The Religions Mate Minencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR BRUNSWICK

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"THAT COD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST."

[Editor and Proprietor.

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, MAY 13, 1864.

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The Intelligencer.

THE AWFUL MURDER.

While travelling one day between Manchester and Carlisle, I took up a newspaper that was lying in the carriage and began to read the particulars of a terrible murder.

A brother in the Lord, who was sitting beside me, asked what I was reading. I replied, "A murder." "Well," said he, "I'm sure you won't get much edification from that; and after reading the account of THE great murder, one does not need to read any more to know the full wickedness of men. Nothing need surprise us now in the way of murder; and my wonder is that each unconverted man does not rise up in his native malignity and murder his fellow."

I saw at once what he meant, and it echoed a diabolical murder. A cold-blooded murder it was; after it, what could surprise us? What will men in the flesh not do?

Beloved fellow-sinner, I wish to write a word to be ashamed; and for which you will be damned, deed, and entering your protest against it.

For many centuries men had been tried without utterly worthless and disobedient. The trial ended I was at once convicted; my heart bursting, my in a complete failure; for when God sent His own eyes gushing forth a flood of tears. I dreaded the truth, the culminating act of men, under law and without law, - Jews and Gentiles, - was murdering

I am not to write just now of God graciously dealing with sin on Christ, or the gracious aspect O careless and unpardoned one! with the blood of you, by the murder of Jesus Christ, how man feels toward God, and that he has such a "desperately wicked" heart, that he would murder Him were Do you plead guilty, or not guilty?

Jesus Christ, "the Son of the living God," has been murdered! He was proved to be innocent, -His judge could find no fault in Him, -an opportunity was given, even after His sentence, for his liberation; but bounded down, pursued to the death, in the awful calm of conscious innocence, he was murdered-foully murdered ! That it was so, the mission of the Holy Ghost has proved; for the primary object of His mission was to "convince the world of sin, of righteousness, and of judgment,"-all in reference to their taking Him with wicked hands and putting him to death un-

And who are guilty of the crime? Roman soldiers pierced Him; infuriated Jews yelled with satanic clamour, " Crucify Him! crucify Him!" Blinded, God-hating men committed this foulest deed that ever earth had witnessed; for the Spirit of God says that the princes of this world crucified

the Lord of glory. The carnal mind is the same in all ages; for the great teacher, "that which is born of the flesh is flesh,"-not merely like flesh, but flesh, very flesh,-that corrupt, condemned, thoroughly sinful, God-hating, Christ-murdering nature, which was transmitted by those "princes" from that generation down to their posterity, getting worse and worse, acquiring momentum of vileness as it rolls down the ages; with all the original sin of personal transgression, and most of all the guilt of the murder of God's Son!

The holy blood of Jesus was shed-it cries for vengeance. "Where is thy Brother, the man Holy and the Just-the blood of Him 'who did answered, and it will not do to give an evasive

True, indeed, on the Jew, in a very peculiar sense, has his own self-invoked curse fallen; and one day the blood of Christ will yet speak better things than that of Abel. But that nature which nates God and murdered Jesus Christ is the same in Jew and Gentile-the same now as it was eighteen hundred years ago; and Christ's Father s just, and that blood has cried from earth to heaven for eighteen centuries, and it cries this | you day for vengeance, and God is demanding of you, even now, Where is thy Brother? His blood i crying to me.

The world-the rulers of the world-"the princes of this world" systematically try to evade this question: the world, as a world, will not reply to it; it will not even listen to it, -- it improves itself, -- it perfects its politics-it governs, t mediates, and tries to keep itself at peace by preserving the "balance of power"-it institutes reforms, -it elevates the social tone, it educates

But the murder! All the world's improvement, and reformation, and refinement, is a tower of Babel erected in the face of an unanswered question -- a fatal question! In the face of the world-the Christ-rejecting world--we take the side of righteousness and of God; we enter our

protest and claim to be heard. Jesus Christ hus been murdered ! and thou art the murderer, because thou art partaker of that Godhating, fleshly nature that put him to death. As "the flesh" in man is the real murderer of Christ, as ong as thou art " in the flesh," and hast never disowned the deed, and entered thy protest by confessing Christ before men, thou are held guilty of His body and blood. His blood must either

curse thee or cleanse thee. Do not think that this is a strange and unscriptural way of preaching Christ, It is the very way the Holy Ghost taught the apostles to preach. They addressed their hearers with a terrific boldness as the wicked murderers of their Lord, of whose resurrection, ascension, and lordship in the heavens they were witnesses, and thousands were pricked in their hearts, and felt guilty of the terrible deed, and cried, in the consternation of conviction, "Men and brethren, what shall we do?" Repent -change your mind about this Jesus whom ye crucified, and disown the deed, and that sin and

all your sins will be pardoned. And the Holy Ghost still teaches all true preachers of Christ to address men as the mur- may the Spirit impart it to every unsaved reader?)

was wont to charge home the guilt of crucifying | you :-Christ upon the consciences of the multitudes that

came together to listen to him. One day a ship-carpenter and five others resolved to go for sport to hear him; and if possible "to knock him off the place where he stood." At hearing the first sermon he was awed and strangely compelled to go and hear him again, when the word went to his heart. The subject was "Christ's mercy to Jerusalem sinners," from Luke xxiv. 47.

"From these words," writes Tanner (who became one of the most useful preachers of the day,) __ "From these words God the Spirit led him to thy sin." snew the atrocious sin of crucifying the Lord of Glory; secondly, he noticed the instruments who perpetrated this dreadful deed, which were the Jews and Roman soldiers. Then came the neverto-be-forgotten moment as it concerned me. I THE RUINS OF CHALDÆA--THEIR TESTIstood at his left hand. He was not at this time through my soul;—a great murder! True, true, looking towards me, but had just been observing, 'I suppose,' he said, 'you are reflecting on the cruelty of those inhuman butchers, who imbrued their hands in innocent blood? When on a sudden, turning himself towards me as if designed, you about this "great murder," as you have cer- (and I do believe the Lord designed it for me,) he looked me full in the face, and cried out, ' Sinner ! unless you get yourself cleared by disowning the Then, and never before, I felt the word of God quick and powerful, and sharper than any twoedged sword. I knew not whether to stand or law, and under law, and had proved themselves fall. My sins seemed all to stare me in the face. instant wrath of God, and expected that it would instantly fall upon me."

In all love to your soul, dear reader, and that by God's grace you too may be thereby convicted of tremendous guilt, I now charge you, before God, Christ. As long as you are in the flesh, your carnal mind is enmity against God, you are underlying the guilt of murdering the Son of God!

Were you looking upon me and hearing me speak the words I am now writing, many of you would doubtless say, "That is too strongly put;" and by setting it down to youthful fervency and fiery zeal, you would say, "Peace, peace; it is all exaggeration." But depend upon it, the eternal God does not exaggerate; and yet His word of truth fastens the guilt of the murder of Christ on every unsaved soul, whether you believe it or not. And that you may know that I am only writing "the words of truth and soberness," I beseech you to ponder the weighty words of a man whose name is a household word in all the churches of Christ. "The first part, then, of our message" (writes this brother in a work I have not yet read) "to each careless sinner that may read these pages is, You are a crucificr of the Lord of Glory!' His blood is upon you; and it is the blood of the Son of God. It is this that God is requiring at your hand. From the first moment that you heard of that blood you have been held as consenting to its shedding. God made it known to you that you might disown the deed. This you have not done. You have felt and acted precisely as if that deed had been entirely right and just. It has awakened no abhorrence, no amazement on your part; it has called forth no condemnation. From all that you have said, or felt, or done, one might conclude, that it had met with your unmingled approval. Adam upon it, and all the superadded guilt of And that approval God holds you as giving by continuing in unbelief. He reckons you guilty of the blood of His only begotten Son. Your hands are red with blood. And it is not the blood of the no sin, neither was guile found in His mouth,'who was holy, harmless, undefiled, separate from sinners.' This is the blood that is laid at your

door. It is innocent, and it is Divine. "Do you shrink from the charge! Do you olead guilty? Then what means your long rejecion-your deliberate unbelief! These are the proofs of the accusation. They bear full and fatal witness against you. No evidence can be more conclusive than that which they furnish against

"Do you say, 'I do not reject, I do not disbelieve?' If so, then you have received Him, and you are, through that reception, become a son of God. Is it not? If not where is your reception ? Are you not guilty of rejection still? If you have received Him, you have received forgiveness, peace, everlasting life. Is it so ? Are you in possession of these? No. Then are you not a Christ-rejecter,

and guilty of His blood? "Are you exclaiming 'What? do you mean to bring this man's blood upon us?' Yes, I do, for God has done so; and He will charge it to your account until you come forth and protest against the deed, and thus wash your hands clean of the

test against it?' Simply by believing on the name have much more resembled Hebrew than of the crucified One, owning him as your Saviour, and receiving Him as your all. He has given you time to protest. It is not yet too late. 'He is willing, even up to this hour, to receive your protest; and in receiving it, to receive you also; not only acquitting you from the charge of blood, but treating you as righteous; not only delivering you lishment of a Chaldwan kingdom and the reign of from the eternal curse which that blood was drawing over you, but turning that curse into a rich and endless blessing."

In conclusion, I would ask once more, Do you plead guilty of the murder of Christ? If you plead guilty, strange though it may seem, this is the first step in the right direction. This is "repentance toward God." You have now got into

The author from whom we have just been quoting well describes what you will feel in such a case

" 'Twas I that shed the sacred blood, I nail'd Him to the tree, I crucified the Christ of God, I join'd the mockery.'

derers of God's Son-as those who have thereby it would only bring despair. But at the same time proved before the universe the irreclaimable bad- that God has made Him to be the test of absolute ness of their nature, and their utterly lost condition; for how could incarnate badness be more improvement so as to serve God, He also made clearly demonstrated than by the murder of incar- Hun the measure of His love to the sinner in the nate goodness in the person of the Son of God! flesh-as proved and shown to the lost. "For this My reader, until you disown the act by protesting is a faithful saying, and worthy of all acceptation. publicly against it, and owning the Righteous One That Christ Jesus came into the world to save sinas your Saviour and Lord, you must be regarded ners . . . the chief." And oh, after seeing yourself the chief-the murderer of the holy Son of paper are derived.

It was thus that the great preacher Whitefield God, say in your heart, and receive it as true to

'Yet not the less that blood avails :-To wash away my sin; And not the less that cross prevails,

To give me peace within. He died for His murderers. Lie down in the murderer's place and you will receive the murderer's acquittal. Do nothing, try nothing, smooth over nothing, palliate nothing, say nothing in self-deyou are saved :-

" I, even I, am He that blotteth out thy trans-Edinburgh, Jan., 1864.

(From the Baptist Magazine.) TIMONY TO THE BIBLE.

Perhaps no country mentioned in Holy Scripture during the patriarchal period, is more interesting than the great diluvial plain through which the river Euphrates and Tigris make their way to the Persian gulf. On the plains of Shinar were gathered the primitive populations of the East. There arose that mighty fabric, the tower of Babel, at once the signal for the dispersion of origin. their ruins still remain to testify their grandeur and the skill of the people that erected them.

By geographers, ancient and modern, this counhave originated in the earliest times from the Kaldi, or Chaldeans, in the Hebrew, Casdim, who were its chief inhabitants. From one of its cities Abraham went forth at the call of God, and Ur of the Chaldees is identified with the ruins which now bear the name of Mugheir.

Mouldering heaps of brick and rubbish cover this immense plain. The banks of the watercourses and canais are everywhere broken down, and the inundations of the Euphrates leave behind stagnant pools and marshes; their margins hidden desert are rapidly gaining undisturbed possession be little else than wilderness and swamp. Yet in ancient days it must have been a region of immense fertility. Luxurious fields once bore rich harvests, of the wise. calculated by Herodotus at two hundred fold the sowing. Groves of palm trees, crowned with golden fruit, afforded food and shelter, and the roads were filled with a busy throng. All is now silent. "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, is as when God overthrew Sodom and Gomorrah." The awful prophecy is literally fulfilled-" I will make saith the Lord of hosts."

The primitive inhabitants of Chaldsea have generally been regarded as descendants of Shem, rom whose son Aram (Gen. x. 22) they took the name of Aramæans. This was the opinion of Niebuhr, Heeren, Kitto, and Bunsen. But if this view be correct, it conflicts seriously with the statement of Scripture as recorded in the following words (Gen. x. 8-10):- "And Cush begat Nimrod (he began to be a mighty one in the earth; he was a mighty hunter before the Lord; and wherefore it is said, Even as Nimrod, the mighty hunter before the Lord;) and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar." According to this passage the early inhabitants of Chaldrea were the descendants of Ham through Cush, who is mentioned in the 6th verse as the eldest of the four sons of that patriarch. Cush is generally used in Scripture as synonymous with Ethiopia; the Chaldseans must therefore have been in some way allied to the races inhabiting the valley of the Nile, and not to those which dwelt in the highlands of Mesopotamia, to which the name of Aram was more especially applied. The recent be the case, and afford another of those remarka- bricks."I ble illustrations of the accuracy of the Pentateuch, so bitterly assailed by modern infidelity. As our knowledges increases, objections founded upon ignorance fade away; and the extraordinary truthfulness and historical value of the Mosaic record are completely vindicated.

The grounds of the opposite belief are various. The Old Testament contains, in the books of Ezra, Daniel, and Jeremiah, specimens of a language called Chaldee, and commonly regarded as having been spoken in Babylonia at the time those writers lived. This language differs but little from the Syriac. It is, in fact, a dialect of the class known as Semetic, because spoken by the posterity of Chaldee; and although Hebrew is a Semitic tongue, and its use in Babylon would sustain the views of those who uphold the Semitic origin of Nebuchadnezzar, the language of Lower Mesopotamia underwent an entire change."* It is now certain that the language spoken at the time referred to in the 10th chapter of Genesis, though perhaps called Chaldman, was not the language known by that name in the time of the Captivity, God.

fifteen hundred years afterwards. It has further been supposed that the people of the Babylonians were but a portion of the far greater Assyrian nation, which is allowed by all to in his day, the Babylonians were closely allied to the Assyrians, so they must have been in far earlier portant of these, Berosns, a priest of Babylon and an historian, drawing his information from the archives of his own people, carefully distinguishes between the two nations. Thus the grounds on which Niebuhr and Bunsen rest their disbelief of the Scripture statement entirely fail.

On the other hand, there exists in ancient writers a large body of tradition connecting the by the Holy Ghost." * See Rawlinson's "Five Great Monarchies," vol. i.

p. 56; from which excellent works many of the facts of this

Ethiopians of the Nile valley with the early occupants of the shores of the Persian gulf and the dwellers on the banks of the Euphrates and Tigris. Homer speaks of the Ethiopians as "divided" and dwelling "at the ends of the earth, towards the setting and the rising sun." This Strabo explains as meaning, that the Ethiopians occupied the south coast both of Asia and Africa, and were divided by the gulf of Arabia into eastern and westernfence, or about self at all, but quietly listen to and acquiesce in what the God of all grace says, and story of a Memnon, King of Ethiopia, the son of a the property, and would not let this one have his Ethiopians to the assistance of Priam during the gression for mine own sake, and will not remember siege of Troy. Even Herodotus speaks of the Ethiopians of Asia, and very carefully distinguishes them from those of Africa.† Armenian writers connect Nimrod with Egypt, and apply the name of Cush, or Ethiopia, to the whole region between India and Arabia.

Babylonian kingdom to a people derived from Cush, a brother of Mizriam, from whom sprang the people of Egypt, of Phut, the ancestor of the inhabitants of Central Africa, and of Canaan, the father of the people of Palestine. These four races were all descendants of Ham, and were therefore closely allied in language as well as in

men, and the seat of the first great empire of the kerech, Warka, and Mugheir, in Southern Chaldes, Sir Henry Rawlinson, the highest living authority on such subjects, to be "decidely Cushite, or Ethiopian," and to approach nearest to certain languages now spoken in Southern Arabia and by the Gallas in Abyssinia. "The Bible," says Bunsen, "mentions but one Cush, Ethiopia; an Asiatic Cush exists only in the imagination of the interpreters, and is the child of their despair." | words. Thus contemptuously does one of the chief lights of the modern critical school speak of the ancient traditions which, as we have seen above, so fully support the statement of Moses. Chevalier Bunsen by a thick reedy jungle, the abode of wild beasts. But the mounds of Babylonia, with their silent speech, reprove him; they speak another lanof the soil, so that the whole country appears to guage, and by a wonderful Providence, though composed of most friable materials, preserve for this last age of the world the knowledge that shall confound the scoffer, and make foolish the wisdom

It is not yet certainly known whether these children of Cush came primarily from Egypt, or were the aborigines of the land. There are circumstances which point to the former opinion as the most probable. Certain it is that other elements of population soon mingled with that derived from Ham. The subjects of the early it a possession for the bittern, and pools of water: by the title Kiprat arbat—the four nations or tongues. This fact seems to be a singular corroboration of the story of the four kings mentioned in Gen. xiv., who, under Chedor-laomer, left the plains of Shinar for an inroad into Palestine, and were repulsed by Abraham. Sir H. Rawlinson regards Chedor-laomer as a Cushite; the other three kings ruled tribes of Scythians, Aryans, and

It is further interesting to note the degree in which other passages of Scripture receive illustration from the excavations of ancient Babylonia, Said the builders of Babel, "Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar." In none of the ruins is there a trace of any other material than brick, either kiln or sun-dried. Clay is readily procured in all parts. If burnt, the bricks are, of course, more durable, and retain, with wonderful sharpness, the arrow-headed characters inscribed upon them. But even the sun-dried bricks often preserve their shape and inscriptions unchanged. "Two kinds of cement are found to have been employed. One is a coarse clay or mud, mixed with chopped straw-the other is bitumen. As a general rule in the early discoveries of Sir Henry Rawlinson show this to bitumen is used to cement together the burnt

The ruins also enable us to identify several of the places mentioned by Moses, as among the cities erected by the founder of the primitive empire of Chaldaea. Thus, the mound now known as Niffer, is the ancient Calneh—"the fort of Ana," one of the gods worshipped by the Chaldæans. Babylon was called in Assyrian times, "the city of Bel Nipru," or Bel-Nimrod; thus connecting it with Nimrod, as is done in Genesia Assyrian kings. The whole neighbourhood is

"But do you say, 'How am I to enter my pro- the time of Nebuchadnezzar, is now known to the harmony which exists between the Babylonian strewed with the remains of bricks and coffins. tradition of the Deluge, as preserved by Berosus, and that recorded by Moses. This correspondence descends to the most minute particulars, and canble; while it assists to place that event beyond the cavils of the sceptic, and the sneers of the man of science. We do not doubt that the diluvial deposits on the surface of the globe, will yet bear witness to the truth of the Divine oracles; and geology, as well as history and archaeology, ere long become a handmaid in the household of

Every devout Christian will discern, in the God's mind about your guilt; and also know some- Babylonia and Assyria were the same race; that when the Bible is being subjected to the most searching examination, often conducted in a spirit have had a Semitic origin. This Herodotus is exaggerated; when heedless of possible errors seems to confirm. But he does not speak from of transcription in ancient manuscripts, and of the personal knowledge; he only concludes that as, injuries that they have received in passing from hand to hand through many generations of men times. In this opinion he is, however, contra- it has pleased Divine Providence to call especial fatal inaccuracies are charged upon the Scriptures ; attention to these monumental records of the past, to endow eminent men with gifts of patient research and interpretation, that by their revelations he may substantiate His written word. "The testimony of the Lord is sure." We do not follow "cunningly devised fables." The very stones cry out and testify to the fidelity of the holy men of God, who in old time "spake as they were moved

4 Ibid, p. 61.

WHAT IT IS NOT.

One day when our Lord was surrounded by a great sultitude, a man said to Him, "Master, speak to my brother, that he devide the inheritance with the City Proper to London merchants and others. me." We are not told the circumstances of the case, Mr. Moore is to-night the preacher at St. Paul's. but it is easy to think what they may have been. Probably the Father of these two brothers had lately of complaint. But our Lord did not do what he asked. He only said to him, " Man, who made me and beware of covetousness: for a man's life consisteth not in the abundance of the things which he

wish for more. The warning against it is as necessay death must be everlasting. The Scripture argunow as it was then. For it has lasted through all the ment is then brought forward. It is shown that changes that have taken place in the habits of life | if the "worm" be a figure, and "the fire" be figurearliest cities of which history makes mention, and hois mine still remain to testify their grandens Most unexpectedly the search among these very more common than now. It is not confined to any that this "worm" "never dies," and that the fire is "never quenched." Parallel passages most plain

Now here is a solemn warning against it, given by our Lord Himself, "Take heed, and bewere of covetousness." And then he adds, " for a man's life consisteth not in the abundance of the things which he

Two points of instruction may be drawn from these

I. The evils of covetousness; and II. A reason against it.

I. The evils of covetousness, Our Lord would not have given this caution against it, if it had not been an evil thing. His very words, "Take heed!" show it to be evil, and dangerous; a thing to be watched against. Some of its evils are as follows.

1. It draws off the heart from God. This very man is a case in point. While others were passing to hear the word of God, he was thinking of nothing but his inheritance. He could even listen to such solemn words as "I will forewarn you whom ye all fear: Fear him, which after he hath killed

Many are hindered thus. "The cares of this world, and the deceitfulness of riches, and the lusts tians even are sadly kept back by it. They make called the father to her help. He laid his hand little progress in the things of God, because there is on the breast of the child, and said " lie down,"

2. It is the parent of crime. "The love of Money," says St. Paul, " is the root of all evil."; Perhaps it would not be too much to say, that half the crimes

making away with the property entrusted to him; and hundreds are ruined. A merchant of high standing, whose word was good for thousands, is all at once found out to have forged and cheated wholesale : he is disgraced and ruined, and many suffer loss. What led them to such a course? Covetousness.

So, in a humbler line of life. The little unjust gains of the shopkeeper, the bag of wheat hidden ant, may all be brought home to the same cause, covetousness. And what fills our jails? What makes the housebreaker and the pickpocket? What is it that often stains the hand with murder? Covetous-

3. But the case of this man in the gospel shows us another of its evils. Here are two brothers made found in your neglect of duty to him. Such disx. 10. Similarly, it is found that Erech is identi- enemies by covetousness. Which ever was in the cipline it is easy to establish in every household. who does not know of family feuds, and bitter words, be used, when the parent has wisdom and force of and hatred, and ill-will, that have arisen from the character sufficient to assert his own will in place same cause? How often are brothers and sisters, of the child's, and maintain it in spite of tears and foes, by some question of property ! Neither side will give up, neither will prefer love and peace to

* Luke xii. 18-15. * Luke xii. 5. † Mark iv. 19. ‡ 1 Tim. vi. 10.

SAINT PAUL'S CATHEDRAL

One of the fruits of the awakening of the last few years, has been the opening of St. Paul's Cathedral, as well as Westminster Abbey, for special services and sermons for the people. The magnificent building erected by Sir Christopher Wren two centuries ago, has its services no loager confined to the limited "choir;" but beneath the dome, in the nave, and in the transepts, each Sabbath evening a mighty multitude assemble to worship God, and to listen to the preaching of His word. Than this, even as a spectacle, nothing can be more impressive. An hour before the service begins, the great western door and the side doors are thrown open. Steadily, constantly, yet noiselessly, the throng flows inward and onward, until

I have recently looked upon this spectacle, mingled with this throng, formed one of this worshipping assembly, and heard from a man of God "a word" pre-eminently and special "in

THE PREACHER AND HIS THEME.

every part of the vast building is filled.

pious youth in the establishment of the late excellent promise. Punish them when they deserve to be Mr. George Hitchcock, and afterwards a student punished, and never fail to punish if you have

COVETOUSNESS; OR, WHAT LIFE IS, AND at Oxford University, having consecrated himself to Christ's public service. He became the successor of the Rev. Henry Melville, both at Camberwell, and also as Golden Lecturer-each Tuesday morning at eleven o'clock preaching in

And what of his theme? It is the doctrine of the eternal punishment of the ungodly, as three times in succession announced by the Saviour himlelf-" where their worm dieth not, and the fire is woman of Susa, who led an army of Susianians and share. Thus, most likely, the man had got ground not quenched." It is well known that one of the writers of "Essays and Reviews" was recently tried before the committee of the privy councila judge or a divider over you?" He did not come for that one of the charges brought against him was such work as this: his work was, not to divide the denial of the eternity of retribution, as inestates, but to save souls. And, besides, He saw dicated in his expression of his hope that the into the man's heart, and found, doubtless, that it wicked should be ultimately pardoned and saved. It is in full accordance with these traditions that | was set on covetousness, and that the world was first | Against this heresy the preacher protested with the Biblical narrative attributes the primitive with him. And so, though the claim may have been great boldness and power. Space forbids a full just, this was all the answer our Lord gave. Then, analysis of the discourse. From the analogy of turning to the people around, He said, " Take heed, God's moral government over the world, from the infinite evil of sin, from the constant operation of the law of retribution even in time, as well as from the fact that sin constantly reproduces it-Covetousness means the love of money, and the suffer for ever-it was argued that penalty after ancient ruins brought a new form of speech to light, the vocabulary of which is pronounced by and weighty are adduced. The gospel provision being only for this world, consequently "there renameth no more sacrifice for sin." If this doctrine of universal restoration is to be received, "we must," exclaimed the preacher, " have a new Bible and a new sacrifice." Finally, Mr. Moore replied to the various objections brought against the doctrine of the eternal misery of the wicked.

Reader, art thou a stranger to personal repentance towards God, and faith towards our Lord Jesus Christ? Then lay deeply to heart that thou standest on the very brink of the lake of fire. Now, therefore, "flee from the wrath to come," to Jesus the hiding-place and only refuge. - British

HOW TO GOVERN CHILDREN.

The venerable Editor of the New York Observer

discourses as follows on this interesting subject :-There is no sight more pitiable than a mother whose children rule her, and refuse to be ruled. So many are the trials of every mother with dishath power to cast into hell ;"* and yet, immediately obedient children, that we cannot withhold the after, come to the Speaker full of thoughts about his strongest sympathy from her who has given up in despair, and suffered her children to have their own way. Their way is always a bad way when they get it by their wilfulness. To prevent of other things entering in, choke the word, and it with their children at the beginning. How soon becometh unfruitful."† The love of money keeps it is hard to say. A child was once in its cradle, many a soul from Christ. Convictions are stifled, less than a year old, and refusing to be quiet, and conscience silenced, and the rising desires of the go to sleep. The mother had exhausted all her soul quenched, by covetousness. And many Chris- arts and means to make it lie still, and finally this root of bitterness within, this constant clog upon in a firm tone of command. It was obeyed instantly, and the father never had to punish that child. He grew up to be a man without ever disobeping his father, who established his authority that night. And it is undoubtedly true that a that are committed, whether on a large scale or a of its life, that there is a higher will than its own to which it must submit. This grand end will be Here lies the secret of those great commercial secured, not by beating the little thing, but by frauds of which we hear too often now-a-days. A those firm yet gentle denials of indulgences, and banker, trusted for years with the property of others, commanding tones of voice which they understand suddenly fails, and it is discovered that he has been | in the earliest dawn of mental activity .- Many a mother is worried half to death with a crying, fretting child, and she might have saved herself the perpetual annoyance, and made the child far happier, had she begun, when it was six months old or less, to teach it that it must not cry without cause. And these lessons which every judicious mother knows how to give, would also aid the mother in setting up that government which is essential to the comfort and happiness of every under the labourer's jacket when he goes home from family. But the most difficult, painful and perthe barn, the petty pilfering of the household serv- plexing task is to be three, five or seven years old without having been taught to obey their parents. Much as the children are to be blamed, the parents are the most censurable for this deplorable state of affairs. If your child at three years of age is not ready to come and go at the slightest word of parental command; if he will not obey a look or sign instantly and cheerfully, the reason is to be cal with Warka. This place appears to have been | right, they were at variance, and it was the love of | It will not require severity. By all means use the made in subsequent ages the burial place of the money, in one or both, that made them so. And rod when it is necessary. But the rod is rarely to to meet the various conditions and circumstances under which families are placed, and these hints not be explained otherwise than on the hypothe- gold and silver, because covetousness stands in the who are in want of advice. But the mother who the inhabitants of Chaldrea, it can be proved from sis of a common origin. This testimony to the way; and so the quarrel is never healed, but rather has failed to get the upper hand of her children in their infancy, and now mourns that they are quarrelsome with each other, that they will not heed her remonstrances or entreaties, and that they are getting worse as they get older, is to be encouraged to try the steady and firm assertion of authority, not in whipping them, if that has been tried and in vain, but by separating the children from each other as a punishment; torbidding any intercourse for a time, and a long time too, and subjecting them in their isolation to such privations and hardships as will induce reflection and regret, and sorrow and resolutions of amendment and reform. All this supposes that moral means have been faithfully used, and divine assistance sought with that earnestness which the importance of the subject demands. With such help, no mothers need to despair. Her own mind probably needs discipline quite as much as her children's. She must be decided and consistent. If she chastises in anger, and then coaxes with indulgent tenderness; if she punishes a fault to-day, and to morrow passes the same without penalty, especially if she threatens and does not fulfil what she says, that mother will never reform her children till she reforms herself. And above all things let her refrain from fretting or scolding. It never did good to any one, old or young. It is evil and only evil, and that continually. I admire those old laws that punished scolding at the town pump. Speak The Rev. Daniel Moore, M. A., was once a decidedly to your children, and then do what you