

amples in the New Testament relative to it

(infant Baptism) I do not find.

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The Organ of the Eastern and Western Mew Brunswick Baptist Associated Churches.

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Glory to God in the Highest, and on Earth Peace, Good Will toward Men."

For Terms see First Page

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New Brunswick Baptist AND CHRISTIAN VISITOR, A RELIGIOUS FAMILY NEWSPAPER PUBLISHED by THOMAS MCHENRY, Secular Editor and Proprietor. Office-Corner of Princess & Canterbury Sts., next door to the Post Office, St. John, N. B.) Rev. I. E. BILL,-Denominational Editor.

The New Brunswick Baptist and Christian Visitor—For 1861, Will be enriched by regular contributions from the

- REV. S. ROBINSON, Pastor of Brussells-st., " E. CADY, Pastor of Portland, " I. WALLACE, A. M., Pastor of Carleton, " J. C. HURD, Pastor of Fredericton, " C. SPURDEN, A. M., Principal of the Bantist Saminary

Baptist Seminary,
 "T. TODD, Missionary,—Financial Agent of the Union Society ; and
 "D. NUTTER, of Livermore, Me.
 The Pastors of the different churches, and other valued brethren will keep the New Series tho-roughly posted on all matters of local and denomi-national interest.
 All Communications intended for this paper.

All Communications intended for this paper, to be addressed, "N. B. Baptist & Visitor Office, St. John, N. B.

TERMS OF THE BAPTIST AND VISITOR. For remittances received by us me up to 1st of March, we will send the Bap-Visitor, as follows :---

To May 1, 1861, ... for ... * Sept 1, 1861, ... " \$0.50 1.00 1.... 1.50 " Jan. 1, 1862, ... " May 1. 1862, 2.00 according to the above scale.

CLUBS Will receive the Baptist and Visitor as follows Club of

5 to Sept. 1, 1861, \$5,00; to May 1, 1862, \$9.00 10 to Sept. 1, 1861, 10,00; to May 1, 1862, 17.50 30 to Sept. 1, 1861, 30.00; to May 1, 1862, 50.00. 50 to Sept. 1, 1861, 40.00; to May 1, 1862, 70.00 100 to Sept. 1, 1861, 75.00; to May 1, 1862, 125.00 We trust this statement is clear and definite, and will be considered satisfactory,

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selves in behalf of the Baptist and Visitor will receive it free." Any who do not receive it, will please send us their address. Our Agents will oblige us by at once making up and sending us their clubs. General Agents will also oblige us by sending the names and Post Office address of local Agents, so that we can pub-

When, then, did, it originate ? and at what time did it begin to prevail ? Bunsen PAUL'S PASSAGE PAID. fixes the origin of the rite about the middle This bold assailant of Pagan and Jew of the third century, in the time of Cyprian ish superstitions was doing a large busiof Carthage, and says he was the "first ness in their overthrow. Satan comes to

father, who, impelled by a fanatical enthu- the rescue. Paul must be driven from the siasm, and assisted by a bad interpretation of the Old Testament, established it as a for the purpose, and was successful. The principle." Justin Martyr (A. D. 142) result of persecution, instigated by his seems not to have known of it; for there arch-enemy, was his being compelled to is not a single intimation of it in any of appeal to Cæsar. And, accordingly, he his writings. Irenæus, who is supposed was sent as a prisoner from Judea to the to have taught the doctrine as early as A. Roman capital in Italy. D. 178, does not mention it. Tertullian. That Satan did not gain much by his

Miscellaneous.

who wrote A. D. 204, argues against the successful artifice, will be seen by the folbaptism of young children under any cir- lowing results which followed it : cumstances, even though they were old 1. The banished preacher, during the enough to believe on Christ, and does not whole voyage, had a very interesting field refer to infant baptism. Origen (A. D. of usefulness, viz. : some two hundred and 230) seems to be familiar with the question, fifty people for his congregation-officers, but does not express his opinion. Cyprian soldiers, and sailors. And, being on shipfirst defends the rite, about A. D. 254, say- board, they could not well get out of his ing, "As far as lies in us, no soul, if pos-sible, is to be lost. It is not for us to hin-his pagan sea-companions the glory of the

same view, and says, "For no person comes 2. And Satan's friends paid his passage, to the kingdom of heaven but by the sacra- as well as furnished him with a congregament of baptism." Chrysostom (A. D. 398) tion. If Paul had minded to go to Rome goes as far, declaring, " If sudden death on a missionary excursion, he would have of the young ? How could anything be seize us before we are baptized, though we been hard pressed for funds to carry him, have a thousand good qualities, there is for it was nearly a thousand miles from | can, so appropriately and effectually, bring

this rite grew up some time in the third the Emperor's ship, and Paganism paid their teachers ? Are they not the very century, out of a doctrine from which human the bill. nature shrinks with instinctive horror, and Our knowledge of Satan's hatred of

Claudius Salmasius, who filled a professor- either of the above things; ship at the University of Leyden, says,

shire converts, and the christian offspring of the old Namaquas.-London Review.

THE BEST TEMPERANCE SOCIETIES. A writer in the Sunday School Times makes an excellent suggestion, which we commend to all teachers :----

And I apprehend that our chief hope of success is not among those who have, for a long time, been more or less addicted to drinking; although some, and we would hope many have been, and will be reclaimed who are considerably advanced in the descending scale. Yet, all experience proves that our chief hope is among those who have never yet diverged far from the paths of temperance; principally among the children and youth of our land. These are as yet uncontaminated. They have not been poisoned by the worm of the still. And how shall we most effectually reach them ? How shall we get them committed to total abstinence ? An organization is desirable. But organizations among children, without the aid and supervision of der any person from baptism and the grace gospel, as well by his powerful preaching adults, are not apt to be permanent or ef-of God." Ambrose (A. D. 390) takes the as by his holy example. adults, are not apt to be permanent or ef-fective. They want the aids of experience.

Are not, therefore, our Sunday Schools the very organizations we want for introducing the great reform and securing the pledges more perfectly adapted to the end? Who nothing to be expected but hell." Thus Jerusalem. But, as a prisoner, he went in the subject to bear upon their minds as ones to portray before the susceptible minds of their pupils, the horrors and wickedness 3. Nor did he design to furnish this against the insidious but dangerous influen-

great preacher with a new, larger, and far | ces by which they may be fatally ensnared ? be saved without being baptized ; and for more interesting field of labour, as was in I believe that in the Sunday-school a per annum, will still continue to receive it by giving us notice through our local agents, or through their minister, and remitting us that or any other sum they may be able to pay. the sum they may be interest them the sum on this it must stand or fall. that reason the custom arose of baptizing fact the case. For he was brought from a distant frontier to the very heart of the Empire, and made converts in the very the reformation established. By one grand, well " a slight flush passing over her counthat reason the custom arose of baptizing fact the case. For he was brought from a stand may be made against the foe: and the same moment drawing the Bible near And when infant baptism did appear, | court of the Emperor ; for we read of them | simultaneous movement, let the pledge in "Cæsar's household." He was trans- introduced into twenty thousand Sundayof the apostles that stood forth to oppose it. ported from a far-off out-post into the very schools. Let the million of children and Passing over the Montanists and the No-vatians, many of whom were Baptists, we come to the Donatists, consisting of scat-most powerful and prosperous of all the tered sects and parties, who opposed the primitive Churches was founded by the Let the pledge be given to every new teachcorruptions that came sweeping in upon the church in the third century, and who were consolidated under the leadership of Do-and Satan would destroy, will prosper. If that shall be organized : and, what would natus, called the Great, and became a pow- so experienced and skilful a contriver, so follow? The present generation of inebriates may, indeed, pass away unreclaimed principles was an opposition to the union plans prove the most efficient agency for and unsaved. But as there will be no new recruits from the rising generation, no accession to their numbers, the whole army will rapidly melt away before the ravages of time, and of their more potent destroyer, till, ere long, like the present remnants of the army of the American Revolution, there will be only here and there a solitary representative of the old legion. Presently we shall be pointed to the last drunkard in the land, and temperanee will hold a inbilee.

THE BRIDE. " Henry, my son," said Mrs. Manly, will you allow me a few moments conversation this evening ?" " Certainly, mother," "You tell me you are to be mar-As he sauntered along-out of humour

ried in a few months to Helen S.----, of B----?" "Yes mother, we are engaged but you certainly can have no objections to so elegant a lady. No family in the city stands higher in wealth or influence." " All that is true, very likely, and I have no objections on that ground ; but have you weighed the matter thoroughly ?-Have you made up your mind to live religion let what will come ?" "Why, mother, I am member of the church, and humbly hope I always may be. I have never seen a moment that I wished to leave God's people. I have failings, it is true, but by the grace of God I hope to conquer." " All this is very well, my boy, and your promised bride is without doubt an amiable ady. But she is a daughter of fashion brought up in all the luxuries of wealthaccustomed to attending church, it is true, but I fear destitute of vital piety. You have my best wishes for your happiness through life; but promise me you will begin right. Promise me that you will begin your wedded life with reading the Scriptures and prayer. Tell me, Henry, that you will rear and sustain a family altar.' The young man's face crimsoned. He hesitated a little ; and finally replied, "Yes, mother, GOD HELPING ME, I WILL."

Three months elapsed, and a lady array ed in her bridal robes, sat in her own dressing-room. Besides her was a youthful but which we repudiate as a monstrous libel on Paul and Christianity, assures us that he of the vice, and its dreadful consequence to gentlemanly man, apparently a little the character of God—infant damnation. did not design, in persecuting Paul, to do the body and soul, for time and eternity? Thoughtful. "Pardon me, Henry," said Who would be so likely to guard them the lady; "what is the matter? You look almost sad. I trust you are not unhappy." " Oh nothing, love, nothing is the matter. He that winneth souls is wise. Shall we have worship this evening ?" at brought one to him, and, as he turned well: a slight flush passing over her coun tenance. Henry made no further remarks. The ice was broken ; and opening the Bible, he read a portion of Scripture; then falling upon his knees, he prayed earnestly. He arose strengthened, with a full determination to discharge every known duty. for a few moments, and bade her adieu, The family altar was reared, and he had only to sustain it ; an item he was careful not to neglect. Henry persevered. There was a secret hope that by and by his youthfrom New York to Philadelphia, he was ful partner would join him. Months pasaccosted by a gentleman, and asked if he sed by; but when the hour for prayer came round, the wife sat in her chair unmoved, town of -----, in Massachusetts. The not even bowing her head while the husstranger then informed him that a lady band prayed. No words passed between them upon the subject. He did not request her to kneel, but every day he retired alone, and offered up a prayer for her One day the young wife was out, and Henry was kneeling in their own room. Her return was sooner than he anticipated ; and as she stepped on the hall stair, she heard season. He that winneth souls is wise. the voice of prayer. Helen listened; and with all the fervency of an agonizing spirit, won a single soul from sin to holiness? her faithful husband was pleading for her conversion. For her sake, Father, have mercy; not for me, but for her, O God." This was all she heard. She felt in a moment that she had done wrong in refusing to kneel with him. A conviction came over her that it was cold and ungrateful to one who always treated her with so much glittering diadems of those who were wise kindness. She made up her mind at once to win, you, alas ! will wear a starless to countenance his reading the Scriptures, and to kneel with him at prayer time. for thee at all !— T. L. Cuyler. This resolution was carried out; and occasionally, as Henry stepped into their room

He had become a wretched waif on the character of a man who is the Lord of an inancurrent of sin. His days were spent in the waking remorse of the drunkard ; his the waking remorse of the drunkard; his nights were passed in the buffooneries of the ale-house. It is the space on which the genera-the sky. It is the space on which the genera-

Aptist,

with himself and with all mankind-a kind voice saluted him. A stranger laid his hand upon his shoulder, and said in cordial tones, " Mr. G-, come down to our meeting at the Town Hall to-night." A brief conversation followed, so winning in its character, that the reckless youth consented to come. He went ; he heard the appeals there made. With tremulous hand he signed the pledge of total abstinence. By God's help he kept it, and keeps it yet. The poor Boot-crimper who tapped him on the shoulder-good Joel Stratton-has lately gone home to heaven; but the youth he saved is to-day the foremost orator of reform on the face of the globe. Methinks, when I listen to the thunders of applause that great JOHN B. GOUGH, on the platform, of Exeter Hall, or of the Academy of Music, I am only hearing the echo of that tap on the shoulder, and of that kind invitation under the ancient elms of Worcester ! He that winneth souls is wise.

" I stood to-night for an hour at the corner of the street," said Harlan Page, on a cold wintry night, "labouring with Mr. tive places. The village clock has a long H-, to persuade him to submit to God." was wise to win souls to Jesus. Who does happy childhood. not envy Harlan Page his heavenly crown ? I had rather wear the diadem that decks only ten years since she mingled in those his brow, than to stand in Milton's or in home scenes-only ten years since she gave

through Western Massachusetts, once call- lay between then and now ! water. A young lady very courteously to leave parents, brothers, sisters and all

imate world. Of this great and wonderful sphere, which, fashioned by the hand of God,

tion before him moved in its round of duties, and he feels himself connected by a visible link with those who follow him, and to whom he is to transmit a home. Perhaps his farm has come down to him from his fathers. They have gone to their last home ; but he can trace their last footsteps over the scenes of his daily labors. The roof which shelters him was reared by those to whom he owes his being. Some interesting domestic tradition is connected with every inclosure. The favorite fruit tree was planted by his father's hand. He sported in boyhood beside the brook which still winds through the meadows. Through the field lies the path to the village school of earlier days. He still hears from his window the voice of the Sabbath bell which called his fathers to the house of God ; near at hand is the spot where his parents laid down to rest, and where, when his time has come, he shall be laid with his children. These are the feelings of the owner of the soil. Words cannot paint them ; gold cannot buy them ; they flow out of the deep-est fountains of the heart ; they are the lifesprings of a fresh, healthy, and generous na-tional character.—Edward Everett.

THE PASTOR'S WIFE.

Alone she sits by the dying taper. Five little ones are tucked away in their respectime been silent. The lights from the So earnestly did he plead, so faithfully did workshops faded away some hours since, he point to Christ, that within a few hours and the busy world has all seemed quiet. the young man found peace. He afterwards The last garment has been repaired, and became a devoted pastor, and in his turn thought carries the mother back to her own

O how strange a contrast, and yet 'tis Bacon's place at the day of Judgment. her life to that loved one's keeping ! What a circle of brightness shone around her The veteran Dr. Wisner, when travelling pathway then, and what a sea of sorrow ed at a farm-house to procure a glass of Was it not enough for her young heart

Item.
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Little Minnie's Address to Winter.

BY REV. B. FRANKLIN RATTRAY.

Winter, why so prone to nestle, In the lap of budding spring? Thou hast had thy blustry season. But thou art no longer king.

Lakes and rivers now are flowing, Flowing onward to the sea; Birds are singing, herds are lowing : Lazy winter up and flee !

Verdant meads and crystal fountains Sing their merry spring-tide song, Flowery hills and vine clad mountains Ask you why your stay prolong?

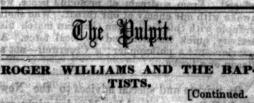
tio."

See, away in yonder wild-wood, Buds instinct with life are there; Hark ! their songs like gleesome chi Fill the groves with vocal air.

In yon pasture by the streamlet, Skips the lambkins to and fro; Say, old winter, wilt thou dream yet 'Neath thy tattered sheet of snow?

Up, up winter, April sunshine, April winds and april showers; And the little boys and maidens Are inviting May's sweet flower

Here's a friendly hand old fellow, Let me help thee on thy train; And when fruit gets ripe and mellow, I will welcome thee again. Sussex, April 10th, 1861.



That infant baptism, against which Baptists so heartily protest, as destructive to direct, personal responsibility to God, is not found in the Scriptures, was not practised by the early church, and was not mentioned with approval by any of the early Christian fathers, has been candidly admitted by learned Pedobaptists. The North British Review, in a very able article, asserts that "Scripture knows no-thing of infant baptism," and adds " that not a single trace of it is to be found in the not a single trace of it is to be found in the New Testament." Bunsen goes farther, and informs us that "Pedobaptism, in the modern sense, meaning thereby the baptism of new-born infants, with the vicarious of new-born infants, with the vicarious

there was a sect maintaining the doctrines

" An opinion prevailed that no one could

erful denomination. Among their leading cunning and capable, finds his best-laid of church and state, the coercion of con- his own overthrow, then that kingdom has the Donatist bishop was, " Christ persecutes no one : he was for inviting, not forcing, men to the faith. Christ, in dying for men, has given Christians the example to die, but not to kill." So numerous was this sect, and so powerful did it become in Africa, that the Emperor

these sentiments. During the reign

tions which ensued, thousands lost their

science, and infant baptism and member- a destiny. We would like to sail in that ship. They also held the word of God as ship. She will make a good voyage. Satan their supreme law, and rejected all tra- may get up squalls and tempests, but ONE ditions of men. Augustine and the mightier than he will turn them into favor-Catholics held that men should be coerced ing breezes, and in His own good time into religion. The declaration of Petilian, bring the vessel straight to land.-Boston Recorder.

CHRISTIANITY IN AFRICA AND ENG-LAND.

About forty years ago, an English missionary stood in one of the wild valleys of Africa, where a quiet christian village, with Constans (A. D. 348) sent two ambassadors, its church and school, now stands as a memen of high rank; Paul and Marcarius, to morial of successful labors; and surrounded treat with them, and induce them to give by the pagan chief and his councillors, he up what were called their heresies-to be opened to them the news of salvation by reconciled to an impure communion."-Christ, and inquired whether they would But the Donatists replied, " Quid est im-peratori cum ecclesia ?" They refused receive his message, and submit to the teaching of the gospel. After consultation even to treat with potentates and powers in spiritual matters, adopting as their motto, it was said in reply :--- .

according to Optatus, " Quid Christianis cum regibus, aut quid episcopis cum pala-"We never before heard these things about the soul. We have doubts and fears ; uneasy feelings and sorrow have come, but we did not know where to find rest. Be-And the principles avowed by this sect were held by multitudes of others ; indeed, fore you spoke, we were like people in an egg-shell, it was dark ; we could see nothey were the principles of the early church. thing ; we could understand nothing. There Christianity was probably introduced into was the sky, here were the mountains, Wales about sixty years after the ascension there were the lilies, but we did not know of Christ, and the views of the Welsh Chriswho made them, nor could we tell where tians from that time to A. D. 600 were the we came from, or where we were going. fundamental doctrines of the Baptists .--Stay and teach us, and we will hearken.' The first monarch ever baptized was Lucius, king of the Welsh, and he was immersed, About 1,233 years ago, a lone missionary stood on the banks of the Derwent, in and the whole country was pervaded by East Yorkshire, not far from the little town of Wighton, or "the Town of the Diocletian, the tide of persecution rolled Altar," and waited the result of a delibeover the mountains, and the valleys were lighted up with the fires of hatred and ration on the part of Edwin, a pagan An-glo-Saxon Chief and his court. The fanaticism. But the churches withstood question then was, "shall this new religion the tide, and the storm, having spent its fury, retired, and left the people to culti-vate their fields and worship God in peace. be received ?" A priest said, "O King, consider what this is which is now preached to us, for I verily declare to you that, as The tenets of the Baptists prevailed until to my own experience, the religion which A. D. 600, when Austin, having subverted we have hitherto professed has no power England, went into Wales to convert the nor utility in it. inhabitants to papacy. The Christians proposed to meet him in council, and an It remains, therefore, if upon examination you find these new doctrines which are now assembly of the elders convened. The preached unto us better and more efficahaughty legate proposed to them, as the first step, that they adopt infant baptism. But this proposition they rejected without debate, declaring that "they would keep cious, for us immediately to receive them without any delay."

And then, an old Thane said, "The present life of man upon earth, O King, seems to me, in comparison of that time the ordinances as they had received them from the apostolic age." Austin, failing in his design, urged the Saxons to fall up-on the Welsh, and in the dreadful persecuwhich is unknown to us, like to the swift flight of the sparrow through the room wherein you sit at supper in winter, with your commanders and ministers, a good lives because they would not adopt infant fire having been lit in the midst, and the room made warm thereby, whilst storms of rain and snow rage abroad; the sparrow, I say, flying in at one door, and immediately hves because they would not adopt infant baptism. One authority says that twelve hundred ministers and delegates were massacred at the council which assembled-in Herefordshire. "The vale of Carleon," out at another, whilst he is within, is safe

I MUST ATTEND THE PRAYER MEET-ING.

1. Because I wish to go where I am certain to find the greatest and best of all my friends, my heavenly Father. 2. Because that infinite Friend has expressed his will that I should attend such services. 'Not forsaking the assembling of yourselves together."

3. Because I can thus add another worship per to the vast numbers who assemble for prayer, and another endorsement of the plea that Zion makes with God.

4. Because, as I co-operate with others in various employments of life, it is reasonable should do so in so important a work as Bible. Nothing was said to annoy her; praver. but often and earnestly his prayers went up

5. Because, by my presence and influence for her in secret. n that meeting, I can greatly cheer and comfort my pastor in his anxious and laborious tend the prayer-meeting, when, turning to work. Helen, he said in a kind voice, "would

6. Because, by my example in this respect, I can animate and encourage my fellow Christians to do their duty. 7. Because I can thus furnish sinners with

way. Finding nothing unpleasant at the one of the evidences of the sincerity of my deprayer-meeting, she went again and again : sires for their conversion. 8. Because my own soul has been, at such meetings, enlightened by the word of God, and in a few months, was as close an attendant as her husband. Henry saw a and the prayers and exhortations, of his change, slow but sure.

people. 9. Because my soul has often been greatly comforted at such meetings, by communion and fellowship with the people of God. 10. Because my spiritual strength has of-

ten been renewed at the social worship of the saints.

11. Because I can thus honor that holy proession of obedience to Christ which I have made.

12. Because great numbers of the disciples neglect such meetings, and I cast my influence against religion with them by following their example.

And all these reasons combine in urging me to be prompt, and at the time, in attend ance-to make any needed sacrifice, in order to attend-to take an active part in carrying on the service-b encourage and urge others to attend-and to throw my whole soul into such meetings, so as to make them as profit-able as possible to myself and others.-Boston Recorder.

VALUE OF THE SUNDAY SCHOOL .- The Rev WALUE OF THI SUNDAY SCHOOL.—The Rev. Dr. Campbell, vhen editor of the British Ban-ner of Londoi, said: "First the Sunday school arose, then the Bible Society, then the missionary societies, education and tract soci-eties, and the kunday School is the life and soul of the while system." It is not, there-in an other, whilst he is within, is safe om the wintry storm; but, after a short nee of fair weather soon passed over, he is field of the chunday think. It is the working ritual light; and ere a week had elapsed, from the wintry storm ; but, after a short

SOME ANECDOTES OF MINISTERS unawares, he found his wife reading the

A clergyman in Scotland desired his hearers never to call one another liars, but when any one said a thing that was not true, they ought to whistle. One Sunday children were first taught evil by them. he preached a sermon on the parable of the loaves and fishes; and, being at a loss how to explain it, he said the loaves were not like those now-a-days, they were as big as the hills in Scotland! He had heard a loud whistle. "What's that," said he, "who calls me a liar?" "It is I. Willy McDonald, the baker." Weel. Willy what objection ha' ye to what I told

As they entered the room one Sabbath, ye ?" " None, Master John ; only I wanted to know what sort of oven they had to footsteps of their parents. They see so bake those loaves in ?" A minister who preached in the forenoon

in his prayer before the sermon, very fer- into other channels, long before they are vently besought the Lord that He would old enough to decide upon any course of give, not only an understanding heart to action. the people, but also a hearing ear and a seeing

eye. An improved condition of things in lic property. Why, has not every one a the afternoon indicated that the prayer right to say how they shall dress when he was heard.

In his lecture on " Common Sense," Dr. Bethune mentions the following incident: Just after a great financial crisis and crash, a Wall Street broker one day asked him if a certain D. D. in New York was a man of any brains.

"Certainly," says Dr. Bethune, "he is a man of very fine intellect and information."

"I am astonished to hear it." replied the broker; "I thought he was very deficient; for he was in my office the other day, and actually didn't know how to endorse a note."

kindred, on the other side of the Atlantic leave, he kindly said, " My friend, permit | with no expectation of meeting them again me to ask you before I go, whether you in this life, without finding here coldness have yet given your heart to the precious Saviour?" She told him frankly that she had not. He conversed with her tenderly they not see that the pastor's wife must for a few moments, and bade her adieu, expecting never to meet her again until the not even ask sympathy of her husband as morn of resurrection. Several years after-wards, when on board of a steamboat going men's burdens, has that of the church, as a whole and individually. When he comes home it is to rest. that he may go forth was the Dr. Wisner who once visited the with heart and soul prepared to labor. The wife knows that on such rest depends the salvation of souls ; then, though the heart had requested him, that if he ever met Dr. | may break for want of some one to whom Wisner, he should remind him of a young it can pour out its hidden sorrows, each girl who once gave him a glass of water at trial sinks deeper, deeper, and the old a farm-house door. The brief conversa- smile, only somewhat fainter, lightens the tion he had with her that summer day, wan features of the sorrow-stricken wife, had won her soul to Christ. She sent her and the husband even, sees not that the heartfelt thanks for a kind word spoken in smile was like sunshine resting upon dark and troubled waters.

Fellow-Christian! have you never yet Her little ones, in their prattling innocence, come around her, and for a moment Have you never yet opened your lips to her eye brightens, her heart leaps up with speak of Christ to a single dying sinner ? a mother's pride and gladness, and then Then I pity you, when you reach your the old weight presses heavily down upon Father's house in heaven. For, amid the it and the door of joy closes with a heavy, innumerable hosts of the glorified, you will clanging sound to her, but we heard only a not find a solitary soul whom you were the faint sigh, which might easily have been means of bringing in thither. Among the mistaken for a passing zephyr.

Ah, there are times when it would, almost, be relief to lay her five little ones in crown ! Perhaps God will have no crown the damp, cold earth, for she knows that then Christ would send his angels to bear the dear ones up to him, Now there is an uncertainty. She knows that temptations gather thick and fast around the minister's child. There are so many who love to sav. "What better are they than we ; look at their children," when perhaps those same

> Then there is a feeling of dependence that must fall upon the heart of every. member of that family.

Aye, but say you, "every minister's wife should count the cost before she takes upon scarcely pronounced the words when he herself such a life." A minister's daughter might, perhaps, with some success accomplish this, but other men's daughters. never.

It is a well-known fact that ministers' children, generally, do not follow in the much sorrow, so many trials connected with such a life.-it is no wonder that their young to a sleepy congregation, in the afternoon, hearts shrink from it and their minds turn

> Wife and children are each and all pubprovides it ? Has not every one a right to look into all the affairs of the pastor's family ? And if, perchance, some older head sees aught amiss in calculation, government or order, is it not her especial privilege to speak of it to whom she oleases ?

It is pleasanter for her-though Miss Gossip is only her fifth cousin-to run and tattle it through the whole parish, than it would be to come out, like a noble-hearted woman, and tell her that such and such things would perhaps be better, and then never speak of it to others. Aye, the pastor's wife might be saved many a heart Dr. Bethune, after relating the anecdote, ache, if people would but stop for a moquietly added : "It would have been a ment and try to understand that she has

after listening to an awakening sermon, Henry ventured to ask one or two questions. To his surprise, he was only answered by a flood of tears. " I am a sinner. Henry. I am lost for ever." was all the youthful wife could reply. "But there is hope for you I humbly trust, my dear Helen. Do you wish to be a Christian ?" *I would give the world, were it mine to give, to feel that peace you have always seemed to possess." Could you bear the

One evening Henry was going out to at-

you like to go, dear ?" Throwing on her

bonnet and shawl, they were soon on the

reproaches of the world, of your own family in particular ? for you have no reason to

expect them to favor your opinions." "I have felt for the last three weeks willing to bear anything that could come upon me, if I could only feel that my name was written in heaven." "You really feel then that to be a *heart* Christian is the essential item of life ?" " I do indeed." Both fell upon their knees; and long and *earnest* was the prayer that Henry offered up. Then for the first time in her life in the presence of any human being, the young wife opened her lips to God. She arose with some spi-

