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mmunications and Business Letters may be directed to either of the Editors -Agents and others should be particular to give the Post or Way Office, with the County and Province, of Subscribers and others for whom they make remittances, &c.

Please take notice, it is not the Parish or Townip in which they reside, but the NAME of the office where they wish to receive their papers, that we want.

BRAG The Horrors of Remorse. - Y was a young man of highly pectable parentage-the pride of his father nd the boast of his family. Having finished his assical education at U----- college, he com-

#### glorified through Jesus Christ-PETER. That God in all things may be

## ST. JOHN, NEW BRUNSWICK,

NGELICAL FAMILY NEWSPAPER,

The writer went with him, on a certain occa- right." Sam had always said his prayers ; but sion, to visit a friend who was employed in con- he had not put his whole heart into his prayer as ducting a furnace. We were in the establish- he did that night; that night he prayed.

ment at the time the workmen were pouring out | 1 do not know what time it was, but when Mr. the melted ore, like liquid fire. After having Jones came into the house the boy heard looked at it for a few moments, he turned to me, him. He got up, crept down stairs, and met and with trembling lip, his face pale as death, Mr. Jones in the kitchen. 'Sır," said Sam, said, to if thought I'd come and "I broke your saw, and I thought I'd come and

"My friend, were that lava to be poured upon tell you 'fore you saw it in the morning."my flesh, the pain it would inflict would be less "What did you get up to tell me for ?" asked Mr. than the agony, and anguish, and horror of Jones. "I should think morning would be time mind which I experience almost incessantly du- enough to tell of your carelessness .- " Because," ring my wakeful moments, and which often fill said Sam, "I was afraid if I put it off I might be my nightly visions. There is no need that hell tempted to lie about it. I'm sorry I broke it ; should be composed of elemental fire, as a means but I tried to be careful."

of punishing the ungodly. Sir, God has let my Mr. Jones looked at the boy from head to foot, conscience loose upon me, and that is more then stretching out his hand, "There, Sam," he painful to me than if I were bathed, as to my said heartily, "Give me your hand. Shake hands body, in that liqid elemest. The fire that burns I'll trust, you. That's right ; that's right. Go within fustens upon the soul, the spiritual portion to bed, boy ; never fear. I'm glad the saw broke; of man. The agony which it occasions, is the it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better agony of an immortal nature, and God has chosen the most highly adapted elements in the materi friends after that then Sam and he. Sam thinks al world to convey to our minds, as far as the justice has not been done Mr. Jones. If the boys noture of the case admits, some appropriate idea had treated him honestly and "above beard," he

# FRIDAY, JANUARY 28, 1859

FOR NEW BRUNSWICK AND NOVA

them to Christ as their advocate, and sets him forth as the atoning sacrifice for their sins. In the 3d chapter, the apostle defines sin to

The Religions Antellinencer

be "the transgression of the law," and adds, "And ye know that he (Christ) was manifested to take away our sins, and in him is no sin. Whosever abideth in him sinneth not." Does not the apostle most positively teach the doctrine of holiness-of freedom form transgresion, in these texts ? I think there ought to be a distinction kept up between "the transgression of the law," which "is sin," and the "unrighteousness" which results from the transgression. The one is active, and the other passive. The individual who murders another transgresses the law, he sins, and in consequences of that action, his soul is defiled. There is also a native depravity in itself does not transgress the law, but it leads the individual to transgress, unless resisted and overcome.

The forgiveness of actaul transgression is one thing, and the cleansing of the heart from this native depravity, this inherent unrighteousness, increased and strengtheded by transgression, is another. For both the blood of Jesus It is for pardon he seeks-justifying grace. How God) and the blood of Jesus Christ, his Son, cleanseth us from all unrighteousness." After holds corruption still within -there is a tendency to sin, against which he has constantly to conhe will be led to Christ for purity of heart, as he was for the pardon of his sin, though not as

### From the Colonial Presbyterian. JUDGE WILMOT'S LECTURE ON THE CATACOMBS.

Knitelligeneer.

Friday evening last having proved one of the severest of the season, the rain pouring in torrents for several hours, the delivery of the lecture on the Catacombs was postponed till Saturday, when an immense audience assembled to hear it. Though the admission was by ticket, at 1s. 3d. each, no greater number having been issued than would give admission to as many as would fill the Hall of the Institute, yet before the doors were opened at 7 o'clock a great crowd had assembled before the Hall, each one anxious to obtain as good a place for hearing and seeing as possible, and in a few minutes the hall was almost filled ; and by the appointed hour every available space was occupied. Exactly at 8 o'clock, his Honor Judge Wilmot, entered the Hall amid cheering, which was increased till he

mounted the platform. Silence being restored, Judge Wilmot said-

I am not yet put down, (cheers). He then said that whenever that time should come when he could not occupy his place on the bench withof the unconceivable intensity of the anguish would have been a good man to live with. It was affords a remedy. How is the former obtained ? out being deprived of his liberty of free speech, By confession of sin. This every awakened in regard to religious truth and error, then farepenitent sinner is led by the Spirit of God to do well the Bench, and the Platform be my place- ; ters of the Greek words of which "Jesus Christ (great cheering.) He said he had never been in tome, had never walked up the Appian way, be taken, they will make the word " Ichthus" the is the latter received ? By walking in the light. had never visited the Capitol, nor stood within "If we walk in the light, as he is in the light. | the Vatican, yet with Dr. Maitland as his guide, we have fellowship with one another (i, e., with he would take them through the Lapidaries chamber there, and shew them the inscriptions that were found on the Church of the Catacombs, and he would challenge those who taunted him the soul has been hardened, conviction is given with want of the necessary learning, to contrafor a deeper work of grace. The individual be- dict one of those inscriptions, or to deny the accuracy of the representations, (referring to the diagrams by which the learned Judge illustrated his lecture.) First, as to the origin and extent of tend, and by which he is frequently brought the Catacombs. It was the boast of Augustus under condemnation. If he walks in the light, that he found Rome brick and he left it marble. In order to do this, great excavations were made beneath the City, for the material with which it | with Greek letters and bad spelling, "Here lies was to be rebuilt. Galleries to the extent of now, with the confession of sins committed. It more than one hundred miles were formed by is not for pardon, but for sanctifying grace, that these excavations. One gallery runs fifteen miles in the direction of the Appian way, Behe is now convicted, and when obtained, the side the stone that was required, another materiheart becomes the temple of the Holy Ghost; and al was taken out, not less necessary, called Puzfilled with that love which casteth out fear, he zilano, or what is now commonly known as Roman cemen'. The excavations thus made begoes on his way rejoicing. came a burial place, and from the year 75 or 98, till the year 400, it was the sole cemetery of the NEW-YORK, Jan. 10th, 1859. early christians at Rome ; but it was also the City Conveyances. cradle of the Church, and the refuge of the Messrs Dorrons,-From the greatness and bu- Christians from the storms that rolled over head, the barbarous hordes swept over the Roman Emagine that there must be a vast amount of travel, pire, the Cacatombs were ransacked by them for not only to and from, but to various parts of the treasures, but they did not find any. Nothing City. If we travel in the same proportion as was there but the bones of the departed and the they do in London, there must be almost twenty inscriptions over the dead. From the sixth to the sixteenth century-for a thousand years thousand people who come and go from the City these Catacombs were occupied only by the robevery day, and no one would doubt this if they ber and the wild beast. When they were openwould stand at our railway Depots and steam- ed in the sixteenth century, they became the boat landings, and see how they are each freight- scene of exploration, and Bozzio, Voldato, &c., of the Lord." " Nicephoras. a sweet soul in reed with human beings. But this is nothing com- &c., spent on the average each thirty years, in paratively to the traveling to various parts of the Rome. D'Agincourt spent lifty years for his City. In New York City and suburbs there are book, describing these wonderful monuments. pointed out, showing that they were marnow about one million three hundred thousand This sixteenth century was the age of Relics ; inhabitants, and the traffic among so many must the opening of the Cacatombs commenced that be immense, and the City extends so far that it catholic writers claim that the doctrines of their is impossible for most merchan's and mechanics Church were held by the Churches of the Catato walk to their places of business. Many thou- combs. This is false. Every doctrine of Chrissands walk from three to four miles morning and tianity is written in the Church of the Catacombs, but not one of Romanism. Above 70,evening. A mighty stream of human beings 000 inscriptions have been copied and removed, commences early in the morning and continues but the peculiar doctrines of Romanism are not to flow towards the lower parts of the City nntil to be found there. It you go to the Lapidaries about ten o'clock. At about four in the atter- Gallery in the Vatican, on the one side you will see the Pagan and on the other the Christian innoon, the vast current returns, and continues unscriptions; on the Pagan, the nomen, pronomen, til about seven. Many who are employed in the cognomen, agnomen, and all their virtues, and City live beyond the North or East river, who all that they had done-all written there; then on the other side you see inscriptions expressive cross the ferries morning and evening. But while of faith and peace, but in bad grammar and so many go on foot to their places of business, spelling, and you say, " Not many wise, not mayet many thorsands travel by car and stage. We ny mighty, not many noble are called," and you have five lines of horse cars running on iron conclude that when a church goes to any coun- times are changed, and we are changed with rails, that go from the lower to the upper parts of try, it begins its work among the Galillean fish- them. It might be expected, the lecturer went the City, on the avenues which leave every few ermen. And now in that corridor are 3000 inscriptions never yet published. Dr. Maitland minutes and take passengers for five cents each, received permission to take copies of the inscrip- and hope. And so we find iuscribed such passathe distance that they run is five miles. All tions for a month. But before the time was up the these cars are heavily loaded morning and even- Jesuits and he quarrelled. A Jesuit came to him The sentiment taught by the apostle in the 8th ing with persons going to and returning from one day and said you must stop. Verywell, said he. the figure of the Saviour had no numbus over his band n their places of business, as well as conveying sail Dr. Mailand, I shall keep what I have. Then turning the water into wine; the miracle of the people to various parts of the City, within busi- you must not publish them in Rome. Very well, loaves and fishes ; Danie! in the den of lions, and ness hours ; you can fancy how vast is the traffic I shall not. They were published, and his book. a hand appearing-only a hand ; the raising of on these lines of cars when at such a small charge together with Seymour's Mornings with the they take on one line about two thousand dollars theme I would rather have spent one hour over surrection. Abraham offering up Isaac, and a each day. But it is very difficult to tell which these inscriptions than in reading all the fictiticarries the greatest quantity of people, the cars ous trash of modern times, for while these inor stages. From my place of business, we have feeble the mind, those would fix my faith in God's 1 pinned up, said his honor, these figures in my Word. Christianity came as light, as love in a counted eighty stages in five minutes, passing world of envy and revenge, and as we have seen and re-passing, making about twelve thousand the clouds and lightening ready to eclipse the each day down the principal street; but there king of day, but soon he appeared in all his brightness, so Christianity came forth with spotare several lines that do not run on this street ; ess disc to illuminate a dark world. It is to many of these stages run five miles for as many this period of glory I would call your attention. cents, but some carry as low as three cents ; the Twenty-five years after Pentecost Christianity stages are as well filled morning and evening as had found its way to Rome,-as we find from the cars, with merchants and mechanics. But Paul's writings. The persecution under 'Frajin -the first regular persecution-occurred about added to all this are the thousands of carriages the year 90. Before that it had suffered many and wagons that throng our streets, which in assaults. All the prejudices of Jews, Pagans, some parts of the day all get jammed together Priests, were enlisted against the Christians, and in the narrow streets. The Ferrie Boats are fit- now they had no refuge but the Catacombs. There were ten great persecutions recorded. But ted up with great taste, and leave each side at the year 303 came round, and in the palace of short intervals, and each boat comes loaded with Nicomedia-the fourth Apocalyptic seal was the same class as travel by the stages and cars, about to be opened-were Galerins and Dioclethey are employed or have business in the City, tian plotting against Christianity, which had but live in a quiet city or village beyond the ri-mountain without hands --plotting the extinction ver; the charge for crossing the ferry is from one of Christianity. The edict was written, was to three cents. The cause of so much travel is published, that the Christians, their Churches, that the lower part of the city has become nearly their property, should be destroyed. The edict all turned into stores and ware h uses, so that went forth,-and there was such a persecution there are much fewer people live there than did as had never before occurred, when after a few years ago. Most of our citizens prefer to ten years Diocletian had it inscribed upon ve up town beyond the river, where they can columns that Christianity was destroyed. Bu breathe the fresh air and live in peace, and travel though tens of thousands had been destroy to and from their places of business morning and ed-stoned, impaled, wrapped up in skins an G. T. thrown to wild beasts, ten thousand were still i. evening.

## WHOLE NO. 265

SCOTIA.

the Church of the Catacombs, and while that deep diapason of Hell rung over their heads, the sounds of' peace and love were heard below, and they were caught up by the Church above--" Blessing and honour and glory to him who hath washed us from our sins in his own blood." These thousands were supported there by rich Roman ladies. Let us go then into this Church of the Catacombs and see what its records say. His honour then called attention to the diagrams, and explained the inscriptions and symbols. To Diogenes the fossor. Fossors were an order of the clergy as well as grave diggers. These fossors, lectors presbyters,-all as I shall shew were married men. Put that down. Another memorial exhibited a mallet. comb, saw and axe. concerning which ymbols there was a great falling out among the Romish Doctors, for they do sometimes differ. One said it was the grave of a martyr, and these were the instruments of death; he was cut, hamnered to death, but they now agree that these are the symbols of trade. Judge W. then called attention to the many inscriptions signifying that the departed rested "in peace." There was no Purgatory there. Purgatory was borrowed from the Pagans. Virgil had previously written about the parched souls bleaching in the wind. Other inscriptions were-"in Christ-in peace"-" in Christ the first and last in peace"-" in Christ, the first and last," enclosed in a triangle representing the Trinity; in circle denoting the eterni-1y of Jesus. Then there was the symbol of the -which is thus explained. If the initial letthe Son of God the Saviour" is the translation. name for fish. An inscription over a little one only three years and thirty days old, but a N20phyte, or baptized, was pointed out to speak for what it was worth. Then the palm branch; bird with olive branch with the word paz-peace. Anchor on a dove-was another symbol, also ship entering the harbour. Attention was then called to martyrs epitaphs. One of which was "Launus the martyr of Christ rests here." Another, "In time of Adrian, a young military officer, who had lived long enough, when with his blood he gave up his life for Christ. The welldeserving set up this with tears and in fear, on 6 Ides of December." Another in Latin words Gordianus, deputy of Gaul, who was murdered with all his family for the faith. They rest in peace. Theophila his handmaid set up this." This Gordianus was converted under Januarius the Exorcist. The Gallic servant girl wrote the Greek character which had been taught her by Druids who, as Cicero tells us wrote the Greek character, and having learned a few Latin words while in Rome she inscribed them in the charac ter which she knew. Another concluding with "as dying and behold we live was pointed out." Judge Wilmot then contrasted the inscriptions on the Pagan and Christian tombs. On one pagan tomb is written, "I Procope lift up my hand against uod wuo sure in i being innocent." On another, "O Relentless for. tune. On another, "Titus Claudius, Secundus who lived 57 years. Here he enjoyed everything. Baths, wine and love wear out our constitution, but they make life what it is. Farewell! Farewell." Then on the Christian tombs such passages as these appear. "The Lord gave and the Lord taketh away ; blessed be the name freshment. Lawrence to his sweetest son Severus, borne away by angels, &c. &c." A number of epitaphs of deacons and Presbyters were ried. This " The places of Basil the Presbyter, and his wife Felicitas"-a presbyter with a wife Another-" Once the happy daughter of the Presbyter Gabrius-here lies Susanna joined with her father in peace." Another-"Claudius a Lector, and Claudia his wife. Another-" Petronia, a deacon's wife, the type of modesty Spare your tears dear husband and daughters. and believe that it is forbidden to weep for one who lives in God, buried in peace." But here is a Bishop, who, it appears, was married. Worse and worse! " My wife Laurentia made me this tomb. 'The Bishop Leo survived his 80th year.' Now on turning over to the Donay Bible I find this text ; Let a Bishop be the husband of one wife. Note. He should not be married more than once before he be a Bishop. Think of that (laughter.) But there upon the walls of your Lapidarian Galleries, Presbyters, Deacons, Fos sors, Lectors, Bishops, all married men. But on to say that, having plenty of leisure time down there they would give expression to their faith ges as, I am the Good Shepherd, &c. He maketh me to he down in green pastures. As yet But you must give up all you have taken. No, head, no aureole. There were representations of Lazarus. Then Elijah in Bas relief. Jonah-in Jesuits, are my authorities. And now what a such form as indicated the doctrine of the Rehand staying him. Moses receiving the Law, and still only a hand. No figure of deity yet. Ecclesiastical superior to consult, and bow before with "please permit me"-and in my hours of idleness from law books I have studied them. Here is another figure-this was of a lady drest not according to the fashions of the present day -regarding which his honour restrained with some difficulty his humour. He then quoted Ter ullian's answer to the charge brought against christians that all fammes, wars, and other evils were attributable to them, to the effect that they had suffered all these evils before-famine often and war, when Hannibal after the battle of Canae had measured rings by the bushel. The love feasts were then referred to, so interesting to his Methodist friends. They were feasts of love intended to represent the repast of the passover, at which they prayed, sung a hymn, spoke as in the presence of God, made a collection for the poor, and gave the kiss of love. These simple rites after the triumph of christianity, when the Church of the Catacombs came up to the light of day and went forth to convert the world by persuasion were sadly corrupted. The pagans had their aturnalia and Baccanalia, and these love feasts "re turned to account as a substitute for these gics, and became so corrupted that a law had be passed to put them down. In the 16th entury the Catacombs were opened up after beig closed for 1000 years. Then monks and frius went down to bring up bones, and saints bones and martyr's bones were sold all over Eu-

iocds De enced the study of the law in the city ofthe state of New York.

The gentleman with whom he was engaged in he pursuit of legal science, was given to the UR casional indulgence of the cup, and was, withfrunswic , strongly inclined to sceptical views on the ubject of Christianity. Our young student, al-DDA ugh piously educated-for his father was erman Ca devoted man of God-admiring in common Cloth and ap2: with others, the talents of his master, could easiapologise for his corrupt habits, as the result before of infirmities not uncommon to great men; while he was prepared to look upon that independence BROWN. King Stree of spirit, which could dare to call in question the divine authority of a religion which had received the sanction of ages, as indicative of alhe Provinc together a superior order of mind. Under these circumstances, it is not surprising that he should RTSOF begin to look with jealous eye upon the religion g, King Se of his father. Such was the fact. He gave

vare! himself to the reading of the infidel books which were current at that time-it being now about EARTH thirty-five years since-and became, as he supwell to not surpa posed, a confirmed infidel. He did not disclose his views to his father, RTSON

adshaw, a until some years after he had completed the study of the law and had himself engaged in the active business of life. The disclosure, when made, was deeply painful to the heart of his good old father. But he was his darling son; he was COTTON a man of talents, highly respected, of fine manners, and high promise. By those modest, and nov 26 and seemingly honest suggestions of doubt, on certain points connected with the Christian system, as the doctrine of the Trinity, for instance, he would work his insiduous way to his father's heart, and so far stagger the good man's faith, as often to fill him with the deepest gloom, and agonize his soul with despairing apprehensions about the great subject of his immortal hopes.

> In this manner some three or four years passed away ; the son labouring to work his father over to infidelity, and the father struggling to main, tain his hold on God. At length the pairful conflict of faith with infidelity was brought to a close. The father sickened, and with a countenance beaming with the hope of glory, and his eye fixed on Jesus as the resurrection and the life. died.

> No sooner had the spirit of the father fled, than floods of conviction, torrents of deep and overwhelming anguish, rolled upon the son. In his distress he cried to God, corfessed his infidelity, blessed the memory of his father, and thanked God who had kept him steadfast unto the end. His scepticism vanished in a moment. He felt that his soul was left naked and utterly defenceless before that mighty One of Calvary whom he had affected to despise.

The sins of his life seemed to concentrate it

which the soul will feel when he shall leave it to prey upon itself to all eternity." picious. I do not know how that is ; I only know A man who had so sinned against the instruc- that Sam Fisher finds in Mr. Jones a kind mastions of his youth, who had so much and so long | ter and a faithful friend .- [Child's Paper.

he continued for the space of nearly three months

when it pleased God to beam upon his soul with

the mild influence of hope. He became a most

devoted disciple of Jesus, and a bold defender of

his cause. His voice was heard in the conref-

humble acknowledgement, as being one born,

infidels and Universalists do, under the per-

suasion, cheering to an impenitent heartthat now

they muy indulge in sin without the apprahension

of danger-and that it is quite another to bre k

away from the control of that mighty God, " who

knows how to reserve the unjust unto the day of

indgement to be punished." Let the experience

of the subject of this narrative be remembered,

and the import of that solemn dcclaration be well

weighed : " SIR, GOD HAS LET MY CONSCIENCE

The Broken Saw.

LOOSE UPON ME." Am. Tract.

master.

troubled the faith and darkened the hopes of a pious father, and poured such contempt on the Garrespondence. cross of Christ might well be expected to endure no ordinary conviction. Under the anguish of mind which has here been but feebly portrayed,

[For the Religious Intelligencer.] Holiness to the Lord. NO. 4.

Dear bro. McLeod .- The following article on nhe subject of holiness is so exactly in point, argumentatively, and so beautifully expressed nce-room, and in the social praying circle, in I feel assured your readers will be interested and profited by it. I clip it from "the Crisis."

> "Do you believe it is possible to be made free from sin, and to live without commitung sin in this life ?" I can most heartily say, I do ; and if I did not-thus believe, I should want to know, with " Billy Hibbard, " just how much sin was actually needful to keep one alive ; for I am sure I should want just as little as was necessary. I do not for a moment believe that sin is essental to preserve either health or life Perhaps you have not examined this subject so fully as I have, and we will if you have no objections, look over the good old Bible a little while, and see if that teaches the doctrine of

Well, we find on the very first page of the history of our Savior, that the angel of God declares that his name must be called Jesus, and gives as a reson ; "for he shall save his people from their sins." Here is a positive declaration that " he shall save his people from their sins." But will he save them from all their sins ? Turn to John 1:7. "The blood of Jesus Christ . . clean.

A boy went to live with a man who was ac- seth us from all sin." This plainly teaches counted a hard master. He never kept his boys ; that Jesus saves his people-those "who walk i they ran away, or gave notice they means to quit ; the light," from all their sins ; his blood cleanseth so he was half his time without or in search of a them " from all unrighteous." Read the 9th The work was not very hard,-opening verse, and you will see that the apostle teaches and sweeping out the shop, going errands and not only the pardon of past offences, but also the helping round. At last, Sam Fisher went to live cleansing of the heart from its pollution, and with him. "Sam's a good boy," said his mother. from all of it ; and if it is all cleansed away, how "I should like to see a boy now-a-days that had much think you remains? Some, however, turn a spark of goodness in him," growled the new aside from these positive declarations, and quote the 8th verse of this same chapter, as proof that

It is always bad to begin with a man who has no once can possibly be made free from sin in no confidence in you; because, do your best, this life; but, I ask, would the apostle in the you are likely to have little credit for it. How- same moment declare positively that those wh ever, Sam thought he would try; the wages ( walked in the light, were cleansed from all sin were good, and his mother wanted him to go. and also that if any professed to be made free Sam had been there but three days, before, in from sin, they were deceived ? He would cersawing a cross-grained piece of wood, he broke tainly be most inconsistent with himself to make the saw He was a little frightened. He knew two such opposite statemenfs respecting the same he was careful, and he knew he was a pretty class of individuals.

good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands. verse is evidently the same as that taught in the "And Mr. Jones will thrash you for it," said 10th verse. Christ is presented before us as the another boy who was in the wood-house with only sacrifice that can take away sins, and of him him. "Why, of course, I didn't mean to, and it is affirmed, that he has power to pardon our accidents will happen to best of folks," said Sam, offences, and clense us from our sinfulness. But testation. He had been filled with the pride of looking with a very sorry air on the broken saw. if we declare that we need not this sacrifice, that "Mr. Jones never makes allowances," said the we have not sinned, and therefore need no pardon other boy; "I never saw anything like him. That we make God a liar, who hath declared that "all Bill might have stayed, only he jumped into a have sinned, and come short of the glory of God," hen's nest, and broke her eggs. He daren't toll and therefore need a Saviour who is able to justify of it ; but Mr. Jones kept suspecting and sus- the transgressor, and redeem his soul from its pecting, and laid everying out of the way to Bill, pollution. whether Bill was to blame or no, till Bill couldn't The individual who thus professes to have no stand it, and wouldo't." "Did he tell Mr. Jones sin to be pardoned, deceives his own heart, and His mental agony, at times, seemed almost about the eggs ?" saked Sam. "No," said the remains subject to the penalty due to the sinner, boy, "he was 'fraid to-Mr. Jones's got such a but he who acknowledges himself a transgressor temper." "I think he'd better own square up," of the divine law, and confesses his sins to God said Sam. "I reckon you'll find it better to preach finds that He is faithful and just to forgive him than to practice," said the boy, "I'd run away his sins, and to clense him from all unrighteousbefore I'd tell him ;" and he soon turned on his ness ; and he who denies this truth, makes God heel and left poor Sam alone with his broken saw. a har, for he believeth not the record that He It was after sapper, and he was not likely to hath given of his Son. "These things I write see Mr. Jones that night. The shop was shut, unto you," says John, "that ye sin not." But he and his master had gone to some town meeting. adds, " If any man sin; we have an advocate with The next morning he would get up early, go into the Faiher, Jesus Christ the righteous, and he is the wood house, and see what was done, for Sam the propitation for our sins." would never hide the saw. Why would the apostle write those truths The poor boy did not feel very comfortable or respecting the efficacy of the atoning blood, in happy. He shut up the wood-house, walked out order that those to whom he wrote might not sin, denied my Saviour-I am guilty of the sin of in the garden, and then went up to his lit le if it were impossible for them to refrain from damning my father's soul; because it would chamber under the caves. He wished he could sinning ? Lest they, however, be discouraged, have been damned, if God had not held him up. tell Mrs. Jones ; but she wasn't sociable, and he and cast away their confidence, if through in-I wanted to make my father an infidel, a d in had rather not. "O, my God," said Sam, failing experience, unwatchfulness, or the powerfof tempon his knees, "help me to do the thing that is tation, they were overcome by sin, he points

siness-like character of our City, you must im

like Paul, " out of due time," and brought back, LIVING WITHOUT SIN. by the hand of sovereign mercy, from the very mouth of hell. He has, some years since, gone to his rest, where, doubtless, he has met the sainted spirit of his father, and where amid the mighty company of the redeemed, we trust he is contributing to the full extent of his immortal powers, to swell the tide of heavenly song. Let it be remembered, that it is one thing to scout at the idea of an elementary hell, as many

holiness, a word that is bug-bear to some.

two points : the one, that he had contemned Jesus Christ ; the other, that he had labored to persuade his father to abjurc his religion. With reference to cach of these points, he viewed himself with the most profound abhorrence and deintellectual superiority. His mind was altogether above the influence of what he would term " the superstitions notions" which controlled others. He had himself accumulated a fortune, and he anticipated a large inheritance from his father ; but all these things were annihilated from his view, when the Spirit of God set his sins in order before him

insupportable. He often prostrated himself on the carpet in his room, in presence of the writer. and would call over the name of his father, and speak of his virtues and his prayers. "Yes," he would say, " prayers for your base, your unnatural son D \_\_\_\_\_ Y \_\_\_\_, who, but for the in. terposition of a merciful God, had persuaded you. O my father, my father, to abjure your blessed Saviour." At the mentioning of the name of the Saylour, he would break forth in prayer, and pour out his soul to all but utter exhaustion in the depth of his agony. Often when walking the floor, he would cry out, in the anguish of his spirit, " Wretch that I am; I have that desire I had the spirit of a devil."