

time at Temperance Meetings, and on other occasions and many were desirous of a reform, as the youth (from eight years old and upwards) were making great headway in the practice of tobacco using.

1. This Society shall be called an Anti-Tobacco Society; the object of which shall be the prevention and suppression of Tobacco using, except as a medicine.

2. Any person may be a member of this Society who will with an understanding and determined purpose subscribe to the following pledge.

3. This Society pledge themselves on the principle of honor to abstain from the use of Tobacco, except when prescribed by a Physician as a medicine.

4. We also pledge ourselves to make every reasonable effort with our fellow men to induce them to abandon its use and the trade.

5. Any member violating the foregoing pledge shall be kindly admonished by suitable persons belonging to the Society, but if they persist in their violation, their names shall be struck from the list.

6. Any member can leave the Society at any time by giving his reasons in writing; or at a public meeting, if the above rules have not been violated by him.

7. When twenty-five persons have given their names for membership, a meeting shall be called, and officers appointed in the same manner as in the Temperance Society; and the foregoing rules be revised or enlarged as the case may require.

No objection being made to these rules, the following poetical invitation was then sung:—

Come gentlemen and ladies—come one, and come all, This age of reform gives us a loud call— To abandon Tobacco will restore youth to health, Increasing your beauty—your comfort—your wealth.

[We omit the two remaining verses.—Ed. Int.] A simultaneous move was then made for the pledge; the house was so full that many were prevented from coming to the stand, and only ninety-six enrolled their names.

The following Monday was appointed for organization. During the intervening time and at the meeting on Monday we obtained the names of three hundred and ten persons.

The use of Tobacco is an evil too great for Christians to continue in, where once the covering is thrown from it. I have used it for forty years, and know the consequences.

Your friend in the Truth, ISRAEL RICE.

Religious Intelligencer.

SAINT JOHN, N. B. APRIL 13, 1855.

Religious Intelligencer Book Store.

A large assortment of Religious and useful Books, including the publications of the American Tract Society, now on hand, and for sale at the publishers prices.

Dr. Cummings' Works, The Book and its Story, Jay's Mornings with Jesus, Bunyan's, Baxter's, and Flavel's works, Jones' Church History, Cruden's Concordance, Josephus' Works, LIFE AND EPISTLES OF ST. PAUL, Mark's Journal, LIFE OF JOHN COLBY, Bibles and Testaments for Families and Sabbath schools, commentaries, Hymn books, including Watts, Winchell's Watts, Psalms, Sacred Melodies, Zion's Harp, etc.

Some valuable Historical Works, and an assortment of School Books, such as are in common use. Paper, Pens, Ink, Pencils, etc., and such other articles as are usually found in Book stores, all of which are sold at lowest prices.

FORSTER'S BOYS' AND GIRLS' MAGAZINE.—We have received copies of this excellent monthly for January, February, March & April, all of which are now ready for delivery. Subscriptions solicited. TERMS FIVE SHILLINGS per annum. In order that parties may become acquainted with it, we will dispose of single copies at FIVE PENCE each.

AMERICAN MESSENGER.—We can still supply copies of this excellent paper from January. Terms—single copies, One Shilling and Three Pence—five copies for One Dollar. Reynold's Building, Germain street, next to Anning's Corner in King street. April 13.

The Bible an Educator.

This important truth was plainly taught to Israel by Moses their lawgiver, when he said:—"And these words which I command this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates." And the consequences of a departure from this plain and simple instruction was severely felt by that people, so peculiarly favoured of God above all others.

When the Psalmist says: "Thy word have I hid in my heart," he also informs us why he did so—"that I might not sin against thee." And again he exclaims:—"Through thy precepts I get understanding, therefore I hate every false way." The Bible itself abounds with testimony given by its inspired authors of its power as an educator; and the mystery of that power may be learned from a single sentence found in the 119th Psalm, which is throughout, one magnificent eulogium on the inspired oracles of God.

"The entrance of thy words giveth light; it giveth understanding unto the simple." This is only another form of expression for faith—"Faith cometh by hearing, and hearing by the Word of God." There can be no faith without the entrance of God's Word. As we are said in the common language of every day life to receive—to credit—to drink in—to imbibe any news, or piece of intelligence which may be communicated to us; thereby signifying our reliance upon it as truth, and its influence upon us, in proportion to its relation to our interest; so the entrance of God's Word into us implies our absolute reliance on, and confidence in it. And as the witness of men when received, will effect our conduct in relation to time, so the "witness of God" when received will effect us in relation to eternity.

It is therefore by this simple, and easy to be understood process—the entrance or belief of the truth—that that truth gives understanding, and moulds and forms the minds of men. From this view of the subject the importance of correct Biblical instruction becomes at once apparent. If Etern-

nal Life could be blotted from the Bible, still the morals of that book would as far surpass every other system of ethics, as light surpasses darkness; but when we consider that life and immortality are revealed therein, the obligation upon us becomes a thousand fold greater to receive instruction from its holy pages.

But how can this be without its diligent study? A knowledge of God's Word—of the truth—can no more be acquired without studying it—without diligent application to it, than the knowledge of any human science can be attained without the proper study of it.

Hence we learn the reason why so few are "taught of God"—they have never applied themselves to the means which he has appointed for the acquisition of true knowledge. And the error into which some have fallen, that God teaches independent of his Word, is quite as dangerous if not so wicked as to seek no instruction, and is often attended with the most fatal consequences, as the history of this species of religious fanaticism affords ample proof of.

The household and the congregation, are the especially appointed fields of labour in the religious education of human souls—in the formation of characters for the present and future world—hence, "Train up a child in the way he should go, and when he is old he will not depart from it"—and again—"Go ye therefore and teach all nations." In connection with these, and in order to supply the manifest deficiency herein, various auxiliaries have been brought into existence, among which stands foremost—the children's life boat—the Sabbath School. Still even these can never fully make up the deficiency of parental instruction and pastoral oversight. True, neither parents nor pastors can give to their children nor flocks the Holy Spirit; but the obligation is no less binding on them on this account, to teach them "the form of sound words," and impart unto them a knowledge of the Holy Scriptures. That false and dangerous view of spirituality, that would leave the mind uncultivated, and hence a moral waste, rather than store the memory with a prayer or a catechism, least a formal religion should supervene, has made many a wayside hearer in after years; and where subsequent conversions have taken place, their usefulness in the church has been lost—while minds uncultivated—memories unstored with truth—and habits formed perhaps, in the worst propensities of their nature, they have been more of a reproach than honor in the church of God. By this also much labor of the ministry is lost. Many a faithful gospel sermon is lost among wayside hearers, and the laborious servant of Christ regarded as "useless in his Master's cause."

With these views, we feel that the BIBLE must be our educator in our families—in our schools, and in our pulpits. Nothing can supply the place of the Word of God. Need we wonder that the Bible is almost ejected from our common school system, when in the professedly christian family it is treated with indifference, and in some pulpits regarded as a "dead letter?" In how many families is the reading of the Bible neglected, because some of the members take no interest in it—or if read, it becomes a dull formal process, and even the christian members of that family sometimes regard the omission of the Bible lesson as a relief. And why is this? Simply, because the Bible is not there an educator—from its holy precepts instruction is not sought, nor its authority recognized in the formation of character. But it is even a greater evil than this, to make anything supersede the Word of God in the sacred desk, or allow any special manifestation, however spiritual it may seem, to have more authority than the plain teachings of the Bible. To "the law and the testimony" every thing should bow—to the authority of the written word every thing should come; it is the hedge which God has set round about his people—inside of it they are safe—beyond its holy precincts there is no security, and by it we shall be judged in the last day. The Bible has reared all these moral and benevolent institutions that bless and save thousands of our fellow men. We say then let the Bible be our Educator—especially in the family and from the sacred desk. Let its truths be taught in our households in any form which may be most expedient, either in scripture lessons or by catechizing; and let the memory be well stored with all the principal incidents in scripture, as well as the leading precepts. And let the man of God that ministers in holy things, gird up his loins with the truth—LET HIM "PREACH THE WORD." He cannot give the Spirit, but he can cast the seed into the earth, and he can earnestly pray God to water it from on high. Where this course is pursued there is not only more conversions in the families and the congregations, but when converted they are more useful and efficient members of the church, well qualified to work for God; and then too, the christian pastor has co-labourers and sympathizers in the oversight of the flock.

Better than Words.

The church and congregation in Brussels street, under the pastoral care of the Rev. S. Robinson, presented to him last week "an Address," expressive of their attachment to him, and approval of his ministerial labours among them, during the seventeen years that he has resided in St. John. The address was accompanied with a purse containing Fifty Pounds, as a present to Mr. K. From his "Reply," we make the following extract:—

"The success attending my ministry, of which you speak, must to a great extent, be attributed to your cordial co-operation with me in every effort to advance the cause of Christ; and also to the faithful labours of the ministers of Christ, who have laboured with our churches since I have been settled in the city.

I believe that the usefulness and influence of a pastor depends to a great extent, upon the church to which he ministers. If they withhold from him their prayers and sympathies; and do not with zeal actively engage in the work to which he is devoted, his ministry must be a failure among them.

But if he is sustained in these things by his people, (as I believe your pastor has been,) prosperity in the cause of Christ must follow."

THE CONGREGATIONAL PULPIT, is the title of a Pamphlet published in England, the first number of which we received by the last mail. It contains a Sermon by the Rev. Dr. Leifchild, subject—"The eye of God on our way," and one by the Rev. Jabez Burns, D. D., on the occasion of the death of the late Rev. Dr. Beaumont. Both of these sermons are highly creditable to their authors. The Magazine is edited by the Rev. T. G. Horton.

Revival Intelligence.

We learn through private channels, that the work of God at Fredericton, Kingsclear, and Woodstock is still progressing favourably. A line received from a brother in the former place dated on Saturday, says:—"The work of reformation is going on here, several to be baptized on Lord's day, (to-morrow.)" In Portland and St. John the interest still continues, eight were baptized in Portland on last Sabbath by Brother Taylor, and others will probably be next Sabbath. We rejoice that a religious interest seems to be felt not only in various places, and in different denominations throughout the province; but our exchanges from the United States convey to us the good news of numerous special revivals among the churches there. We select the following notices of some of these for the information of our readers.

FREEWILL BAPTIST.—Bro. A. Lord writes that the work of the Lord has recently been revived at a place called Perch Pond Hill in Colesville, Broom Co., N. Y. A protracted meeting was held, afternoon and evening, about two weeks, which resulted in the hopeful conversion of some 17 or 18 souls—and many more are inquiring the way to life. In the Mount Holyoke Female Seminary, a deep, steady religious interest has been going on for some time. During the past season something like fifty of the pupils have indulged christian hopes. The Williston Seminary at Easthampton has enjoyed a continual revival for two or three months past. Between thirty and forty pupils have been hopefully converted, and the interest still continues.

BOWDOENHAM.—We are enjoying a glorious work of grace at this time. It has been in progress about two months, and is still moving onward with unabated interest. Between 30 and 40 have obtained hope, besides a great number of backsliders who have been reclaimed.—Mor. Star.

MASSACHUSETTS.—There are numerous revivals in the State, mostly confined to the rural towns. There have not been such indications of a general revival of religion for a long time, as now appear. The churches here and there are becoming more spiritual. Quite a number of societies in the south Middlesex Conference are enjoying refreshing seasons. In one society of medium size, there are forty inquirers—have been eight or ten conversions. In other conferences, there is a similar state of things. In one town where I am considerably acquainted, two of the wealthiest men have been converted. The interest is confined generally to the young.—Mirror.

REVIVAL IN NILES, MICH.—A correspondent of the New York Observer writes:—"We are in the midst of a revival in our church, (Presbyterian), which has been in progress for some four weeks or more. God's spirit has been poured out here, the church has been greatly revived, and many sinners have been led to the Saviour, among whom are teachers and scholars in our Sabbath-school; also members of our choir. A deep and solemn feeling pervades our whole community, and numbers have found the 'pearl of great price.' The work still goes on, and many more are not far from the kingdom of heaven. We have held morning prayer-meetings for some weeks, which have been greatly blessed. The work has been carried on by our pastor, without foreign aid, and has been without excitement. God's Spirit we have felt was with us."

CONNECTICUT.—The Christian Secretary chronicles revivals at Willimantic, Brookfield and Danbury. In Danbury, the number baptized recently is sixty-eight, in Brookfield, twenty-one. In the churches in Hartford, a deeper religious interest than usual is manifest, and several conversions have occurred. The same is true of the church in Middletown.

IOWA—REVIVAL.—Des Moines, Feb. 23.—A precious revival of religion has been in progress during the last six weeks in the Congregational church in this city.—Rev. George Clark, now of Ohio, formerly of Conn., has been laboring with us as an evangelist; and in connection with his labors a blessing has been poured upon us from on high, that has been evidently the work of the Holy Spirit, leading us to praise and bless our Heavenly Father, to whom belongs all the glory.

We were a divided, discouraged band, with little of that love one for another that Christ gave to his followers as the badge of their discipleship, and had become a reproach to those that love not Zion. But as our meetings went on, and the blessed Spirit moved upon the heart, one after another came in until the church seemed like a happy, loving family, united in sympathy and prayer, and Christian effort. Then, as might be expected, the impatient were awakened, and many, about sixty attended a convert's meeting this week, among whom were heads of families, many young people, and some children. Probably ten or twelve family altars have been erected, where daily incense shall ascend with praise to God who has granted this rich blessing.

Maine Law in Maine.

The Rev. O. B. Cheney, Editorial correspondent to the Morning Star, at Augusta, Me., gives the following graphic description of the workings of the law in that place:—

"Last Monday, the marshal with some 15 or 20 strong men walked into one great grog shop—the mayor also was on the spot, and although a large crowd assembled, the most perfect order was manifested. We passed through the crowd once and heard only the choked mutterings of a few over the departure of the 'good critter.' It took the marshal and his men two long hours hard work to remove the liquors found. The distance was but a few rods. Three two horse teams, and one one horse team, were employed during this time, and sixteen loads were searched out and removed. We have a new Maine Law Governor—Maine Law sheriffs, marshals, &c.,—and now the Maine Law is to have a fair trial. The officers will now begin at the right end, as they have in Augusta. Let the 'big' rum-sellers be taken care of, let the law come down with all its force upon them, and the little ones will crawl away into their holes in short time. Five of the sixteen cart-loads were those drawn by the one-horse, and consisted of bottles of Wine, Brandy, Champagne, Ale, and liquors of other names, which we cannot remember. The estimated value of the liquors seized from this store is \$5000!"

LETTERS FOR THE UNITED STATES.—Our readers who are sending letters to any part of the United States should bear in mind that a law has been passed there, requiring that all letters passing through the Post offices should be prepaid. All letters mailed in N. Brunswick or elsewhere for any part of the States if not stamped or prepaid at the office when they are mailed they will not be forwarded to the parties to whom they are directed, but will be sent to the Dead letter office in Washington, there opened, and returned to the writers, who will be charged with the postage both ways. Parties sending letters to their friends in the United States would do well to bear this new Postage arrangement in mind.

The East—Present and Future.

The latest news from the seat of war is more encouraging than any thing received from there for some time previous. A marked improvement is represented in the condition of the troops—health is being rapidly restored—vigor and activity are manifest among them; and not only has the severity of winter passed away, contributing to the improvement noticed, but the accommodations for the soldiers have been much improved. Huts, bedding, clothing, provisions, &c., are in a better condition than formerly. Lord Raglan and his staff are to be seen almost constantly about the Camp, and no pains spared to make every thing comfortable. It is confidently stated that the Russian soldiers have suffered as severely during the winter as the Allied army, and that considerable numbers of them have perished by the severity of the weather. On both sides, great preparations are now being made, by reinforcements, fortifications, &c., for spring operations, and unless the Vienna Conference should terminate favourably, and peace measures be adopted, there can be no doubt but a great effusion of human blood on the Crimea will take place during the present season.—Although it is said by some that this Conference progresses favourably, yet it is said by others that nothing really definite is known on that matter, and that the most distant idea of peace can scarcely be entertained.

The New Czar Alexander's Speech before the Council of State is decidedly warlike. Lord Raglan, it is said, has refused to resign the command of the army, least it should be construed into an admission, on his part, of incompetency or neglect of duty, while he asserts he has done all that was possible to do. If he returns home, it must be by a formal order of the Government. We fear there is but little ground on which to rest a hope for peace. War—terrible, calamitous and world chastening war, has broke loose on the nations—the sword is drawn—it is furbished, the spirit of anarchy has evidently taken possession of the kingdoms, and God designs to punish the wickedness of man. More than half the inhabitants of our globe are now engaged in war. The cry of battle and carnage resounds from the slaughter plains of different nations; and instead of this restraining the furious passions of others, and operating as a check on them, it seems rather calculated to stir them to strife—so that "wars and rumors of wars," are now emphatically the "signs of the times." Happy is he in these perilous seasons, "whose God is the Lord,"—who can look up with confidence, and say—"It is He—let him do what seemeth him good." The hand of Jehovah is in the affairs of the world, and whatever the result may be, it will be well. Whether it terminates in the further opening up of a way for the Gospel, and the restoration of pure christianity to the nations of the East, with the return of the Jews to their own land; or, in the revelation of the Lord Jesus Christ preparatory to the establishment of his "everlasting kingdom" on the earth and its concomitants, it matters not, so long as the predictions of God's word is accomplished, and his truth magnified. In either case, the righteous hath a pavilion from the storm—while the wicked must bear indignation.—Reader, on which side are you?

John Rogers the Martyr.

"The righteous shall be in everlasting remembrance." Who has not heard of John Rogers, Minister of the Gospel in London, who was burnt at Smithfield in February 1555, and was the first martyr in the reign of Queen Mary. That was the commencement of those fearful persecutions of Protestants in England, which have covered with indelible infamy the memory of that bloody woman. The scene that was enacted on that occasion at Smithfield in London is thus described by an English writer:—

"Early in the morning Bonner, bishop of London, 'shook off dull sloth and early rose,' that he might make him ready to offer up a very different sacrifice from that which pious Bishop Ken, was thinking of, when he challenged his own soul to be wakeful.—From his palace by St. Paul's, Bonner stepped over to Newgate, where a company of heretics had been kept in waiting all night to be degraded. Hooper bishop of Gloucester, had been brought with Rogers, from the Clink, in Southwark, after dark, quietly, with no candles in the streets, that the inhabitants might not be tempted to make a rescue. Lawrence Saunders, minister of All Hallows, Broad Street, and Dr. Rowland Taylor, parson of Haddleigh, Suffolk, made up the party. The inquisitorial ceremony of degradation began the business of the day, his lordship of London tearing off the robes, cutting off the hair, and rasping off the finger-nails of those four venerable men. Harpsfield, his chaplain, that cold-blooded goater, who could hold the hands or feet of heretics in the flames without winking at their groans, was happily present, to restrain the choleric bishop from beating Dr. Taylor with his crozier, and receiving, as he certainly would have received, a heavier castigation in his own dear person.—From Newgate Rogers is taken to Smithfield, some time in the forenoon, as we suppose.

"The sheriffs of London walk briskly, dragging this prebendary of St. Paul's between them. Members of the Queen's Council give authority royal to the perpetration of the murder. Men-at-arms guard the company to keep off the citizens, if haply there should be courage enough left within the walls of London to 'do summary justice on their lordships. Shaven pates in great number are seen around the spot,—the quemadero, shall we say?—where a strong stake of oak with a heavy chain rises erect over a large heap of faggots.—Men stand ready with flaming torches, and one woman, wife of the martyr, with an infant at her breast, and nine children grouped around her, dares to take her station close by, like 'as another woman, mother of Him who became the first great sacrifice, dared to take hers outside the gate of Jerusalem. But Mrs. Rogers may not approach her husband. She can only stand there to pray and weep. The priest appointed offers him a written pardon, and his life, but not his wife and his children, if he will give his conscience in exchange, deny Christ, repudiate her, and cast off them; but that he cannot. They strip him to the shirt therefore, host him on the pile, chain him to the stake, and light the faggots. As the first flame bursts up, he spreads out his arms to catch it, as if he would embrace the fiery messenger that comes to release him from a weary world. God strengthens the widow and the fatherless to give their blessings, willing to die with him, and his undaunted spirit ascends to join the martyred host who still cry, 'How long, O Lord, how long?' This triumph of pure faith and truth made that one day memorable, and we will not advance beyond it."

This was on the 4th day of February 1555, but how true that the memory of the righteous shall not perish. On the occurrence of the 300th anniversary of these dreadful scenes new interest seems to have been awak-

ened in connection with them. Smithfield—once the grave of martyrs—since the great cattle-market of England, has ceased to be such any longer. And this event has been made an occasion of interest, and it is now in contemplation to erect a pillar on the spot in Smithfield where these men of God perished, and also to erect a Protestant church, for the use of the destitute within sight of the spot where the martyrs died. Truly, "the blood of the martyrs is the seed of the church."

Letter from Brother Graham.

LOCKPORT, ERIE CO., PENNSYLVANIA, MARCH 28, 1855.

Mr. Editor.—Leaving New York, Monday evening at 5 o'clock, by the New York and Erie Rail Road, as far as Dunkirk, 470 miles, and thence by two or three other Rail Roads, whose names I need not mention, for this place 65 miles further, I arrived here on Tuesday before 5 o'clock—less than twenty-four hours for more than five hundred miles. In New York it is like spring, but within fifty miles snow was quite plenty and so all the way to this place. Here it is winter and good sleighing. On this route we cross the Hudson river at New York, and then reach the state of New Jersey; crossing a corner of that state in about 30 miles we reach New York state again; thence on about one hundred miles from our city we keep within the borders of our state, but then crossing into Pennsylvania our route lies within it Dunkirk, New York, for a short distance; then again into New York, till we are some thirty miles this side of Dunkirk, which is the place at which we first come in sight of Lake Erie; the first of the way is in Pennsylvania and along the shore of the Lake all the way from Dunkirk; here we are only eleven miles from Ohio. Much of this route is hilly, some even mountainous, and by daylight in the summer is interesting, some even exciting. But as I came this time you can sum up the whole of one's experience by calling it a shaking of an indefinite length of time, with here and there a cheering state, quite approximating sleep. Such a journey would be without incident by which to remember you had passed over it, if it was not for the grumbling which one hears that the cars are so slow. "The slowest express train I was ever on," says one; "Express train only in name," says another. For my part as I had been over the route two or three times, I gave myself up as nearly as possible to unconsciousness, save a few hours yesterday morning very pleasant spent in reading "Mary Louie Duncan."

This book I selected for reading on this journey, owing to the nature of my errand. One of the Deacons of my Church has been called by his business to a temporary residence in this place. His oldest son, a young man about twenty years, is very near the close of his life. For five weeks he has been fast sinking and it is not likely he has more than one more Sabbath in this world. He was, (for we begin to speak of him as one gone,) a young man of great promise, would have concluded his college course soon, and would have gone to a German university, had his health been spared. Oft have I during the past three years endeavored to bring him to Christ who has looked upon him as one "in whom there is no guile," if upon any unconverted person he so looks. My young friend was a faithful laborer in the Sabbath School and took deep interest in all that pertained to the progress of the church. A year ago the last time I saw him, till yesterday, he seemed to be longing for conversion which he was accustomed like many others to wait for as a change that he had nothing to do in securing only to wait.

He kept watch of his feelings hoping the great change would come. He thought of it as a sudden change that would take place in his feelings. I set apart a day for private conversation with him in my study. I was successful at length in getting before his mind that he could just as well enlist under the banner of Christ as under that of his country if he were so disposed in the latter case. That it was sin—nothing short of absolute rebellion for him to wait an hour for a change of feeling—that God's command to the rebel is always do, not feel; that God himself will see to it that the change in the feeling and every other requisite element in the Christian experience follows upon receiving Christ as Saviour. From that time his feelings began to change, and a few months ago he came into a full consciousness of redemption through Christ. Not many weeks after this, when his physician told him there was no hope in his case, the only regret he expressed was on account of the grief his friends experience. He loves to talk of his departure as he is to be with Christ. In making his arrangements for his departure his only question is what will be best for the cause of Christ. His only trial seems to be between serving the church here, and being with Christ. Some two weeks ago when he began more rapidly to decline he sent for me to be with him in his dying hours; a hallowed privilege it always is to the pastor to be with the members of his flock in death, but peculiarly so to me in this case owing to a peculiar friendship that sprung up between him and me almost from our first meeting.

The scene of the transfiguration concerning which I had written him before was the first subject to which he reverted last evening after our greeting. I had written him this scene was permitted to occur so as to give us a glimpse of heaven. Peter, James and John were enveloped with Christ in the cloud of light, so as to bring them into communion with the world of spirits. When the Saviour introduced them to Moses and the Elijah, just as all the saints in the world to come, will be introduced to each other. This view seems to afford him much pleasure, he seems to feel as Peter did on that occasion—that of rearing tabernacles so as to abide there. My young friend looks forward to the time of meeting Christ as the one when all desires shall be changed to experience.

Thursday.—All is over with my dear young friend. At 11 o'clock he fell asleep so gently that we could not distinguish the exact moment he left us. This morning at 8 o'clock he was setting up in his chair. He said to me as I came in the room, "read me some of those splendid promises." I turned to the close of the 15th chapter of 1 Corinthians and read to him several verses which greatly delighted him. In a few minutes after this a great change came. In a few minutes he lapsed over two hours. He looked at his hands which indicated his death. He said can it be this is death. He took leave of his friends and went home. This bright morning—this hour before noon—a fit emblem of his short life—let me remember thee. G.

THE REV. DR. CUMMINGS ON PROHIBITION.—In Dr. Cummings' "Scripture Readings on Leviticus" which have recently been published by Jewett & Co., of Boston, the following sentence occurs in his comment on the wickedness of Nadab and Abihu:—

"Some have said, that the one great cause why the two sons of Aaron transgressed the law—was their drinking wine and strong drink. The prohibition, therefore, there given was absolute in the case of all the priests and ministers of Israel. It is not absolute in our case; although I do not believe that society would suffer very much if it were absolutely obligatory. When we read of the excesses that take place in these things, one is almost tempted at times to wish that alcohol were banished from society or restricted to druggists' shops, and to be partaken of only under the sanction of physicians' prescriptions."