

The Religious Intelligencer.

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Rev. E. McLEOD, {

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

{ Editor and Proprietor

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BIBLE SOCIETY MEETING.

(Continued.)

The Rev. James England, in seconding the resolution, said: "He must heartily unite in the expression of gratitude to Almighty God for the wonderful success with which the operations of the British and Foreign Bible Society had been crowned. He felt grateful as a Christian—grateful as a Briton—and grateful on account of the assistance rendered by this noble Society to the Missions of the Church to which he belonged, in Sierra Leone, Caffrairie, New Zealand, Rarotonga, Fiji, China, Ceylon, India, and other parts of the world. It had enabled the Missionaries to the hands of the Scriptures early and extensively in the hands of native converts, and thus fortified their minds against error. For instance, he said, when the Romish Missionaries landed on one of the Fiji Islands, and had unsuccessfully sought to convert the native Christians to the Romish faith they were heard to say, 'We are too late—we should have been here before the Bible.' Sir, what a confession was this! that their teaching could make no impression on those whose minds had been enlightened by Divine truth. If they found themselves 'too late' where the Bible had gone before them, what will they do when the Bible gets into the hands and homes of the families of Italy? What will the darkness of night do when the sun rises in the morning? It will be scattered and disappear. We may distinctly trace the hand of God in the origin and success of this great Society. It is its remarkable proof of the interposition and guidance of Divine providence, that this Institution should have had its origin just at the time when Christian Missions, on a large scale, were established? Those Missions creating a demand for the Scriptures, and this Society singularly raised up to supply that demand in the various languages of the earth. We may also trace the hand of the Most High in the events which are now transpiring throughout the world. The present aspect of the world has not arisen by chance. We believe that the God of heaven still reigns over the nations of the earth—that He has given His holy word to mankind for a Law; and that in proportion as any people regard and obey that law, they will be established and prosper. He said: 'It is here that we find the true source and centre of unity, supremacy, and infallibility. Here was to be found the only conservative element for the preservation of nations. The Earl of Shaftesbury said, when speaking on the troubles in India, that, 'It was not in the presidency of Madras, nor in the presidency of Bombay, where the Scriptures had been circulated, that these atrocities had occurred. It was in the protected, favored, Brahminical presidency of Bengal, where the Scriptures had never been allowed to approach the cantonment, or to be offered to a single native soldier.' He said, 'the truth of holy Scripture is in India, as it must be everywhere, the only true, lasting, and conservative principle for empires and nations.' Dr. Cumming had also said, 'let us never forget, it is the Bible in English hearts and hands, and in English homes,—that the secret spring of the splendour of England's glory, and of the fixity of the diadem on England's brow.' Hence, he did not believe in Lord Macaulay's prediction, as to the intelligent New Zealand some day sitting over the broken arch of London bridge, surveying the ruins of the metropolis of the British Empire; he does not believe a word of it. True it is, that other kingdoms and empires have flourished, declined, and passed away; but none of them like Britain, had the true, lasting, and conservative principle in them. While the word of God had such a firm hold on the British mind,—while the Liturgy of the Church of England was so richly stored with God's most holy word, while divine truth was so tenaciously held by the Scripture-reading, and Psalm-loving Kirk of Scotland, and while the Bible was held in such reverence in the high places of the kingdom, he did not believe the day would ever come when Britain's greatness would pass away among the nations of the earth."

The word of the Lord "liveth and abideth forever." His truth is manifest, even under the most unfavorable circumstances. Some 20 years ago, he met in Britain with one of the missionaries who had been driven by persecution from the Island of Madagascar. The Scriptures had been translated into the native tongue, and some 15,000 taught to read. On the death of the king, idolatry regained the ascendancy; the labours of the missionaries were interrupted; the profession of Christianity was prohibited, and all Christian books required to be given up to the government. Some were punished by fine, slavery, imprisonment, and death. Others fled for refuge to the forests and caverns of the mountains. The Rev. Mr. Ellis, who visited that Island in 1853, says, that few copies of the Scriptures have escaped the search made for them, but those that were preserved with a carefulness that showed how highly they were valued. Mr. Ellis brought to Europe a New Testament so much soiled, and worn, and patched, that it was difficult to recognize the original work. It is now at the depot of the British and Foreign Bible Society. He discovered, through a native convert, that there were 800 Christians in the neighborhood of the capital. Their faith was based

solely on the Scriptures. With their careful study of the Scriptures, is intimately associated their constant habit of prayer. The word of God and prayer seem to have been the two sources, whence they have derived that vigor and maturity of the Christian character which they have presented to the world. We believe the word of God is able to produce the same effect among all nations: the world which is the moral field, is being providentially prepared for the seed, which is the word of God. All Christians are required to work in the vineyard of the Lord while it is day, for the night cometh when no man can work.

"I have thought," says one, 'I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God; just hovering over the great gulf; till, a few moments hence, I am no more seen; I drop into an unchangeable eternity! I want to know one thing, the way to heaven; how to land safely on that happy shore. God himself has condescended to teach the way; for this very end to come from heaven. He hath written it down in a Book! At any price give me the Book of God.' By all means give to mankind the Book of God.

Shall we whose souls are lighted
With wisdom from on high;
Shall we to men be lighted—
The lamp of life deny?

No! Let us give to the world that only lamp
Which lights our feet to heaven.

On moving the third Resolution, Dr. Gray said:

MR. PRESIDENT, LADIES AND GENTLEMEN.—I had the pleasure of being a member of the Bible Society in this community, when we used to meet round a table at the St. John Hotel. The speakers then were the audience, and the audience, the speakers. That was the day of small things, and not to be despised. I need hardly say that it is much more pleasant to meet the Bible Society in these days, when the largest room in the city fails to contain us, when our advocates have become so numerous that it is necessary to curtail our speeches, and when our aid in this cause has increased, that all the snow-drifts which the north-east wind can heap upon us, cannot keep us away from our Anniversary Meeting. And this pleasure is more enhanced when we reflect, that our own growth in that period, is only an index of the extension of the Parent Society, which, during that time, has risen with such unparalleled rapidity, and attained, at the present moment, to such gigantic proportions that its old motto—"A Bible for every land, whether Christian, Mahometan or Pagan," is no longer an object of faith, but one, to a certain extent, attained.

The resolution, which I am about to propose for your acceptance, recognizes, in connexion with this Society, a geographical fact, and that fact as wonderful as it is true, viz, that, in every accessible region, the Bible Society is delivering, by the written word, the message of God to man. "In every accessible region!" This is a wide field, Mr. President! especially in these days, when Providence is rendering every region accessible. It used to be urged, as an objection to the Bible Society, in those days when men racked their brains to find objections to it, and cherished the vain hope their objections would bring it to a stand, that it was outstripping the designs of Providence. The plain meaning of this was, that its supporters were a set of enthusiasts who were attempting to do what was impracticable, to send the Bible into lands where the people would not receive it, where Providence had not yet prepared the way for its reception by removing the obstacles, which distance, foreign languages, national jealousies, barbarism, and adverse creeds presented. This was a bad theory, my Christian friends! for acted upon it would bring all Christian effort to a stand, until miracle had removed the difficulties out of the way. But, good or bad, we have got a practical answer to it now; for, extend and accelerate our efforts as we may, Providence is evidently outstripping them all, by presenting openings to us in every land, much faster than we can fill them. Distance, jealousies and creeds are no longer insuperable difficulties. Our steamers rush through every sea, our merchants trade with every land; our arms are respected by every power. Crimean hardships could not blunt them, Sepoy rebellion could not resist them, the walls of ancient Pekin could not withstand them. In short, the highway of the nations is open to us now; the rails are laid upon it; the cars are ready to move; all that they wait for is the precious freight to be placed within them, in prayerful dependence upon God. And this, my Christian friends! is just what the Bible Society is doing; it is placing that freight in the cars with unwearied effort, and sending them forth, with daily increasing speed, into every accessible region of the earth. Yes, into every accessible region. If you take up the last Report of the Parent Society, and read it with a map of the world by your side, it will, or course take you all round the world; you will have to visit the shores, and the interior of the four great Continents, and in addition to these, what is sometimes called, by a permitted misnomer, the fifth quarter of the world, that widely expanded region styled Oceania, with its twenty millions of inhabitants. But this is not precisely

the point at which my resolution aims. You have been accustomed to this voyage in former years, in connexion with the doings of this Society. But what we want to do is to mark how this Society is finding its way into the most retired regions and hostile positions, places which have hitherto been deemed inaccessible to its operations. In one direction you will see its messenger plodding his way along the banks of the majestic Volga, and handling the precious volume to the Tartar tribes that inhabit its borders. In another, you will see the weary camels traveling the Deserts, with a load of Bibles, to be presented to the monarch of Abyssinia, and that monarch thankfully receiving them. In a third, you will see a package of these precious volumes, going up the mountains of Armenia. Turning westward, you will see them exposed for sale in the very streets of Constantinople, and sold by the turbaned race themselves, within the walls of a Turkish mosque, in the very midst of the ablutions and devotions of their great Festivals. Coming westward still, you will see the once imprisoned, now thanks to the Bible, the emancipated Madia! handing thirteen hundred Testaments to the French Regiments as they pass through Nice on their way to France. And then, looking south, you will see the Holy Book invading Tuscany, nay more, entering the very states of the Church, and stranger still, within the States of Perugia, where a few weeks before, the breath of liberty dared not to be breathed by man. When I think of these packages going at the head of the vehicles of merchandise, into Perugia, I feel satisfied, my Christian friends! that the book is destined, ere long, to go every where.

It would not surprise me, if before the end of the present year, should it prove half as eventful a year as that which has just closed, these heretical colporteurs should carry it within the gates of the (so called) "Eternal City," and actually read their proscribed wares under the walls of the Vatican; perhaps within them, in the Lapidarian gallery where the old Tablets stand that emerged from the catacombs beneath the city. Truly, Mr. President, I should like to be there, and to witness the meeting—to see colporteurs lay down their packages before the old relics; to see the Bible, in its modern costume, recognizing the ancient inscriptions as its offspring, and the Tablets, with their marble lips, acknowledging the Bible as the Parent. But, I must not enlarge upon this point. There is another fact claims attention, and which occupies a prominent position in the resolution I have to offer you, and that is the moral influence of the Bible upon those to whom it is sent—the vital importance of that testimony is reaching us from almost every land, that the Scriptures are leading men from the path of error and sin unto the way of truth and holiness. Look at that ancient mountain, old Lebanon, with its lofty summit, venerable cedars, and (prior to the late troubles) thriving villages and hardy mountaineers. Well, what does it say? Why that in 1845, a civil war raged there, and deeds of violence, as a matter of course, attended it. A person who went on a marauding expedition, and seized upon some plunder, carried off among that plunder, a copy of the Bible. This fell into the hands of his mother, who read it, was converted by it, and, at the time of printing the Society's Report, was a member of the Christian Church, and a preacher, to the surrounding villages, of the unsearchable riches of Christ. Hear what old Antioch says, Antioch where the disciples were first styled Christians. Our work here, says the writer, is the Bible work. In Kessawhere, eight years ago, not a woman or child could read a letter of the Alphabet, now from seventy to eighty women, besides the girls taught in the schools, can read the New Testament intelligently and the Bible, as it does in all the world, bringeth forth fruit; souls are converted.

From Antioch you have a similar testimony. I say in Antioch, says the writer, what would have done your heart good, one thousand and three, great and small, in the Sabbath School, all studying and learning the Bible; grand-parents and great-grand parents, and great-grandchildren, all engaged, and the little ones singing with much fervor the songs of Zion! I could not but bless God for such a sight. From Broussa, in Asia Minor, one of the most beautiful cities of the East, inhabited by Armenians, Greeks and Jews, we hear of priests, both Armenian and Greek, converted, to Christianity by the reading of the Bible; and, in connexion with this fact, the important testimony from the missionaries, that in nearly every place, where they have met with success, they have found that the Bible has gone before them, as a pioneer, breaking down prejudice, and opening ears and hearts to the reception of Christian admonition. From Persia, where the sainted Martyr laboured, you have another testimony. An officer of high reputation, a Mahometan by birth, holding a commission under the Sultan, who was present at the siege of Kars, received at his house, with hospitality, a stranger from Germany, whose name is unknown. That stranger carried thither with him a Turkish Testament read it to his host, and spoke to him of Christ. His conversion followed, and then followed the conversion of others in the neighborhood. When the guest departed, he left behind him, at the request of the people, the Turkish Testament, and now, for several years, that little band of Chris-

tians have assembled around that Testament to read and pray; and deriving from it, under the Spirit's teaching, truth after truth, rejoicing in a Saviour's love. From India, blood-stained India, you have a similar testimony. Let me sum it up in a few words. The mutiny, while it lasted, did not extinguish the Bible. Many retained their Bibles and read them at the risk of their lives. A Brahmin, holding office under government, and deprived of it when the mutiny broke out, retired to his home and read the Scriptures. They were the only volumes he read during the mutiny. They had the usual effect, and he is now one of the most intelligent Christians to be met with in that country. Another interesting fact is connected with Meerut. A person who fled from it, during the rebellion, left behind him a copy of St. Mark's Gospel. It fell into the hands of some villagers. They were impressed by it. Thirteen heads of families, as the consequence, have been already baptized; others are under instruction. Another fact still more striking is connected with Delhi. Among the plunder in that city, a regiment of Sikhs got hold of some Bibles. They read them with interest and profit. Their commanding officer has applied, in their behalf, for a larger supply. In the mean time, some have been baptized, others are candidates for it, and many more are reading and seeking instruction. Thus, wherever it goes, the Bible is the Bible still. Whether it is lodged in the pocket of the Brahmin, or is picked up by the humble villager, or is grasped among the plunder of the captured city, by a regiment of Sikhs, it delivers the message of God to man, and that message is found to be, in the Spirit's hands, the power of God unto salvation.

These, my Christian friends are a specimen of the testimonies which every land supplies, of the blessed results of Bible circulation. They are but a specimen. All that you have heard to night, is but a fraction of what the General Report contains. I wish that some of our religious papers in the city, would give us a column from that report, week after week, until the whole of it is in the hands of the public. It would be, I may venture to say, one of the most interesting columns in the paper, and would do good service to the cause of Scripture dissemination. But, in the extract to which you have listened, you have heard enough to show that, wherever the Bible goes, whether it be to the European, the Asiatic, the American, the African, or the Malay, it converts to Christ some of our fellow men. In this then rejoice; rejoice because, in such instances precious souls are saved; and rejoice, in it, because you see, in these cases, an intimation of what is to be on a greater scale hereafter; you see the first-fruits of a large harvest; you see in embryo, what you or your posterity will behold in its maturity, when every empire, province, city and village on earth, shall become the depository for the Bible, and every such depository the centre of light and holiness and joy to the surrounding scene. I ask then, my Christian friends, for your cordial adoption of the Resolution. "That this meeting rejoices to learn, that testimony is afforded from almost every land, of the value of the Scriptures, in leading men, under the guidance of the Divine Spirit, from the path of error and sin, unto the way of truth and holiness, and that, in every accessible region, the Bible Society is delivering, by the written word the message of God to man."

THE TWO DEATH-BEDS.

A minister whose Sabbath labors in the congregation were finished, went forth to visit two men supposed to be on the very confines of eternity. The sun was descending in the western sky: the beauty of summer was on everything around: the air was balmy and still. To the weary pastor, his heart still filled with the spirit of the sanctuary, it seemed like the smile of God, and God's breath. On cloud, and tree, and green meadow, and rolling landscape, stretched out afar, and filled with a flood of golden sunlight, he read "Holiness to the Lord," as plain as when it is written in a book. The birds, whose song was not yet ended, seemed to know that this was the Sabbath, and to sing in a softer, sweeter strain.

A short walk brought him to a small cottage, neat and in good repair, but about which were certain indications that some accustomed hand had been lately wanting. A luxuriant prairie rose half covered a window, and also formed an arch over the door, which was ajar. He paused a moment, and hearing no sound within, gently pushed open the door and entered, half expecting to find that the stillness of death was there. He might have rejoiced with good reason if it had been so, and yet he could not help feeling pleased to hear once more the familiar voice of the sick and dying man. "Ah, my friend," he said, "I had thought to spend this Sabbath in heaven; but it is all right; why should I wish to choose? Jesus is faithful: he gives me peace; his time is best." He had long been a cripple. No path of worldly emolument, or reputation, or wide extended influence, had been open to him. Month after month, in his humble cottage, he had sought to glorify Christ by patience under wasting disease and pain; and had been waiting all the while, cheerfully, hopefully, joyfully, till death should come and set him free, that he might go home and be ever with the Lord.

The minister walked away when he had said the last farewell to the dying man till they should meet in heaven, feeling that he had been in the pavilion of God, and marvelling at the power of

that Gospel which he had believed and preached for many years; and those words of Young sounded in his ears with a force and beauty which he had not seen in them before:

"The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite on the verge of heaven.
Fly, ye profane!—if not, draw near with awe,
Receive the blessing, and adore the chance.
That throw in this Bethesda your disease:
If unrestored by this, despair your cure."

He walked along almost unconsciously, filled and absorbed with the scene and the pleasant thoughts it excited, until the sudden aspect of a noble residence, whose entrance gate he had nearly reached without perceiving it, caused a painful revulsion of feeling. It was the residence of a man who had walked as a prince among his fellows, proud in stature and in bearing, in spirit strong and self-reliant. To the eye of his neighbours, his dwelling bore his very image and superscription; ample and lofty and compact, with walls of stone, and massive gates, and magnificent oaks and maples, and a luxuriant growth of flowers and fruitfulness. There he had dwelt in opulence, having no thought of any higher portion. The Sabbath had been a convenience, affording a pleasant respite from active pursuits abroad, and opportunity for a more leisurely survey of his possessions, and a dreamy satisfaction with his lot. To the house of God he had been, for years, an utter stranger, although there were certain impressions and recollections of his earlier days which nothing could obliterate. Amid the bustle of worldly pursuits and the excitements of success, he had been able to keep those impressions and recollections in abeyance, but they had come upon him at length like a raging flood, and he found himself tossing helplessly on turbulent billows. The proud fabric of his prosperity seemed literally to be dissolving. In the fulness of his sufficiency he was in straits. Words of tremendous import sounded in his ears with a distinctness that was terrible. Were they the echo of something in the past, from which he was now separated by a long, long interval; or were they a voice from the depths of eternity?—"Thou turnest man to destruction, and sayest, Return, ye, children of men!" In his anguish and bewilderment he could not tell. That they were fearfully true words, and addressed now directly to himself, he was quite sure.

As the minister entered the chamber where he lay, he looked up with an expression which betrayed mental distress, but spoke not a word. Can anybody but a pastor understand the painful embarrassment of such a scene? What shall he say to the man who through all his life has deliberately and resolutely put away from him every serious thought of God and eternity, till suddenly, death stands at the door? It was plain that no particular caution or tact was required in speaking of the great theme which alone was of any importance to him now, for his whole appearance showed that he knew exactly where he was.

The minister expressed kindly and tenderly his concern to find that he was passing so soon away from the scenes of mortal life, and asked him how the future looked. A cloud of deeper anguish passed over his countenance, as he rolled up his large dark eye, and fixing it intently on his visitor, exclaimed in a tone of indescribable sadness, "Melancholy, melancholy!" The minister told him that God was long suffering and merciful,—not willing that any should perish; but that Jesus had died for sinners, that they might be saved through faith in his name;—if, peradventure, the Holy Spirit would touch his heart at so late an hour. But the intense gloom which had settled upon his countenance was unrelieved by a single ray of hope or of cheerfulness. Again rolling up his large dark eyes, and looking earnestly into the face of the minister, he exclaimed, if possible in sadder accents than before—"Having no hope, and without God!"—and so he died, without a prayer or a tear, or a single emotion of penitence, left alone of God, and utterly incapable of seeing anything but his own overwhelming wretchedness and swift impending ruin.

As the weary minister walked sorrowfully homeward on that still Sabbath evening, these words of Holy Scripture fell on his soul with a startling emphasis, as if they had been spoken through the trumpet of an archangel:—"They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth forever.) That he should still live forever and not see corruption." Their inward thought is, that their houses shall continue forever, and their dwelling place to all generations: they call their lands after their own names. Nevertheless man being in honor abideth not; he is like the beasts that perish."—[N. Y. Observer.]

THE BLESSING AT TABLE.

We are pained with the conviction, that the time-honored and Scriptural usage of invoking the Divine blessing before eating, is much less extensively observed at the present time, than in years past; and, in fact, that, as a stated and imperative part of family worship it is entirely neglected by many truly Christian families. The opinion seems to be gaining ground that this service is one of a purely optional nature; that,

so far from being obligatory, it is not even important on ordinary occasions; and that, though appropriate enough as a respectful recognition of the presence of a clergyman at our family table, or as a convenient and dignified introduction to a public repast, it is by no means an essential part of the worship of a well-ordered Christian household.

But, in our judgment, this service rests on much higher ground than respect for man; we rank it among the duties of the Christian life, and hold it to be a privilege of which the Christian parent cannot afford to deprive himself and his family.

How was "the blessing" regarded by God's ancient covenant people? Clearly, as one of the binding observances. Both before and after eating, they "blessed" God for the gifts of His providence. The form of prayer which was used at the time of Christ, has been preserved by the Talmudists:—"Blessed be Thou, O Lord, our God, the King of the world, who hast produced this food, or this drink, (as the case may be) from the earth, or vine."

In Deut. viii. 10, we find an express Divine sanction and enforcement of this practice: "When thou hast eaten, and art full, then thou shalt bless the Lord thy God." Accordingly, from 1 Samuel ix. 13, we learn that the people on the occasion of a sacrificial feast, would not eat until Samuel came, because, as it is said, "he doth bless the sacrifice, and afterwards they eat that he bidden."

Such being the prevailing custom of the Jews at the time of Christ's appearing, the question arises how it was treated by him? as an unimportant observance, or as one of those righteous ordinances ("all righteousness") which it became Him to fulfil?

There are eleven different occasions mentioned by the Evangelist, on which Jesus partook of food distributed to others.—On four of these, (Matt. xiv. 19, xv. 38, xxvi. 26, and Luke xxiv. 30.) He presided at the table, and, in every instance, particular mention is made of the blessing which he craved or pronounced. On four of them, (Luke vii. 36, xi. 37, xiv. 15, and John xii. 2.) He was the guest of others, who, undoubtedly conformed to the usage of the day, and either invoked the blessing themselves, or called upon Him to do so. In the instances remaining, (Matt. ix. 10, Luke xxiv. 42, John xxi. 13.) the fact of His eating is alluded to only incidentally, or mentioned merely as a fact, with no design of minute detail of circumstances, from which the inference is natural that the blessing was invoked, before the bread was broken, in these cases, no less than in those which are more particularly described.

Burket, commenting on the Saviour's blessing the leaves before distributing them among the five thousand, says: "Teaching us by His example, in all our wants to look up to heaven for a supply, to wait upon God for His blessing, and not to sit down to our food as a beast to his forage." The practice of the apostles and of the early church corresponded with that of our Lord.—Says Coleman, speaking of the devotional exercises of the family among the primitive Christians, "At the table they reverently sought the blessing of God. Several of these examples of prayer before meals are given at length in the Fathers. Here also they rehearsed some portions of Scripture and sang praise to God; a custom which Clement of Alexandria, and Chrysostom earnestly recommended. The meal being ended they concluded with prayer, giving thanks for the blessings received and supplicating a continuance of the Divine mercy."

In his first epistle to the Corinthians, (x. 30.) Paul alludes to his own practice, at a feast, in this significant question, "For if I by grace (with thanks) be a partaker, why am I evil spoken of for that for which I give thanks?" On which passage Bengel pertinently remarks, "Thanksgiving sanctifies all meat; it denies the authority of idols, and asserts the authority of God." Elsewhere Paul says, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

In view of these facts in the history of this pious custom, we beg every reader on whom rests any responsibility for its continued observance, prayerfully to consider whether, by discountenancing in every way its disuse, and inculcating, both by precept and practice, a uniform and reverent regard to its requirements, he may not be acting in accordance with the evident will of Heaven. The command is, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."—[Congregationalist.]

AN INCIDENT AND ITS LESSON.

A few days since a young man was arraigned for burglary in the Court of General Sessions in this city; he was found guilty, but sentence was suspended on condition that he should immediately enlist in the United States Navy and go to sea for five years.

The address of the Judge to the criminal was affecting and impressive, for it was a strange thing that one of such birth and education as the prisoner should be arraigned at the bar of a criminal court. "It is a pity," said the Judge, to see a young man like you in a court of justice on a charge of crime. Your father was once one of the heaviest merchants in this city. He has