"Glory to God in the highest, and on earth

Peace, good will toward Men.

# SAINT JOHN, NEW-BRUNSWICK

Devoted to Religious & Secular Intelligence, manager REV. 1. E. BILL, EDITOR. The Financial and Business Depart next is under the ance, but he little guessed what would be the full extent of that man's testimony. Said he, cret parts of your belly, will you then be able to make this an excuse—"Good God ! it is true, THOMAS MOHENRY At the Visiron Office, No. 12, Germain Street, (Opposite the Country Market.) SAll Communications, whether on business or fo publication, to be addressed

versation injure and destroy men's souls?

bope the Churches will be liber Sibliow sid ni

But, besides, thou knowest well enough that

the church is not so bad as theu sayest it is .-

Thou seest some that are inconsistent; but are

there not many that are holy? Dost thou dare

to say there are none? I tell thee, man, thou

art a fool. There are many bad coins in the world, many counterfeits; do you, therefore, say there are no good ones? If you say so, you are mad; for the very fact that there are coun-

EXCUSE OF THE WICKED.

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snould always be given. Ministers of the gospel and others, who will send us the advance, for six new subscribers will get the "Visitor" for one year free of charge. CORRESPONDENTS:

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Correspondents are respectfully reminded that short communications, as a general thing are more acceptable to readers of Newspapers, than long ones and that a legible style of writing will save the printer time, which is always valuable, and insuce Correct insertion. (Englished a sed dial a.M.

### SPURGEON'S SERMONS.

HOW SAINTS MAY HELP THE DEVIL, A SERMON DELIVERED BY REV. C. H. SPURGEON, AT SURBEY GARDENS, LONDON, JUNE 26TH.

Cencluded.

That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comforter unto them .- Ezekeal

IL And now for the second point -- THE CON-SEQUENCES OF THIS EVIL. And here I wish to speak very pointedly and personally to all of you speak very pointedly and personally to all of you who are professors of religion, and I do hope that you will take every point to yourself, in which you must feel that you have been and are guilty.

Friends, how often have you and I, in the first place, helped to keep sinners easy in their sin, by our incensistency! Had we been true christians, the wicked man would often have been pricked to the heart, and his conscience would have convicted him; but having been unfaithful and untrue, he has been able to sleep on quietly. without any disturbance from us. Do you not think, my dear brothers and sisters, that you have each been guilty here?—the you have often helped to pacify the wicked in their rebellion against God? I must confess myself that I am guilty. I have laboured to escape from the sin, but I am not clean delivered from it. I pray each one of you, make a full confession before God, if by your silence, when sin has been committed before your eyes, or by a smile, when a lascivious joke has been told in your hearing, or if by a constant indifference to the cause of Christ you have led sinners to sleep more securely in the bed of their iviquities.

But to go further still. Do you not think that very often, when a sinher's conscience has been roused, you and I have helped to give it a soporific draught by our coldness of heart. "Hush! Mrster Conscience," says the sinner, but he will not be still, but cries aloud, "Repent, repent." And then you, a professing christian pass by, and you administer the laudanum draught of your indifference, and the sinner's conscience falls back again into its slumber, and the reproof that might have been useful, is entirely lost upon him. I am sure that this is one of the great crying sins of the church, that we are not now the witness of God as we should be, but often quiet the witness of conscience in the souls of men. Look now to your lives-I am speaking personally to each one-look at yesterday, and the days that went before, and I ask you, and I solemnly charge you to answer that question, Have you not often assisted, in the first place, to keep men's consciences quiet, and afterwards to send them to sleep when they have been

Further; is it not possible that sinners have Further; is it not possible that sinners have been strengthened in their sin b, you? They were but beginning in their iniquity, and had you rebuked with honesty and sincerity, by your own holy life, they might have been led to see their folly, and might have ceased from sin; but you have strengthened their hands. They have gone forward confidently, because they have said, "See, a church member leads the way." "So-said-so is not more scrupulous than I," says such an one; I may do what he does."—And so you have helped to strengthen sinners in And so you have helped to strengthen sinners in

Nay, is it not possible that some of you christians have helped to confirm men in their sins and to destroy their souls? It is a master-piece of the devil, when he can use Christ's own ers against Christ. But this he has often done. I have known many a case. Let me tell a story of a minister—one which I believe to be true and which convicts myself, and therefore I tell it with the hope that it may also waken your consciences and convict you too. There was a young minister once preaching very earnestly in a certain chapel, and he had to walk some four or five miles to his home along a country ro the earnest hope that he might get an opportuthe earnest hope that he might get an opportunity of telling out his feelings to him, and obtaining some word of guidance or comfort. Instead of that, the young minister all the way along told the most singular tales to those who were with him, causing loud roars of laughter, and even relating tales which bordered on the indecorous. He stopped at a certain house, and this young man with him, and the whole evening.

Some years after, when the minister had grawn old, he was sent for to the bedside of a dying man. He hastened thither with a heart desirod. He was requested to sit do

was spent in frivolity and foolish talking.

said the minister. "Lyas one of your hearers." sins," and to add, "But there are many chrissaid the man, "and I was deeply impressed by tians who are hypocrites!" No; death will the sermon." "Thank God for that," said the lear away that excuse. That will not serve you. minister. "Stop!" said the man, " don't thank And when the heavens are in a bluze, when the God till you have heard the whole story; you pillars of the earth shall reel, when God shall will have resson to alter your tone before I come on flying clouds to judge the children of have done. " The minister changed counter- men, when the eternal eyes are fixed upon you,

that earnest sormon, I with some others walked I have condemned myself; it is true, I have wilhome with you? I was sincerely desirous of fully transgressed; but there were many hypobeing led in the right path that night; but I crites?" Then shalt the Judge say, "What heard you speak in such a strain of levity, and hast thou to do with that? Thou hadst nought with so much coarsness too, that I went outside to do, to interfere with my kingdom and with my the house while you were citting down to your judgeship; for thine own offences thou art lost;

evening meal; I stamped my foot upon the for thine own rejection of Christ thou shalt perground; I said that you were a har, that christish everlastingly."

anity was a falsehood; that if you could pretend And now I conclude, by addressing the proto be so earnest about it in the pulpit, and then ple of God with equal solemnity and earnestcome down and talk like that, the whole thing ness.

must be a sham; and I have been an infidel." My dear hearers, if I could weep tears of blood said he, "a confirmed infidel, from that day to this morning. I could not show too much emo-But I am not an infide at this moment; tion concerning this most so emp point. I do I know better; I am dying, and I am about to not know that this text ever struck me before be dammed; and at the bar of God I will lay my vesterday; but I no sooner noticed it than it damnation to your charge; my blood is on your came home to me as an accusation. I plead head;"-and with a dreadful shrick, and one guilty to it, and I pray for forgiveness. I only demontacal glance at the trembling minister, he wish that a like power may attend it to you, that shut his eyes and died. Is it not possible that you may feel that you have been guilty too. O we may have been guilty thus? The bare idea friends, can you bear the thought that you may would make the flesh creep on our bones; and have helped to drag others down to hell? Christ yet I think there are few among us who must not has loved you and parlioned your sins; and will say, "That has been my fault after all." But you push others downward? And yet if you are are there not enough traps, in which to catch inconsistent, and especially if you are cold and souls without your being made Satan's fowlers lukewarm in your religion, you are doing it.—
to do mischief? Hath not Satan legions enough of devils to murder men, without employing I do no hurt." That is an impossibility. You

Are there no hands that they may be red must either be doing good or evil. There is no with the blood of souls beside yours? O fol- border land between truth and sin; a man must lowers of Christ ! O believers in Jesus! Will be either on land or in the water; and you are ve serve under the black prince? Will ye fight either serving God or serving Satan; each day against your Master? Will ye drag cinners you are increasing your Master's kingdom, or down to hell? Shall we (I take myself in here else dominishing it. I cannot bear the thought more truly than any of you) shall we, who pro- that any of you should be employed in Satan's fess to preach the gospel of Christ, by our con- camp. Suppose there ever should be an invasion of this country by France. The tocsin rings III. Now I come, in conclusion, and I pray from every church steeple; the drum is sounding God to help me, while I deal earnestly, and in every street, and men are gathering at every market-cross. Peaceful men spring up to sol-BATTERING RAM, TO BEAR AGAINST THIS VAIN diers in an instant; and multitudes are marching

solemnly with you, AND BRING OUT THE GREAT away to the coast. When we come near it we Among this great congregation, I have doubte behold a troop of soldiers who have climbed our less a large number of persons who are not con-write cliffs, and with bayonets fixed they are verted to God, and who have continually made marching against us. We, with a tremendous this their excuse, "I see so much of the incon- cheer, rush on against them, to drive them back sistency of professors that I do not intend to into think about religion myself," My hearer I Suddenly, as we rush forward, we detect scores conjure thee by the living God, give me thine of Englishmen marching in the same ranks with ear a moment, while I pull this vain excuse of our fees, and seeking to ravage their own counthine to pieces. What hast thou to do with the try. What should we say? Seize those traiinconsistencies of another ? "To his own mas tors; let not one of them escape; put them all

ter he must stand or fall." What will it better to death. Can Englishmen take the side of Engthee, if one half of all the professors of religion be sent to hell? What comfort will that be to hearths and homes, betray their fatherland, and thee, when thou shalt come there thyself? Man, take the side of the tyrant Emperor? Can this will God require the sins of other people at be? Then let them die the death!" And yet thine hands? Where is it said that God will this day I behold a more mournful spectacle yet. punish thee for what another does? Or dost thou imagine that God will reward thee because another is guilty? Thou art surely not foolish enough for that I ask thee, what const that professing to be Christ's you are fighting in thou have to do with another's servant? - the ranks of the enemy carrying the baggage That man is a servant of God, or at least pro- of Satan and wearing the uniform of hell, when fesses to be; if he be not so, what business can you profess to be soldiers of Christ? I know it possibly be of thine? If thou shouldst see there are such here. God forgive them! God twenty men drinking poison, would that be a spare them; and may the deserters yet come reason why thou should drink it? If, passing back, though they come back in the chains of over London Bridge, thou should see a dozen mi- conviction? May they come back and be saved serable creatures leaping off the parapet, there O brethren and sisters, there are enough to dewould be a good argument why thou thyself stroy souls without us—enough to extend the shouldst seek to stop them, but no argument kingdom of Satan without our helping bim.—why thou shouldst leap too. What if there be "Come out from among them; touch not the hundreds of suicides? will that excuse thee, if unclean thing; be ye separate." Church of thou shalt shed thine uwn blood? Do men God I awake awake to the salvation of plead thus in courts of law? Boes a man men! Sleep to lenger, begin to pray to wrestle, say, "O Judge, excuse me for having been a to travail in birth; be more boly, more consistsay, "O Judge, excuse me for having been a to travail in birth: be more hoty, more consistthief; there are so many hundreds of men that
profess to be bonest, that are as big thieves as
legin, O soldiers of Christ, to be more true to
your colors; and as surely as the time shall fences, remember, not for the offences of another. Man! I conjure thee, look this in the face, and revived, so surely shall the King come into ther. Man! I conjure thee, look this in the face, and revived, so surely shall the King come into low can this help to assuage thy misery? How our inidst, and we shall march on to certain can this help to make thee happier in hell, becan e thou sayest there are so many hypocrites ting to our King many crowns, through many

victories achieved . . . . . . . . . od | stim beg s (From the London Freeman.) THE RELIGIOUS AWAKENING IN IRE-LAND.

# BY M. NAPOLEON ROUSSEL O

I am about to give you an account of my tour in the No: th of Ireland, in the midst of the re-

are mad; for the very fact that there are counterfeits, is a proof that there must be realities.

Would any man think it worth his while to make bad sovereigns if there were no good ones? It is just the quantity of good ones that passes of the few false coins. And so no man would there was in it, if the movement were genuine, pretend to be a christian unless there were some | not only a motive to rejoice in the salvation of good christians. There would be no hypocrites so many souls, but also a striking proof of the if there were not some true men. It is the quantruth of Christianity. It was this last motive, tity of true men that helps to pass off the hypo-especially, that induced me to undertake the

And then again, I say, when thou comest be-fore the bar of God, dost thou think that this render my judgment only to evidence; to quesfore the bar of God, dost thou think that this will serve thee as an excuse, to begin to find fault with God's own children? Suppose you were brought before a king, an absolute monarch, and you should begin to say, by way of appeal, "O king, I have been guilty, it is true, but your own sons and daughters I do not like; there are we great many faults in the princes of the blood." Would be not say, "Wretch! thou art adding insult to wickedness; thou art guilty thyself, and now thou dost malign mine own children, the princes of the blood?" The Lord will not have thee say that at last. He has pardoned his children; he is ready to pardone the conviction at which I have arrived.

has pardoned his children; he is ready to pardon the conviction at which I have arrived thee. He sends mercy to thee this day, but if thou reject it, imagine not that thou shalt escape were accompanied by the physical crisis, which,

recounting the sins of the pardoned ones. \*We make no apology for giving our readers, The rather this shall be an addition to thy sins, and thou shalt perish the more fearfully.

But come, man, once again: I would entreat of thee with all my might. What! canst thou he so foolish as to imagine, that because another man is destroying his own soul by hypocrisy, that this is a reason why thou shouldstadestroy with the editor of that journal, that "it gives a thine by indifference? If there he thousands of untrue christians, so much the more reason why I should be a true one: If there are hundreds of hypocrites, this should make me more carnest to search myself, and should not make me indifferent about the matter. O sinner! thou wilt another column, will furnish as complete a view im, and regarding him most closely, said to soon be on thy dying bed, and will it comfort of the work of God which is going on in Ireland, im, "Do you remember preaching in such-and-thee there to think, "I have rejected Christ, I as could, perhaps, be given within the same the avillage on such an occasion?" "I do," have despised salvation, I am perishing in my space.—Eps.

### in general, consists in ringing of the hands, rais- midst of much excitement; in the other, in the ng the arms, moving the limbs, in a state of vi- midst of ca'mness.

lent despair, or at least of great excitement. ander the sense of sin. After one, two, or three days of this sate, I have seen the person "struck down" arrive in ensibly at peace and joy by the hought of the sa lvation which is in Christ. All his takes place even without the accompaniment my attention to searching into such cases, and I of a preacher of of reading. Without doubt, the now relate what was told to me, or what I saw preacher is often there; the reading of the The Rev. Dr. Mongan, who, without ventur lieve that a payer pronounced in a loud voice, different persons of his flock had come to him and a hymn ang at the side of the patient, do daily to speak of their religious feelings, all him good. This is the conviction, for instance, new, as they proved. Now, observe that his attack follows its course, and terminates always afflicted by them. The views of Dr. Coox are

wakening rithout their having passed through that excitement is hurtful to the cause. his crisis as many of them. I saw men I have seen men and children who have been specially who, without having escaped entirely converted without the crisis, and equally sudden-

this is all which I saw. There was no particular attraction to uch er such a decomination; no with another young lad of thirteen years of age. secondary viws; not the shadow of the spirit of "How do you feel?" secondary viws; not the shadow of the spirit of Sin pardon, blessedness through Jesus; this wa all the theology of the new conwents.

How does t come that such results are produced? On knows nothing. Often the attack occurs in the midst of a meeting, but also fre- you loved it?" quently, in al the districts, in other places. It hemselves wexpectedly seized. It is a characteristic trait that one can assign no explanation. It is proper, bwever to observe that the large school; the sermons tired me. Now, on the the occasion, where the "striking down" takes pray? place.

Among the neetings which I saw there is one

that ought, in his aspect, to be described. On Friday cening the 1st July, at eight o' clock, a meetur was assembled in the church of the Rev. Mr. Tox. The crowd was so great that it became necessary to hold it in the street. There a preacher mounted upon a table, and spoke with animation. He was a simple artisan, awakened less than five weeks before pride, because of what Gon has done for you." The crowd grew larger and larger until it became so large that a second speaker could plant himself at theother extremity without disturbing the first Tle street was very broad; there were about 4,000 ot 5,000 hearers, all attentive, this youth to pray in public, but that he had all closely gathered together. After the work-man preacher, an sted pastor spoke with great animation. After him another paster, more calmiv-and still ptience and attention were sustained. After his pastor, or rather beside him, from a small fr table, a girl spoke who apseared to be aboutten or twelve years of age. ment produced by external causes. I saw a She spoke, exhorte, preached to the crowd of woman who withheld herself from every prayerwas, how joyful!that she did not wish any more for a new dres, nor hat, nor flowers; that she wished one ory flower-Jesus. "I do not desire virgin nor sint (she had been a Roman Catholic), but Jest alone. Oh, come to Jesus. Catholic), but Jests atone. On, come to Jesus, it you would knowny joy!" And all this she said with life, wis joy, with perfect naturalness. "This younggirl, who spoke without fear Ballymena, where I visited many persons. The ed and serious attention.

They wished a ompanion, who had been enlightened in the sme manner to speak after her. She was, however, too feeble. The first up, their business from want of customers, or ou spoke again for her "I will tell you what she wished to say." Se then recounted with the same animation thehistory of her friend.

During these serices of such varied character, the people not oily listened, but wept; they ericd Amen! amen And from time to time, one after another fel, "stricken down" by the conviction of their ins. They were carried to the church, which this became an hospital for receiving the striken ones, who were successsively borne intert.

I went to the church and there saw, the strang gest spectacle I has ever witnessed. Eight or ed the revival at Ballymena, told me that, ten of those "straken down" were here and according to his observation, the "striking down" did not resemble any malady. He gave prayed for them, ang suitable hymns, or exhorted them. Those "stricken down" are some on their knees; others stretched out; all cry weep, tray, despairing or rejoicing; it is a spi ritual confusion, impossible to describle. At the same time the assembled people chant a hymn, and afterwards the pater, who is not in the pulheaven with his words All this took place with a seriousness, and evel with a certain degree of order, in so far, at leastthat no accident occurred. there, under every tuf of verdure, I find again felt during my visit, I have wished to attain to a

little groups praying and singing around one of the "stricken down." Those in the church, in the garden, and at thoo or of the pastor amount by upon the de in all to about twenty, tricken at the same time .. do not reckon those who were immediately carried elsewhere. It is en in the evening. All continues as before, and I retire. On the following day I sprak of these twenty

Rev. Mr. Knox, and the young man informs me that, without any excitence, without any noise, twenty persons have been "stricken down" that morning in the place where I now was. In fact, I see yet there a young girl, who, for three hours past, has been whout movement, except that she speaks in a supressed voice of her sins. Here, then, are two istances, in each of which

Case of the child of thirteen whose conversation I have described, only gradually strengthened into conviction, which grew but slowly day by day.

Now, I have considered all the natural explanations without finding any that thoroughly aatisfies me.

Here, then, are two istances, in each of which there, then, are two istances, in each of which twenty cases have occured; in the one, in the their profit? No; for often the laity have been originators, and often there has been no

"I afterwards heard that she was eighteen." agent.

On the following Sabbath, there were in Mr.

Tox's church fifty cases of awakening at the morning and evening services. As I desired to know whether many cases were

produced without the physical attack, I devoted

The Rev. Dr. MORGAN, who, without venture Bible takes pace; but neitler the one nor the ing to speak against the physical crisis, desires to ther is absortely necessary. There are also avoid it, and who has not always succeeded in wo different princers on this subject. Some be this assured me that, for some time past, three of the Rev. Mr. Tor and his assistants; but Dr. congregation is chiefly composed of merchants. COK and Dr. MORGAN believe, on the contrary, bankers, &c. Dr. MORGAN, also, while regretting that these himns, these expiting prayers, only the physical aspects, recognises them as possibly increase the agitation. In all cases, I affirm a means of attracting the attention of the world, that, with or without prayers or singing, the and of serving for a short trial to those who are similar; and he adds that these attacks are inex-I wished to visit persons converted in this plicable to medical science. He also believes

ne physical influences, had in their struggle ly. One of these men, for example, was conworded, at least, falling down in public; but stantly swearing at the workmen under his ditheir agony was invariably more slow in subsid- rection, violent in his family, almost insolent to his superiors. After a month's frequenting of I ought toadd that, according to the testimony the prayer meetings he was no longer the same of men wortly of credit, the cases of awakening man, and finally the last day, or rather the last without any physical crisis are by far the most night, he encountered a severe struggle. It ternumerous. The physical crisis is comparative- minated by victory in JESUS CHRIST, In the ly a new phase. It is produced almost exclusame manufactory I saw two beys of thirteen and sively in the cases of those less instructed ; how- fourteen years of age, who, the manager told me, ever, there as examples of it even among the had been formerly the greatest blackguards, insolent and impertinent, and I found them seated That which invariably accompanies these on the ground, the Bible in their hand, reading wakenings s. 1st a deep sense of sin; 2nd, a it to four other younger children. These boys emarkable live of prayer; School a peace and a spoke with so much humility and wisdom, that I joy, deep and lasting; and, finally, a moral life was astounded when their master told me what consistent with the Christian profession. But they had been a short time before. Here is the resume of a conversation that I had

"I feel happy."

"What is the difference between your state now and formerly P" "Formerly, I loved sin; now I hate it."

"You were then formerly happy in sin, since

"Yes; but my happiness was very different, is not even pecessary that the persons seized and did not last, but left only regrets; my hapshould have been previously occupied with religion. The adifferent the unbelieving on "What difference is there between your train." now and in former times?"

"Formerly, I became weary at the Sunday. meetings are enerally, if not the means, at least contrary, I love the Bible; I love especially to

"Why has Gon done this for you, which he has not done for others? Is it because you were better than they ?" "No, truly ; on the the contrary, they wer

better than I. I was the 'vilest of the vile. Fancies the most diabolical pleased me most. But God has changed me because I prayed, and now, I pray for others." "Take care now of not being lifted up with

"Oh! I hope not; for at the commencement I experienced twis pride, and my faith diminished. I perceived that Gop was displeased with me I prayed, and my faith returned.

refused. At this stage I ought to say that the love of prayer is one of the chief characteristics of the new converts.

The following fact tends to show that the line of demarcation between the "stricken-down" meeting, who even prayed to Gop that the physical crisis might not visit her, because she said she had not time, and that she must attend to her children. This woman was afterwards stricken down without being present at any meeting,

following are some of the leading characteristics which struck me :-

1. The change of habit is so great, that many spirit-sellers have given up, or are about to give the grounds of principle. 2. I saw here the case of a vision-seer, but this

person acknowledged that her visions were without importance.

3. According to the experience of a pastor, if the physical attack itself cannot be avo cel, the outward expressions of joy which sometimes afterwards seize the converts may at least be overcome. Thus, when the pastor witnesses a commencement of this in his church, he partly ridicules it, and the convert becomes tranquil.

4. A Christian physician, who closely observa very simple explanation of it. We Irish, he said, are very excitable. The people in general, when visited with a stroke of affliction, are accustomed to wring their hands, raise their arms, extend their limbs, &c. Now, in the case of conviction of sin, the outward signs are exactly the same. The only difference is that they are more pit, nor has even turned towards the flock, prays violent and longer sustained; a difference which is easily explained on the ground of the effect being in proportion.

I abridge my parrative in order to give my conclusion. After much reflection, and after This is not all. I pass to the garden, and having got rid of the feeling of surprise which I

I begin by saying that I put myself very stron-ly upon the defensive. I so kept the feelings of my heart in abeyance to the questionings of my intellect, that in the midst of all these meetings, all the excitement, all the striking cases, I was not myself moved. Great astonishment On the following day I sprak of these twenty before a young man at a prayer-meeting of the Rev. Mr. Knox, and the young man informs me case of the child of thirteen whose conversation

Is it the work of a particular church? No for the conversions have not profited any church in particular, or any secondary ideas. The revival has not made Episcopalians, nor Presby-terians, nor Baptists, but only Christians. Is it illusive? Is it hypocrisy? It may be

so in some cases, but how are the hundreds and thousands to be accounted for.

There remains only one other natural hypothesis. Is it a physical or mental malady? But then how does this malady produce always the same results exactly; results; note well, which do not bear any trace of previous opinions, nor of opinions foreign to Christianity, but in every case the elementary, fundamental opinions of the doctrines received by all—the sin of man, pardon through Jesus Christ, and sanctification of the HOLY GHOST ? It would be a wonderful and a blessed malady which could always produce humility, love, holiness, especially when one thinks that there are among the converts those who were formerly noted sinners, as well as the haughty and the basely selfish. No! the conclusion is forced on the mind it must be admitted, or the eyes and ears be closed—this is a great work of God.

This conclusion satisfies me. I give thanks to the Lord for having placed before me a new evidence which I may call a miracle-a second Pentecost; and I believe that this favour greated me of God makes new duties devolve upon me, or rather makes me feel anew the old duty of working perseveringly for the advancement of his kingdom in the world, and specially in my own heart.

#### GOOD FOR EVIL. Some years since, while preaching in Park

Street chapel, Mr. Spurgeon was constantly annoyed by a persistent lady, who had a pew oppo-site to him, and was constantly watching him, and following the direction of his eyes wherever they turned. She never spoke to him, but continued to annoy him in this way until he was obliged to speak to congregational friends to persuade her to vacate her pew. From that time he lost sight of her, until "a few weeks since," says the London Court Journal, "the rector of a fashionable parish was sent for to pray to a lady of the name of W who lived in elegant apartments near George street, Hanover Square. A few days afterwards Mrs. W.'s solicitors called on the rector to inform him that the lady was dead, and had made a codicil in her will in favor of Mr. Spurgeon to a considerable her executors. Upon the several parties proceed ing to Rev. Mr. Spurgeon to acquaint him with the agreeable fact, the latter declared there must be a mistake, as he never made the acquaintance of a lady of the name of W-; but, nevertheless, he promised to inquire further into the matter. He did so, and found, to his utter astonishment, the whole to be true with £2000 more inthe will than was at first mentioned. Mr. Spurgeon, it is said, afterwards went to the residen of the testatrix, and actually saw the lady in her coffin : he then recollected her as being his old

THE LATE HON. HORACE MANN.-We learn rom the Transcript that the friends of this distinguished laborer in the cause of education, inthis vicinity, are making arrangements to take suitable notice of his death. The matter is in the hands of those who were the life-long friends of Mr. Mann, and some of them were associated with him in those noble enterprises to which his life time was consecrated.

THE FATHER OF ALL.

In the dark winter of affliction's hour.

When summer friends and pleasures haste awav. and the wrecked heart perceives how frail each

It made a refuge, and believed a stay; When man, all wild and weak is seen to be-There's none like Thee, O Lord! there's none

like Thee! Thou in adversity canst be a sun; Thou hast a healing balm, a sheltering tower.

The peace, the truth, the life, the love of one, Nor wound, nor grief, nor storm can overpower.

Gifts of a King ; gilts, frequent and yet free,-There's none like Thee, O Lord! none, none

-Miss Jewsbury.

## THE GRINDSTONE.

In a paper read before the American Institute, Selon Robinson save :

Will farmers allow me to press upon them to think that they never had, never can have upon the farm a piece of machinery of so much importance, one that pays so great a percentage upon its cost, as a first rate grindstone. A grindstone, did I say? I might say a dozen, for there are many farms where it would be the height of economy to own a dozen, of various shapes and sizes, adapted to various purposes; some stationary, and some portable; some driven by steam, water, horse, or dog power; some turned by hand, and some rigged with a treadle so as to be turned by the foot; but no one, great or small, should ever be hung upon a wooden shaft, or ever give a squeak when turned. In fact, the grindstone should be kept as well tuned as the piano; and no piece of machinery should be made to run smoother than a stone well hung upon well oiled friction rollers, just such a one as every good farmer has already, or will have, as soon as he reads this discussion upon the uses and abuses of the grindstone.

WHAT A GOOD PERIODICAL MAY DO-Show us an intelligent family of boys and girls, and we shall show you a family where newspapers and periodicals are plentiful. No-body who has been without these selent private tutors, can know their educating power for good tutors, can know their educating power for good or evil. Have you never thought of the innumerable topics of discussion which they suggest at the breakfast-table, the important public measures with which, thus early, our children become familiarly acquained; great philosophic questions of the day, to which unconsciously their attention is awakened, and the general spirit of intelligence whith is evoked by these quiet visitors? Anything that makes home pleasant, cheerful, and chatty, thins the haunts of vice, and the thousand and one avenues of temptation, should certainly be regarded, when we consider its in-fluence on the minds of the young, as a creat moral and social blessing.

persecutor at Park street chapel, who had thus requited his neglect."