

speech of the Dean of Carlisle AT BRADFORD,

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ON THE PROHIBITION OF THE LIQUOR-TRAFFIC. The Very Rev. the Dean of Carlisle then presented himself amidst loud cheering. He declaposition of a dean of the Church of England he cause of the abolition of the liquor-traffic. So far from thinking that anything should keep him silent in his convictions, he felt that he held such a position that he ought to mingle with the people and to bear a part in any effort to abolish one of the greatest curses with which any nation had been afflicted. He felt that his very position callmined to dedicate the remaining days of his life to this great movement. There were thousands amongst the upper classes of society who absoinvolved the question, and he had written his pamphlet for the benefit of this class of persons -those who knew nothing at all about the matter. He contended also that this was a question and also by influential and respectable newsprpers, and that it was absolutely necessary, in order to give strength to it, that they should state their case even in its elementary shape. He was about to base his address on what had proved to him a most interesting document. It was perhaps a document familiar to many in that meeting, but not so to others. This document was a report of a committee of the House of Commons which sat in 1834. The inquiry was the result of the labours of late Mr. Buckingham. He repeatedly asked for the appointment of a committee of the House of Commons in order to an inquiry into the subject, but he was long met with ridicule and contempt; the Prime Minister for the day laughed in his face, and told him he might bring forward the proposition, but there was no hope of such a thing being carried. Mr. Buckingham, however, persevered, and at length, by an extraordinary vote, in a thin house, reduced in number in consequence of the members having a distaste for the subject, the hon. gentleman obtained a majority in favour of the appointment of a committee. Amongst the gentlemen who constituted that committee were Sir Robert Peel, Lord Althrop, Mr. Baring, Sir E Knatchbull, Mr. Lister (Bradford), Mr. Pease, and Mr. Baines. This committee accordingly sat, and upwards of fifty witnesses were examined, including keepers of gin-palaces, publicans, beer-house keepers, manufacturers, &c. The result was, the presentation of a report of which he was about to present a brief sketch. This document would show the assembly that there were many things which the committee of the House of Commons had solemnly declared to be true, though many men in these days were charged with fanaticism, and enthusiasm for uttering the same truths. When this striking report was brought up, there was great opposition to its being printed. The Speaker said it was a thing unprecedented for a report not to be printed. But Mr. Buckingham went to a division, and got an order for the printing of the report. The House would not allow him, however, to have the evidence printed, and in defiance of the rule that it was a breach of privilege to print the evidence without the order of the House, Mr. Buckingham caused it to be printed and circulated on his own account throughout the country. It was the great features of that report to which he now wished to direct the attention of the meeting. It was the report of a "select committee to the House of Commons," showing "the extent, cause, and consequences of the prevailing vice of intemperance among the labouring classes." First, as to the "extent," they would say little upon that point. Next, as to the " cause." It was said to be the " past habits of the upper classes now abandoned." The bad habits of the lower orders, then, were no longer the bad habits of the upper classes. He would go a step further, and say that the existence of drunkenness was owing to the moderate demand for drink among the upper classes ; and if there was no temptation from this source, drunkenness would cease among the classes below. The next was, " customs and courtesies, e. g., drink at baptisms, marriages, funerals, anniversaries, holidays, festivals, convivial entertainments, and commercial transactions." It struck him, on reading this, that the committee had left out "elections," which was a great source of drunkenness. He also thought that benevolence and charity was a great source of intemperance. He referred more would first gc to church and say their prayers, and laid out as would feed 150 poor curates for six some sums under their plates. Now, this was

SAINT JOHN NEW BRUNSWICK.

temptations by the places where drink was sold, he maintained that this was perfectly correct.- THE REMARKABLE MOVEMENT IN TUR- | ciple of Mahomet. The missionaries, however, there being one to every twenty families in the The Legislature had as much right to place a United Kingdom." The facilities offered by the powder magazine at his back door as it had to reduction of duty and competition formed other place a public-house there, which was quite as causes. Drunkenness had been increasing ever dangerous in a moral point of view. The comsince, and was increasing at the present moment. mittee of the House of Commons had decided red that, if there was anything in the position he The increase of public-houses and beer-shops was that Parliament had a right to interfere to preheld-anything of honour or distinction in the the great and constant source of drunkenness.- vent this evil, and that it was sound policy to do The British Parliament declared this to be true so. Then, what were the specific measures which laid it down at the feet of temperance and the 26 years ago. He asked why, if this was so, they the committee recommended ? " First, By limitdid not put the system down. (Hear, and ap- ing the number of public-houses." That was the and even now they are attended, if not with le- habits and views, are already entering upon a plause.) The report then came to the "conse- grand principle. What should be the number of gal penalties, at least with many social sacrifices transition state-which cannot fail to be favorable quences" of drunkenness. These were divided houses ? How far down would they descend ?into two parts, " individuul and national." First, One house would be enough for Bradford. (Hear, the " individual" consequences were summed up hear, and laughter.) If the Legislature had a coincident with the decline of the Mahometan thus :-- " Destruction of health-disease-de- right to limit the number, it had a right to abo- religion. crepitude-stunted growth-apoplexies-drown- lish the whole. (Hear, hear.)

ed him out to do battle with this great evil, and, ings-burnings-delirium tremens-paralysis- "Second, Closing at early hours." That was imwith the deep convictions he had, he had deter- idiotey-madness-violent deaths-destruction- portant. " Third, The division of the houses inof mental capacity-irritation of the worst pas- to classes, some to be partially, and others to be sions of the heart-brutalization-extinction of wholly, closed on the Sabbath day." They would all moral and religious principle-indifference to not think this so good ; but they would rather lutely knew nothing of the facts and arguments education-violation of chastity-incredible de- tell the House of Commons to sweep away the gradation." Now, this fearful catalogue of re- houses through which the people became drunk sults flowing to the "individual" from drunken- on the Sunday. "Fourth, Making ale and reness was much worse than anything he had ever tail spirit shops open to public view like other uttered ; and this was what Parliament had de- shops." That was very good. Why should a it. which was ignored by many respectable persons, clared in 1834. Next, there were "national" man be ashamed to be seen drinking in a dramconsequences, which were thus described :-- "1. shop if there was no discredit attached to the The destruction of a vast amount of wholesome act? There was not a single argument used by and nutritious grain ; this was converted into a the religious world against opinm that did not poison ; it was the uniform testimony of all medi- apply with tenfold force against the use of alchocal men that ardent spirits were absolutely poi- holic liquors. "Fifth, The further limitation of sonous to the human constitution, were in no way the liquor licenses. Sixth, the discontinuance of necessary to persons in health,-were always, all ale and ardent spirits to the army and navy, even to the smallest extent, deletorious, perni- except medicinally ; the abolition of all garrison cious, and destructive." What did the meeting and barrack canteens. Seventh, Withholding want more than that from Teetotalers? This from merchant ships the drawback on spirits." spirit was the alcohol which was so destructive Thus, twenty-six years ago, the committee of the to the human frame. Then, "2d. The loss of House of Commons devised a true and effectual productive labour-one day in the six." Thus remedy for drunkenness in the army and navy. said a committee of the House of Commons .-- If this remedy had been adopted, large numbers They said, from the evidence of no fewer than of brave fellows in the army would have been fifty witnesses, they had calculated that the saved from degredation and destruction ; and, in drunken habits of the people were such that they the navy, untold disasters in the loss of life and robbed themselves of one day in every six. One property would have been prevented. "Eighth, day in every six was an absolute loss to the coun- The prohibition of paying wages at public houses; try in productive labour, owing to the people in- the payment of the exact amount ; and the pay- the present intimate relations, subsisting even dulging their appetites for drink. "3. Loss of ment of such wages early in the morning of the property by sea." "4. Comparative inefficiency market day, so that the wives of the working of the army and navy." Drunkennesc, indeed, men might go to market to make their purchases." was declared to be the "cankerworm of the army Well done, House of Commons ! (Hear, hear, and navy." If the drinking practices were abo- and laughter.) " Ninth, The prohibition of the lished in the army, we should hear no more of meetings of friendly societies, sick clubs, money flogging. It was stated upon the evidence of offi- clubs, masonic lodges, &c., at public houses." cers of the army that insubordination arose in This was another excellent remedy not passed nine cases out of every ten from the drinking into law. Then, "Tenth, The encouragement of undoubtedly taken from the Jewish and Christian practice. Then, 5. "Injury to the national repu- all Temperance Societies, the diffusion of knowtation." We were called a nation of drunkards. ledge, education," &c. The Dean remarked that An Englishman was identified on the Continent the Temperance Societies recommended at that by his predilection for drink. "6. The diminu- time were of such a piebald character that they aries for instruction, and many have declared that tion of the physical power and longevity of a were not effective for the object intended. He large portion of the population." This drinking then proceeded to commend the following parts system was to be deplored for the detriment it of the report as being valuable at the present had upon the physique of the people. But there time, when the Chancellor of the Exchequer was was one aspect of the question which was referred intending to introduce French wines : "The pro- and a 'ecturer in a Turkish theological school near weight upon my spirits. I repented it as soon to by the committee of the House of Commons. hibition of the importation from any foreign coun-He wished to speak tenderly of the ladies ; but try or the colonies of distilled spirits in every to say the truth, they were not as a body associ- shape. The absolute prohibition of all distilla- that he has fully proclaimed the views which now could never do it. If it had been any other fault ated with this movement. There was a declara- tion of ardent spirits from grain, food, &c. The tion in the report of the committee which might restriction of distillation from other materials to affect them. Amongst the deletorious effects of the purposes of the arts, manufactures, and mediintemperance upon the physical nature mention- cines, confining the sale to chemists, druggists, more fully taught in the Bible, though, until very I could never do it. I promised to myself, and ed by the committee of the House of Commons and dispensaries." He confessed he could hard- lately, he had never read the New Testament. on my bended knees at night, never again to be was this :--- "The loss of personal beauty."- Iy believe his eyes when he read such a passage (Hear, hear, and laughter.) Now, he was sure in this report. There was nothing in the Allithis would not affect the ladies personally, but he ance half as strong as was to be found in the re- are studying it with apparent delight." was sure they were deeply concerned for the ap- port, whether it related to the evils of intemperpearance of their husbands, their fathers, and ance or the measures to be applied for its removal. their brothers. (Hear, hear.) He was sure the The report also stated that "The national cost of Koran appears to have been as it were "a schoolladies would not like to see men with patches up- intoxication and its consequences was tenfold the beauty of the opposite sex preserved, they port of this parliamentary committee, because he as "serious, humble, affectionate, confiding, asleep; but ch! that lie haunted me still. I would give their countenance and support to this thought it was important. that it should be known

of Christendom, now appears to be in a more from the faith of the talse prophet have always | een exceedingly few. Until very recently, such changes were invariably punished with death, still evident that great changes are in progress, N.Y. Examiner. and that these changes are for the most part

Many of them are in the external condition of the people, and are consequent on the alliance with England and France, in the recent Crimean war, an.l also on the introduction of so many elements of Western civilization since the close of that war. The severity of the Government has been greatly diminished-the ancient exclusiveness of the people is fast fading away-the interests of commerce and trade are acquiring an ascendency-and the strange fatalism which had become the most conspicuous feature in their religious faith, is rapidly yielding to these new inluences that have been brought to bear against

But in addition to all these general agencies, which were never so powerful as at present, a

WHOLE NO 332

Oh, would that blessed river, whose waters

evidently regard it with higher hopes .- Great KEY. No portion of mankind, beyond the boundaries of Christendom, now appears to be in a more appeful religious condition than the Mahometan

hopeful religious condition than the Mahometan Turks. The Crescent, both as a political and a Turkish mind. Fatalism, as a practical faith, is all my strength to press through. At last, is not that Mahometans are fast becoming Chris-tians; on the contrary, the conversions to Christ are circulated among them in large and constantly increasing numbers. The policy of the Government is comparatively liberal and tolerant, and likenesss of a man Oh ! that face so sorrowful ; a penalties, at least with many of all this, it is to the extension of Christianity among them.-

THOU HOLIEST LOVE WHOM MOST LOVE.'

Thou Holiest Love whom most I love, Whofart my long'd for only bliss, Whom tenderest pity erst did move To fathom woe and death's abyss; Who once did suffer for my good, And die my guilty debts to pay, Thou Lamb of God, whose precious blood Can take a world's misdeeds away ;

Thou Love, who didst such anguish bear Upon the mount of agony, And yet with ceaseless watchful care Dost yearn o'er us so tenderly; Thou camest not thy will to seek,

would make me whiter than wool. "On, still on," over sharp roods that I must climb, on which there was no place for foot to rest; panting and bleeding, I reached that river bank. I stood alone; but before I could bathe my branded brow, the water assumed a shape the as it looked on me may heart sank like lead. " Too late, thou sinful mortal, too late for forgiveness. I died to save yeu, but you would not accept me. Now the time is passed; look," said the sorrowful one, "look, you are too late." He pointed to the gate that was visible in the distance. With a crash like thunder it had closed-closed ! and me not admitted ! I had sought the waters of forgivness too late. Oh ! the unutterable despair that filled me. I turned my eyes again, but the river and all had gone, hundreds of dark shadows filled the air. " Too late, too late,' they shrieked in my ears, and, flapping their dark wings, seemed about to seize me, when, with a loud bitter cry for mercy, I awoke.

Need I tell you that in the morning I confessed myself a liar, was forgiven, and that stinging

very remarkable movement is on foot among the Mahometans themselves. This is nothing less than the rise of a Mahometan sect in Turkey, whese members avowedly and openly favor the adoption of Christianity. They are the more serions and religiously inclined portion of the Mahometans. They are students of the Koran, and profess to take their views of Christ and his mission to the world wholly from that book, rather than from the Mussulman priesthood and loctore of the law. It is the Koran that has aught them to respect Christianity, and strangey enough, that has prepared them to sympathize with Christians, and almost even to unite with them in their faith aud worship. The Missionary Herald for the present month

contains a communication concerning these people, from Rev. Mr. Schauffier, an experienced and much respected missionary of the American Board at Constantinople. No names, either of persons or places, are published in the Herald, and the outline of the entire movement, as there given, is only of the most general character. In among nations the most remote, more than this was probably deemed inexpedient. But enough is described, very clearly to show that a very numerous and intelligent sect of Mahometans has arisen in Turkey, whose views lead them into intimate relations with Christianity. In studying the Koran, their minds have been most impressed with the portions which recognize the authority of the Bible and the divinity of Christ, and also with those spiritual doctrines which were Scriptures. These people, on heaping the American missionaries preach, declare their acceptance of the doctrines they set forth. The leaders recommend their followers to go to the missionthe only difference between their teachers and the missionaries was that one party proved their views by the Koran, and the other by the Bibie. The new sect appears to have had its orign with devout inquirer for theological truth. He has long been a teacher, but it is only very recently ianity. He claims that they are the legitimate aries, both the leader and many of his followers "have eagerly accepted the Word of God, and But this did not remove the heavy load that lay

10,000 to 20,000 in number ;-and to them the dezen. Oh, that I had never spoke that lie : my conscience urged me to confess it, not to pass master to bring them to Christ." It has taught them, not, indeed, to abandon Mahomet, but with for better than I was; but I could not bow my on their red-bottled noses. (Hear, hear, and greater in amount than the poor-rates." He had him to accept Christ also. As a body, so far as haughty spirit. Thus I lay down at night, and laughter.) If the ladies, therefore, wished to see taken the trouble of making a sketch of this re- they are known, Mr. Schauffler describes them after tossing restlessly for some time, I fell prayerful, and anxious for Divine truth; and they dreamed at first all was misty to me ; but after a ery much bear the aspect of young converts. movement. "7. The increase of pauperism in and circulated at the present time. The com- They also desire to enlighten and save others. while the mist cleard away, and I was conscious its most fearful shape. 8. The spread of crime in mittee of the House had already recommended They have secret meetings for prayer and conver- of hurrying with many other felle w mortais all every shape and form. 9. The retardation of all the Legislature to give nearly all that was asked sation. They are on the most affectionate martialled by an angel, and swiftly he seemed to my words, of him shall the Son of man be terms with the baptized and professing Musul-man Christians, look with antire confidence to the me to move. I had an instructive consciousness missionaries, and have declared, repeatedly, that of why we were thus gathered. I felt it was to tion. He had laboured for thirty years in pro- ence the House of Commons to vindicate the they are children in knowledge, and are ready to be judged, and the lie I had told before I slept moting all sorts of schemes for the elevation and own inconsistency by giving the force of law to be set right on all points in the light of Divine seemed in my dream to drag me down with an improvement of the people, and he found that the recommendations of their own committee. truth." A religious movement so extensive, into!erable weight. I lagged behind; millions this accursed drinking system ever resulted in cause as it was presented to himself on his taking bosom of Mahometanism, is certainly a most re- passed before me ; it seemed that every one was the "retardation" of every effort to that end, a part in this movement, and expressed his ardent markable and interesting phenomenon. Though thinking only of themselves ; my own sin filled Oh ! if I had confessed it before it was too from the path of the people. (Hear, hear.) He those who were seeking the legislative prohibi- connection does actually exist. The Mussulman late. I was making my way towards a gate that teacher of theology, with whom it began, may, as that seemed set in the clouds. I reached it The speech was loudly applauded throughout. Mr. Shauffler states, have never read the New through the entrance. I could see more than Testament, but he could not have kept himman could count, standing before a throne so self wholly aloof from the Christian ideas which, especially for the past five years, have been scat- bright, that my eyes could not gaze on it. But Upon several occasions I saw life ebbing from tered so widely in the land of the Sultan. Then, before I could press forward, an angel of severe "hold out ?" too, he must, have been convinced of the superi- countenance stopped me. "Whither art thou don The friends of an institution, for instance, pecuniary interest," it was necessary to take mendicancy. One old woman in particular, athis county had so recently been indebted for her I replied. " Not so," said he. " Look at their But whether or not its origin be traced to any foreheads, they are spotless white ; on thine, a mongers' Hall, and there would be such a spread these days were contending-namely, some le- clutch at cash that was flung to her. One day diffusion of the Scriptures, or of Christian knowl- mark as of blackest ink." I could not see, but edge in Turkey, it is henceforth destined to lend I could feel the mark of which he spoke ; it months; and then they would take as much cham-pagne, sherry, port, beer, and Bass's ale as would float them all (Hear hear and loughter). (Hear hear and loughter) all (Hear hear and loughter) all (Hear hear and loughter). (Hear hear and loughter) moral." Under the head "legislative" remedies, heap. I was riding on the outskirts of the city stood, is not at war with Christianity, but is rather that vile state from my brow -that odious lie. Speeches would follow, and then they would con-tribute money to the charity by placing hand-tribute money to the charity by placing handindeed, with both Christian and Moslem history, that washes even blacker stains than this away, but after all, not wholly unnatural to the mind of the evil; secondly, they had the power to do so; of the legs, as they trailed in the dust behind, an earnest student of Mahometan theology. In and telling metto follow.-Oh, the difficulties of securing the conviction and awakening the moral that path ; sharp stones pierced my feet, and ample on the part of the upper classes was detri- Let it be inscribed upon the banners of the Al- gers who prowl the streets for dying beggars, and feelings of so many thoughtful readers of the throns tore my flesh at every step, I often stoppample on the part of the upper classes was detri-mental in its influence on the lower classes, who suffered from the lowering of the tone of feeling. Let it be inscribed upon the banners of the Al-liance, that the House of Commons had laid it inct, they bear him off to some suburban Acel-that Christianity possesses to undermine the com-that bright one defore me still led one on : the vate or individual liberty for the Legislature to premature feast for crows and vultures.-Lau- This movement may indeed come to naught, or path was not easier for me, only he taught me at best, remain only as a schism among the dis- how to susmount all the obstacles in my way.

But all thy Father's will obey, Bearing the cross in patience meek, That thou might'st take our curse away.

O Love, who with unflinching heart Endurest all disgrace and shame; O Love, who mid the the keenest smart Of dying pangs wert still the same; Who didst thy changeless virtue prove E'n with thy latest parting breath, And spakest words of gentlest love When soul and body sank in death.

O Love, through sorrows manifold Hast thou betrothed me as a bride By ceaseless gifts, by love untold, Hast bound me ever to thy side, Oh let the weary ache, the smart, Of life's long tale of pain and loss, Be gently stilled within my heart At thought of thee and of thy cross !

O Love, who gav'st they life for me And won me an eternal good Through sorest anguish on the tree, I ever think upon thy blood ; I ever thank thy sacred wounds, Thou wounded Love, thou Holiest, But most when life is near its bounds, And in thy bosom safe I rest.

O Love, who unto death hast grieved For this cold heart, unworthy thine, Whom once the chill dark grave received, I thank thee for thy grief devine, I gave thee thanks that thou didst die To win eternal life for me, To bring salvation from on high ; Oh draw me up through love to thee ! -Lyra Germanica.

A LIE.

I had told a deliberate falsehood ; and that an old man, a doctor of Mahometan theology, lie haunted me all through the day, a heavy Broosa. He is spoken of as an intelligent and as uttered; but pride forbade me to recall those hasty words. What, proclam myself a liar? I characterize him and his followers, and which, I had been guilty of the task of confessing it so far as they go, are so closely allied with Chris- would have been slight, but to be branded for doctrines of the Koran, but admits that they are ever so short a time by that detested name-no, Since they have become acquainted with mission- guilty of the slightest defect as regards truth.

upon my conscience. I thought it was only one These people are represented as already from but before the day had passed it led to nearly a

monitor, conscience, was at rest.

THOUGHTS FOR MINISTERS. We should long and aim to be, as a flame of fire, continually glowing in the divine service, preaching and building up Christ's kingdom to our latest-our dying hour.

The sacred ministry is not a state of idleness or of pleasure, but a holy warfare, in which there are always toils and fatigues to be endured. Whoever is not resolved courageously to maintain theinterests of Christ, and to labour continually to enlarge His Hingdom, is not fit for this warfare. To save one soul is worth a man's coming into the world, and richly worth the labours of his whole life. Ministers will never do much good till they begin to pull sinners out of the fire. Let your constant aim be to humble the sinner, to exalt the Saviour, and to promote holiness. Let usefulness-usefulness to the souls of menbe your grand and perpetual aim. Don't preach mere morality but Christ crucified if you wish to be successful. Mere moral preaching tells the people how the house ought to be built; gospel preaching actually builds the house. It is a wonderful help to usefulness never to deliver a sermon to our people in public until it has first been preached to ourselves in private.

The merchant, if he mistakes in his venture, wastes ; the statesman, if he fails in his duty, ruins a kingdom; the minister if he fails in his duty damns the soul ! The desire of the conversion of souls is nothing else but spiritnalised humanity. We should often lift up our souls to God, and cry, Lord, what shall I say, and how shall I say it, so as to benefit the souls of men? Faith is the preacher's master-spring.

LIVE IN LOVE.

Be not harsh and unforgiving. Live in love, 'tis pleasant living. If an angry man should meet thee, And assail thee indiscreetly, Turn thou not again and rend him, Lest thou heplessly offend him; Show him love hath been thy teacher-Kindness is a potent preacher; Gentleness is e'er forgiving-Live in love tis pleasant living. Why be angry with each other? Man is made to love his brother ; Kindness is a human duty, Meekness a cleistial beauty, Words of kindness, spoke in season, Have a weight with men of reason; Don't be others' follies blaming, And their little vices naming, Charitys a cure for railing. Suffers much is all prevailing, Courage then and be forgiving : Live in love, 'tis pleasant living.

WHY AM I NOT A CHRISTI&N ?

1. Is it because I am afraid of ridicule, and of what others may say of me? "Whosoever shall be ashamed of me, and of ashamed."

2. Is it because of the inconsistencies of professing Christians?

improvements, industrial, civil, political, moral, by the friends of the Alliance movement, and he and religious." This was his own deep convic- did hope that they would spare no effort to influand no real and lasting improvement could be desire to act cordially with both sections of re- it has arisen apparently from the study of the my thoughts. realized till this stumbling-block was removed formers engaged in this movement-the total Koran, and without any connection with Christiwould now turn for a few moments to the reme- tion of the liquor-traffic. dies which were suggested by this committee of the House of Commons. They said that, for " evils so deeply rooted, so widely spread, so long established, so strongly supported by selfish other causes were "the number and force of put this evil down by law. (Hear, hear.) And rence Oliphant.

abstainers from all intoxicating drinks as well as anity, yet there can be no doubt that some such

DEATH IN THE STREETS OF CHINA. particularly to the benevolent institutions in Lon- indulgence, ignorance, prejudice, custom, and some wretched sufferer, as he lay at his post of some measures. Now, this part of the report re-less on a mat in the centre of the road, a diseased preservation. next to the Merchant Tailors' Hall or the Fish- lated exactly to the object for which many in skeleton. She had just strength enough to gislative enactment, by which this great evil this strength seemed to have failed; I looked the Legislature had a right to interfere to remove but, as I approached nearer, a certain flexibility the abuse of the charitable principle, and the ex- and, next, that it was sound policy to interfere." undecieved me. This was one of the city scavensuffered from the lowering of the tone of feeling down that it was perfectly compatible with pri- dama, and fling him from their shoulders, a mon and traditional faith of the people.

"Every man shall give account of himself to God.'

3. Is it because I am not willing to give up all for Christ ?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul ?"

4. It is because I am afra.d that I shall not be accepted?

"Him that cometh to me I will in no wise cast

5. Is it because I fear that I am too great a sinner?

"The blood of Jesus Christ cleanseth from all

6. Is it because I am afraid that I shall not

"He that hath begun a good work in you, will perform it until the day of Jesus Christ.'

6. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whatsoever shall keep the whole law, and yet offend in one point, he is guilty of all." 8. Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." 9. Is it because I am trying to save myself by

morality, or in any other way of my own? "There is none other name under heaven given

among men, whereby we must be saved." 10. Is it because I do not clearly see the way to be saved?

"Repent ye, and believe the gospel. God so loved the world, that he gave his only begotten Son. that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. -American Messenger.