a week later.

FLAX.—There is perhaps no crop that can be grown, more certain in its returns for the labor bestowed, than flax. The demand for the seed, for making oil, is increasing every year. Hitherto, the growth of flax for the sake of the fibre has been a troublesome process; but a method has been found of obtaining the fibre by machinery without first steeping it; and we understand that several mills are about to be built this year in Canada for this purpose. The soil best adapted to its growth is a rich, deep loam; stiff clays will not answer. It is indispensable that the soil be perfectly clean, and reduced to a fine til:b. If seed only is wanted, one bushel will sow an acre. For fibre, the quantity of seed sown waries from 14 to 3 bushels per acre; the thicker it is sown the finer will be the fibre. The time for sowing is from the first of May to June. The earlier it can be sown the better will be the fibre. In Ireland, where fiax is extensively grown, the usual estimate is that three acres will produce one ton of ordinary fibre, worth from \$200 to \$350 per ton. The finest quality of flax produced fetches \$550 per ton. The seed averages about 20 bushels per acre, and is worth \$1.50 per bushel .-

THICK VS. THIN SEEDING .- John Johnston, in the Rural American, says a man in his employ once sowed a part of a field with clover seed at the rate of 24 quarts per acre. The result was that the clover on that portion never got taller than the natural white clover, and was too short to cut. He finds 12 lbs. of clover seed per acre quite enough. Half a bushel of timothy seed to the acre will give a better quality of hay, but six quarts will give a larger quantity. He vibrated for several years between sowing one and three bushels of wheat to the acre, but settled down at 1½ bushels, and believes this quantity will give the greatest yield, although when sown at the rate of 2 to 24 bushels per acre the wheat ripens a few days earlier.

CABBAGE.-Seed of the late varieties, such as the Flat Dutch, Savoy, and Drumhead, may now be sown in a warm border, to get some plants for setting out in July. Transplant the early kinds, and also cauliflower. They require a strong soil, and will bear heavy manuring. The distance between the plants when set out varies from 11 to 3 feet. A moist, cloudy day is the best time for transplanting, and it is well to dip the roots before planting in a composition of black mould, and a little soot, made into thin mud with the assistance of liquid manure.

SQUASHES .- These require a rich soil and plenty of room. They are usually grown on broad, flat hills, raised an inch or two above the level of the ground, and placed from six or eight feet apart, each way. Plant six or eight seeds in each, and afterwards leave only the three strongest to grow. If several varieties are grown, they should not be placed near each other, unless it is not designed to save any of their seed.

BOIL YOUR MOLASSES .- When molasses is used in cooking, it is a very great improvement to boil and skim it before you use it. It takes out the raw taste, and makes it almost as good as sugar. When molasses is used much for cooking, it is a well to prepare one or two gallons in this way