AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

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

SAINT JOHN, NEW BRUNSWICK, FRIDAY, SEPTEMBER 16, 1864.

[Editor and Proprietor.

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The Intelligencer.

TEMPERANCE.

BY REV. D. DORCHESTER.

The Scriptures, both of the Old and the New Testaments, contain frequent and pointed warnings against intemperance. It has ever been re rarded as one of "the lusts of the flesh," which transmitted to us as men of abstemious habits. were commanded to "drink no wine nor strong sons with them, and it was enjoined as "a statute forever throughout their generations." The rea-son which was assigned for this statute is very significant of the manner in which God regarded the use of wine as a beverage; —" that ye may put difference between holy and unholy, and be-tween unclean and clean. And that ye may teach the children of Israel all the statutes which Moses."

The Nazarites were temperance men. For we read (Num. vi. 1-3,) " And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them, when either man or woman debauch, is thus described : separate themselves to vow the vow of a Nazarite, to separate themselves unto the Lord; he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any iquor of grapes, nor eat moist grapes, or dried." These men were teetotalers. They were intended to be emblems of purity, lofty examples for imitation. In such high esteem were they held that Jeremiah says of them (Lam. iv. 7), "They were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire." Samson was a teetotaler. Before his birth his mother "drank no wine nor strong drink," and he was set apart to be "a Nazarite unto God from the womb, to the day of his death." (Jud. xiii. 4-7.) It is a fact of great significance and value that this mighty man was a total abstinence man, of the strictest kind. Samuel was a temperance man. He too was devoted to God as a Nazarite from his infancy. (1 Sam. i. 11.) The Rechabites were temperance men. Jonadab their father was a man of exalted piety. Living in a very wicked age, this godly man determined to guard those over whom he possessed an influence from the evils of intoxication, which, at that time had become very prevalent among the Jewish nation. They appear to have followed the counsels of their father; for, on one occasion, when wine was placed before them and they were bidden to drink, hey replied, " We will drink no wine : for Jonalab, the son of Rechab our father, commanded us, saying, ye shall drink no wine, neither ye, nor your sons forever." "We have obeyed the voice of Jonadab, the son of Rechab our father, in all that he hath charged us, to drink no wine all our days we, our wives, our sons, nor our daughters." nate, and fell in pieces. (Jer. xxxv. 5-10.) Daniel was a temperance man. While occubying a position of great honor at the court of Babylon, surrounded by many blandishments and seductions, he refused to eat "the king's meat," or to drink of "the wine which he drank." (Dan. i. 8.) How many, under those circumstances, would have yielded. But not so with Daniel. He was a teetotaler, and he made a particular request of "the prince of the eunuch's," that he might not be required " to defile himself" with those things. John the Baptist was a temperance man. It was predicted of this great reformer, to whom was drink neither wine nor strong drink." Timothy was a temperance man; for St. Paul said to him, not have needed to be recommended to use it. tavern. St. Paul was a temperance man, or he would not

war against cools spiritual kingdom. The Old Testament abounds in *examples* of temperance. The patriarchs Abraham, Isaac, and Jacob, are the to that it was useful in relieving the infirmities of age. Zelucus, the Locrian, enacted a law* transmitted to us as men of abstemious habits. Hagar, when sent by Abraham, against her will, into the wilderness, received from him bread, and a bottle, not of wine, but of *water*. The priests were commanded to "drink no wine nor strong" and The Massilians had a law which prohibited women from drinking any thing stronger than water. drink" (Lev. x. 8, 11), neither they nor their And a Thracian king, Lycurgus, is said to have cut up all the vines in his kingdom by the roots, and also have enacted severe laws against the importation of wine. According to Plato, the evils of intemperance was entirely rooted out of ancient. Sparta, there being no tippling house nor drinking association in any village or town.

Relinions

Homer puts noble temperance sentiments in the lips of some of his heroes. For instance, Hector's the Lord hath spoken unto them by the hand of reply to his mother, who urged him to refresh himself with a drink of wine :

"Far hence be Bacchus gifts, the chief rejoined; Inflaming wine, pernicious to mankind, Unnerves the limbs, and dulls the noble mind."‡

The tragical end of Elpenor, after a drunken

"BLESSED IS THE MAN THAT ENDURETH TEMPTATION" (James i. 4.)

When Jesus came from his baptism, he was may know the deceitfulness of our hearts, there is "needs be" for the "manifold temptations"

"THE GOD OF JACOB IS OUR REFUGE" (Psalms xlvi, 11.)

there are motives to be sifted, in order that we upon every Christian is binding the spirit of the express it, the more horrible it is. command, Go, ye, disciple others ! A holy life in each man is the best proof that he sits under

Sinte Minencer,

condition for it. "Our example" took our place in lowly obedience. "Be ye followers of him.' God's; this makes a holy life.

Athens were placed under the strictest obligations of temperance. If one of them was found drunk he was punished with death. This great disturber of the reason and depraver of the heart was not allowed to invade this high court of Justice. The Spartans were also distinguished for their abstrometer of intemperance, and their plain an gus, tippling was punished with great severity, and lations of the mind of God in the epistles to the awaken the attention of a slumbering church and poor tenants by racking of his rents. See the rest! tion of the time which the pursuit of that object defathers taught their children to loath the sight of Ephesians and the Colossians. It is often in cir- a careless world, and that would fill the most They shall all come like very sheep when the manded, to place God first and the world last in his war against God's spiritual kingdom. The Old the drunken Helots. Plato excluded wine from cumstances which we should least choose for our-

And now he must give up the world, though that is impossible to overrate the power of holy living rocks shall cleave asunder, and the mountains was his all. Eighty years had made him rich in to testify for God, and to impress the consciences shake, and the foundations of the earth shall heaps of shining ore; half a million stood at his of men. It is wrong for the church to depend so tremble, and they shall say to the mountains, credit in the bank; his blooded horses and shining much upon the zeal or eloquence or efforts of any Fall on us, and hide us from his wrath, whom we carriage were the envy of many a gazer; his house preacher, to extend the gospel in the community have not cared for to offend. But they shall not and conservatories were models of taste and luxury ; the wilderness." He left around. God makes his people witnesses; a holy be hid. They shall go the black way, to the but he was a peor old man, without hope and with-natural portion as children of God is joy : but as

natural portion as children of God is joy; but as there are motives to be sifted, in order that we

Oh that he could be set back fifty or sixty years, and Imagine you see a sinner going to hell, and his sum'ner gapes at him, his acquaintances look at how did he long for that golden moment when truth a "needs be" for the "manifold temptations" which bring "heaviness." But whenever a be-liever passes through a temptation leaning on God's strength, he gains power. The temptation must, however, be met in the path of obedience. If a man goes to the battle-field with a bare head, and takes a prominent place, he is likely to suffer. His place may not be wrong, but he is in a wrong His place may not be wrong, but he is in a wrong proper time, rendering unto Cæsar the the things laam would be faithful, the Prodigal would be sown. But oh, the terror and anguish which overwhelmed

Methinks I see Achan running about-" Where shall I hide my gold that I have stolen, that it without salvation! The faithful minister of the gos-A POPULAR PREACHER OF MODERN TIME. By far the greatest preacher of the Elizabethan may not appear as a witness against me?" And Judas running to the high priest, saying, "Hold ! dying thief. But no emotion of love and trust arose take again your money. I will none of it. I have in his dark heart ; his only and last exclamation bebetrayed the innocent blood." And Esau crying ing, "Ob, if I could, if I could, I'd give a hundred for the blessing when it is too late, having sold thousand dollars to die a Christian."-E. N. H. in his birth-right for a mess of pottage. " Woe, woe, American Messenger. woe, that ever we were born !" Then Herod

shall wish that he were John the Baptist; Pharaoh

"BUYING RELIGION."

" I'd give a hundred dollars to feel as I did in 1820,

" A vulgar soul Born but to banquet, and to drain the bowl. He, hot and careless, on a turret's height, With sleep repaired the long debauch of right; The sudden tumult stirred him where he lay, And down he hastened, but forgot his way; Full headlong from the roof the sleeper fell, And suapped the spinal joint, and waked in hell." This great poet somewhere attributes the immortality of the gods to the fact that they drink

no wine

The early inhabitants of Macedon and Rome, like many other States in their infancy, were distinguished for temperance. According to Pliny, the vine was not much cultivated by the Romans until about one hundred and fifty years before Christ; and up to that time, drunkenness was of very rare occurrence. Milk was then chiefly used as a libation to the gods. Women were then punished for drinking wine, in the same manner as for adultery, i. e. by death ; it being alleged that wine was an incentive to lewdness, Pliny relates at large in his Natural History (Book xiv. chap. 13), the case of Ignatius Macenas, who killed his wife for drinking wine, and was pardoned for the deed by the Romans. The Roman Censor was required to be a man of abstemious habits, and it was also his duty to punish drunkenness with great severity. To thee as Egypt's filthy plague cleaves to In those early times drunken senators were expel- | Her sons. The sarcophagus that contains led from the Senate and branded with perpetual The loathsome body, putrid with disease, infamy.S

Such was the early history of Rome, Macedon, His tongue, accustomed to deceit, can coin Greece, Persia, and many other nations. Their Such honeyed words, that, ere you are aware, foundations being laid under the influence of such | You'll find yourself within a serpent's coils, discipline, they grew to be great and mighty And he, vile monster, hissing in your face. nations. But, in their prosperity, they forgot the secret of their success, degenerated from the habits of their fathers, became dissolute, effemi- |'Tis thus the venom of his crafty soul

Mahommed inculcated abstinence from wine as The highway robber and the prowling thief a positive and invariable duty; and, to this day, Are saints in virtue when compared with him; the disciples of this great impostor, the barbarous | For they affect the body-he the soul; Kurd, the lawless Bedouin, the Bosnian, the They steal the purse; but he the precious name. God than the devil." Druse, the Tartar, and the Turk, rigidly abstain from this beverage, to the great reproach of their | He treads profanely 'neath his cursed feet, Christian cotemporaries.

Charlemange, who lived in the eighth century, The grief and sorrow that misfortunes bring, was a wise and temperate monarch. "In the diet | And disappointment incident to all, of Panderborn (A. D. 777) he gave a constitution Afford rich food for appetite like his. to his nobles, conferring many privileges of His most engaging smiles are fraught with death; great value, and accompanied it with a solemn He kisses but to stab thee to thy heart. injunction, not to sully, by drunkenness, that The peaceful village, and the quiet home, which they had obtained by valor and services of The choicest circle, the selectest friends, confided the task of preparing the way of the a high order." Soldiers were commanded not to Are changed at once by his polluting touch. Lord and making his paths straight, "that he should persuade or force their comrades to drink. The He breathes upon the flowers, and they die. elder portion of the community were required to set | As if a winter's frost had fallen on them. an example of abstinence to the young, and the (1 Tim. v. 25), " Drink no longer water, but use a young " to imitate the abstemious virtues of their Respondent to another's woe, in tears little wine for thy stomach's sake, and thine often in- seniors." He forbade the drinking of healths. Recoil, as if the icy hand of death firmities." Timothy was a cold water man, not in The clergy were brought under special injunctious Had met them on their way, and drove them back. But perhaps a better idea of his style may be the habit of using wine ; if he had been he would and liabilities, being punished for going inside of a All honest motive he repels, and stamps

The early Fathers of the church found it neces- He makes the heart of innocence to bleed, have recommended Timothy to use wine for the sary to restrain their members from intemperance. Then, with a fiendish grin, looks on and smiles, St. Cyprian in Africa, Justinian, Boniface, Arch- O, if there be on earth the duplicate special purpose of a medicine. Further, he says, (1 Tim. iii. 3,) that bishop and deacons should spirits dwell, bishop of Mentz, Basi the Great, St. Ambrose and Of that dark place where damned spirits dwell, "not be given to wine;" and of drunkards, that other ecclesiastical dignitaries raised their voices It is his breast: for there the nestling brood they "shall not inherit the kingdom of heaven." against this great evil. King Edgar enacted a Of hell find residence (1 Cor. vi. 10.) He also exhorts his brethren to "walk honestly, as in the day, and not in rioting" Welsh law of great antiquity rendered it impera-Swept by ten thousand storms, his bosom is— "walk honestly, as in the day, and not in rioting and drunkenness," etc. (Rom. xiii. 13.) Peter two of doctors, lawyers and divines, to keep sober of all times allowing them no reduces for any inwas a temperance man. In 1 Pet. iv. 3, he says, "For the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lascivionsness, lusts, excess of wine, punishment for drunkenness. Many other examples might be given from the history of these countries, all of which facts show that temperance, there were those who inculcated and practised the and even abstinence, have always commended themselves to the wise and good, and that there have been noblemen in every age, who have not only withstood this evil, but who also have entemperance, and are the legitimate outgrowths of deavored to abolish it, although generally by feeble and superficial means .--- Zion's Herald.

In reading the Scripture, we always find God By far the greatest preacher of the Elizabethan

assurance that he is their strength.

THE SLANDERER.

"Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their silver tongue," and whom Mr. Marsden regarded lips."-ST. PAUL "The tongue is a fire-a world of iniquity.-St. JAMES. O come not near him !, his foul breath will

cleave His bosom boils with such a hellish rage, That language scorches on his fiery lip; Stings, like the death-pang of the hated asp. Whate'er is holy, excellent, or good,

The injured sensibilities of men, The gushing fountains of the heart, that rise Each harmless action with some dark design.

taking the place, so to speak adapted to his peo- age was Henry Smith, a young minister belonging ple's need. When they were slaves under Pha- to a good family at Withcock, in Leicesteshire. roah, grievonsly burdened, he became their As Brook expresses it, "being loth to make a Redeemer. When they journeyed in the wilder- rent either in the church or in his own conscience," ness, and tents, he was there in the tabernacle. he would not undertake any pastoral charge, but He led them by a "cloud by day, and by a pillar | was glad to obtain the lectureship of St. Clement of fire by night." He is ever with them, the Dances, Temple Bar. Here he was befriended by centre of blessing. Under Joshua, when they Lord-Treasurer Burleigh, who attended his minishad to fight the Canaanites, " he was the Captain | try, and was one of the chief contributors to his of the Lord's host." When they were settled maiatenance; and here for a few short years vast under Solomon, he built himself a settled house. throngs, including some of the noblest and great-Often under the present dispensation, when his est in the land, crowded the pews and filled the people are placed in the furnace of affliction, he passages of the overflowing church. At last, howtakes his place by them as one who can sympa- ever, he was silenced by Archbishop Whitegrift, thise : in all their weakness he gives them the and soon after falling into consumption, his closed lips were opened in a brighter and worthier sphere. Even from the very imperfect specimens preserved to us we do not wonder at the popularity of one whom his contemporaries surnamed " the

as "probably the most eloquent preacher in Europe." His earnestness and his genius together raised him high above all pedantic affections, and his lively imagination, his fervid feeling, and his richly poetic language, must have carried the audience completely along ; while it is delightful to find that the great themes of his discourse were It is not more foul than is the slanderer's throat. not the ephemeral and vexatious matters on which much of the strength of the pulpit then wasted itself, but the " things that accompany salvation." In his weighty reasonings and pathetic remonstrances there constantly flashed forth passages of such pictorial or dramatic vivindess as must have roused the dullest attention, and must have remained infixed in the frailest memory for instance : "As an owl peeps at the sun out of a barn, but dares not come to it, so we peep at religion, and will not come near it, but stand aloft, pinking Christian Classics. and winking, as though we were more afraid of

> "Where are they who founded this goodly city ? who possessed these fair houses, and walked these pleasant fields ? who created these stately said a man of thirty years, as he listened to an actemples, who kneeled in these seats, who preached out of this place but thirty years agone ? Our five years after. "I was very near the kingdom then; it seemed as if only a small matter kept me from befathers have summoned us, and we must summon our children to the grave. While we play our coming a Christian." pageants upon this stage of short continuance every man has a part, some longer and some shorter; and while the actors are at it, suddenly death steps upon the stage, like a hawk which separates one of the doves from the flight ; he shoots his dart-where it lights there falls one of the actors dead before him, and makes all the rest stand aghast ; they muse, and mourn, and bury him, and then to the sport again."

gathered from the following somewhat condensed conclusion of a sermon on Eccles. xv. 9, Rejoice; Christian, and I'm afraid I never shall." but-remember."

THE TRUMPET OF THE SOUL SOUNDING TO JUDGMENT.

Methinks I see a sword hung in the air by a griping landlord, the careless bishop, the lusty youth, the wanton dames, the thief, the robber of could, while mercy was offered unto them ; be-cause they could not be washed ; they now shall Twenty years passed rapidly away. This pious and followed. Many of the slaves were quite little children, whose parents probably had been killed, for INDIVIDUAL RESPONSIBILITY. be drowned. Now, put together " Rejoice" and No man will ever maintain an exemplary church "Remember." Thou hast learned to be merry ; membership, unless he feels a special responsibility now learn to be wise. As Nathan cometh to for his individual character and individual conduct. Beelzebub, so cometh accusing conscience after Perhaps the completeness of individual responsi- sin. Though this day may be like yesterday, and bility would be most fully felt, if each man should | to-morrow like to-day, yet one day will come for ask himself. What should be my spirit and con- all, and then woe, woe, woe, and nothing but dark- as she had," was the earnest, agitated answer. "If though it was entirely carried on with hoes. They duct were I the only Christian in the world ? We ness. Though God come not to Adam until the are all too prone to wait for each other, and, evening, yet he came; although the fire came chameleon-like, our piety takes its complexion not upon Sodom until evening, yet it came. And from surrounding circumstances. This is not as so comes the Judge, although he be not vet it should be. Measuring ourselves by ourselves, come. Though he have leaden feet he hath iron we are not wise. Duty is right, with the support hands. The arrow flieth, and is not yet fallen; of others, or without that support; nor should we the pit is digged, the fire kindled, and all things better time?" I don't know, I don't know, rejoined except occasionally in tobacco, nor had any idea of made ready and prepared against the day; only fail in it, even if we stand alone. It is a common thing for men to excuse their the final sentence is to come, which will not long remissness, because others too are remiss. Just tarry. principles rather dictate that the more remiss You may not think to be like the thief that thers are, the more needful it is that we should stealeth and is not seen. The Judge followeth not copy a bad example; and indeed the very fact | thee at the heels, and nothing can be hid from that we recognize their delinquency, makes us him; and, therefore, whosoever thou art, look more inexcusable in the same guilt. "Thou that about thee, and do nothing but that thou wouldst perfect gift?" How excuse your neglect and indiffer- sort of witchcraft; and they often amused themselves udgest another doest the same things." So far do openly, for all things are opened unto him. ence? These are serious questions; I pray you to with the chiefs by writing a word in large letters and as principles are concerned, the duty of each Sarah may not think to laugh and not be seen. Christian is the same as it would be if there was Gahazi may not think to lie and not be known. no other pious man in the world but himself, * * They that will not come to the banquet must If a pastor had but one pious hearer, should not stand at the door. that man hear every sermon; attend every prayer | What ? Do you think that God does not remeeting; contribute as the Lord has prospered member our sins, which we do not regard ? For him, in every charitable collection; sustain and while we sin the score runs ca, and the Judge setsupport and sympathize in every good work to teth down all in the Table of Remembrance. Item, which the pastor puts his hand; and feel that for lending money to usury; item, for racking thy men were looking upon him as a living epistle, rents; item for deceiving thy brethren ; item, for where they might read the glory or the shame of | falsehood in wares ; item for starching thy ruffs ; religion itself? And how would the feeblest item, for curling thy hair ; item for painting thy

OUR LITTLENESS AND GOD'S LOVE.

would wish that he had been David. Balaam " But I am afraid," one says, " that my littleshall wish be might die the death of the righteous. Then would he say, "I will give more than ness will seem insignificant in God's sight." Why. certainly it will. You are right in that, 'You Hezekiah, fast more than Moses, pray more than Daniel, suffer more stripes than Paul, weep more are only wrong in supposing that littleness, relative than Mary Magdalene, that if, instead of item, 'Go, or absolute, is not valued of God. Do parents ve cursed,' it might be, 'Come, ye blessed.' Yea, love their children according to their square would give all the goods in the world that I inches? Insignificant and poor in a thousand might escape this dreadful day of wrath and judg- ways man is; but that is no reason, in the mind ment, and that I might not stand among the 'Go.' of God, why he should not be an object of the O, that I might live a beggar all my life, and a Divine love and care.

eper! O, that I might endure all plagues and There stands, in summer, a huge tree, green sores from the top of the head to the sole of the and broad, outwardly reflecting in a thousand foot, that. I might escape this judgment !" ways the solar light, and inwardly full of twilight ; The guilty conscience cannot abide this day. It | and a little bird draws near, and philosophizes with cannot abide to hear of it, it knows that it hears itself as to whether it may take refuge in that tree of its own condemnation. I think if there were from the scorching rays of the sun, from the a general collection made through the world pitiless storm, or from the hawk that soars in the that there might be no Judgment day, then God sky. Its heart palpitates, and it looks into the would be so rich that the world would go a beg- tree, and wonders if there is room there for it, if it ging and be a vast wilderness. Then the covet- will be disagreeable for the tree to have it there. ous judge would bring forth his bribes ; and the and if such a great tree cares for such a little bird. crafty lawyer would fetch out his bags; the usurer O bird! fly and ask no questions. Let the would give his gain, and the idle servant would flutter of the leaves and of your wings mingle till dig up his talent and make a double thereof. But you are upon the inmost twig of the tree, and then all the money in the world will not serve for our | sing a song of gratitude. Methinks I hear it singsins ; but the judge must answer for his bribes, he | ing within the branches. In all the region for half that hath money must answer how he came by it, a mile about the sweet descant is heard ; and that and a just condemnation must come upon every little bird's song has paid the tree, and everything one of them. Then shall the sinner be ever dying there is in that wide expanse, a thousand times and never dead, like the salamander, that is ever better for its shelter.

in the fire and never consumed,-Hamilton's One little soul flying into the bosom of Jesus and singing gratit.de, will make heaven happier than ten thousand processions of crowned kings. Little ? You are little : but God's love has no latitudes nor longitudes. It is in its nature infinite and beyond price. Into that love fly, and sing your song of gratitude. None so little count of revival scenes occurring in his native village that may not go to God and trust in Him.

DR. LIVINGSTONE'S VISIT TO INDIA.

"What stood in your way ?" inquired his sister, who, on a visit to her brother's city home, was tell-In the course of his sojourn at Bombay (en route to ing him of the changes taking place among his for- England) Dr. Livingstone paid a visit to the Free mer friends. " Well'twas a small matter, as I said. Church Institution at Poona, and gave some account I was just starting business with Ralph Turner, you of his African explorations. Referring to one of his know. We had engaged our store here, and were to come down on such a day to open business. When expeditions, he said :- They ascended the main the day came, I didn't feel like going to the city. Re- stream of the Zambesi, passing thirty-tive miles of ligion seemed very important; I wished to possess rapids, and reached Lake Nyassa, which was 270 it. But Ralph could'nt go without me. I finally thought I would attend to business then, and take a miles long and 60 or 70 wide. Above it was a range more favourable time to secure religion. But I have of hills, which proved when they had ascended it to never seen the day since when I was so near being a be another plateau or tableland nearly 4,000 feet high, extending for many miles, and filled with vil-"What hinders you now ?" said his relative kind- lages and cultivation. The Government was of the ly. "Your business is established and prosperous, patriarchal form, each village being entirely indepenyou acknowledge the importance of attending to the dent under its own head man or chief. They had no salvation of the soul; surely you can never expect a central government, and each chief had to be nego-better time than this." "I know it, I know it; but tiated with separately. In one respect there was a twine thread, and all the sons of men labor to the trouble is now that I don't feel like it. I'd give a great contrast to this country, for there were slaves burst it in sunder. There is a place in hell where hundred dollars if I did." " Seek for the feeling you in every village chained up and working for their the covetous judge sitteth, the greedy lawyer, the want; give yourself no rest until you are once more masters. There were inhabitants of other villages, convinced of sin and anxious to be reconciled to God. who had been kidnapped and brought into captivity. Take time for thought, for the Bible, for prayer."- There were held by a collar round the neck, to which Time ! that is just what I haven't at command," in- a long stick was attached, and they were thus secured the common wealth ; they are ever punished, be- terrupted the brother. "Business is very hurying for the night, or when made to travel pushed along cause in this life they ever sinned, as long as they just now ; I've stayed from the office too long alrea- by the proprietor, who held the other end of the stick

revelings, banquetings," etc. Thus, we see, that in the most remote periods,

when drunkenness had such mighty influence, strictest principles of temperance. Neither temperance nor total abstinence is novel, either in precept or example. They are both as old as inthat system of religion, which came from God and elevates men to God.

EXAMPLES OF TEMPERANCE FROM PROFANE HISTORY.

Cyrus was a temperance man. He was educated in habits of abstinence, and when a mere ad, being asked at a festival given by his grandtather Astygates, why he did not drink of the "THY SERVANT SLEW BOTH THE LION AND THE wine, he responded that he feared there was fluence of drunkenness and luxury.

The members of the council of Areopagus at

* Cyropædia, Book viii.

* Athenæus, Book x. sec. 429. + War of 4000 years, pp. 114, 115. 1 Illiad, Book vi., Pope's Trans

§ War of 4,000 years, pp. 121, 123. | War of 4,000 years,

BIBLE NOTES.

BEAR." (1 Sam. xvii. 36.)

poison in the cup. He was asked why he thought There is one feature common to all those who He answered by referring to their conduct. have been trained by God for his own service; You all sing so strangely; and without attend- they have had to do with him in secret, before ing to the singer, you declared that he sang they have become prominent in the eyes of men. divinely; then every one relating exploits of his The contrast to this is that restleness of the flesh own strength, you rose and commenced to dance which seeks to attract the attention before the without order or measure, for you could not keep soul has had this needed discipline. They run upright," etc. etc. (Cyropædia, Book I) These without being sent; and have to learn themselves rinciples grew with his years, were carried out by their own painful failures. If there is no slayinto his government," (the education of the Per- ing of the lion and the bear in secret, there will be sian youth being conducted in the severest princi- no killing of Goliath in public-to be really ples of total abstinence) and his kingdom, as strong, we must be living before God in secretmight be expected from being one of the smallest, the heartily denying self, and taking up the cross, soon became the greatest of that age, over-power- is in secret. The closet is the great battle-field ing and subduing the great Babylonian Empire, of faith. Let the foe be met and conquered there. which was then tottering under the enervating in- "I PAUL, THE PRISONER OF JESUS CHRIST."

(Eph. iii. 1.) There is no thought more comforting than that

of Jesus being able fully to enter into our indivi- felt this individual responsibility? We verily ing of souls ; item, for playing at cards ; item, for

sister had just gone to her long home, and the man of Dr. Livingstone did not believe that their mothers tilty, still impenitent, stood tearfully beside her new- sold them. Their houses were like those made by made grave. A neighbor was telling him of her the poorer natives of this country in the villages, happy death, of the sweet peace and holy joy which In reply to various questions, Dr. Livingstone, made her last earthly hours radiant with the glories who seemed good-naturedly desirous to satisfy the of heaven. curiosity of those present, stated that the cultiva-

" I would give a thousand dollars for such a hope tion by the African natives was very good, you would die the death of a Christian, you must were very industrious, and whole families worked in live the Christian's life," replied the friend. "You their gardens, which were often very large; men, have surely served the world long enough. Begin women, and children, all together, an infant in addinow to serve the Lord. You are rich, I know ; you tion being sometimes seen deposited under a hedge. can count your income by thousands ; now just stop They grew beans of all kinds, pumpkins, maiz ; and your eager chase after wealth, and 'strive to enter rice, but not wheat nor grain. Cotton they grew, in at the strait gate.' When will you ever have a spun, and wove themselves. They had no trade, the rich worldling. "I never was so busy in my money, and they had to carry with them on the expelife. You say truly, I am laying up money by thous- dition a large quantity of calico, glass beads, and ands; but since my partner died, I am hurried al- brass wire, for purposes of trades; and here also most to death. I seem to have no time for anything." they were 'liable to disappointment, for if the glass And yet, my friend, your time all of it, has been beads were not of the kind in fashion among the ladies given for this chief end-to glorify God. What right of the village, you were done they would not be have you to appropriate it as you are doing ? How taken on any account. They had no idea of letters, will you account to the Giver of this and 'every nor ever acquired any. Reading appeared to them a consider them. sticking it up, when one by one the members of the

"They are serious indeed, and will admit but one expedition would whisper it, without any previous answer, I know. But I seem to have tied my own consultation, into the ear of the chief, who felt and hands, and am powerless to help myself. This busi- ever new surprise at the accomplishment. The peoness track is a deep groove, and straight ahead; there ple on the coasts were of the negro type, but with is no such a thing as getting out of it, I couldn't stop much variety of head and feature, and it must by no the engine now without losing all I've got. But I means be supposed that they all resembled the mam not so indifferent as you think. I really wish 1 groes outside the tobacconists' shops in England. was a Christian; and as I said at the beginning of As a rule they all had what we should call rather our talk, I'd give a thousand dollars this minute to that noses. They, however, considered the noses of be one. But its time for the cars, I see, and I must Europeans too sharp, and he (Dr. Livingstone) was hasten back to the city. Come and see me, will not prepared to say which opinion was right. He

Thirty years more, and an old man of fourscore lay settlement, by gradually opening trade among them, church in the land arise and shine if every Christian face ; item for selling of benefices ; item, for starv- upon his death-bed. Many a revival of religion bad and the introduction of missions, their condition might waked in his breast a passing interest, but left him be improved.

thought that by establishing a permanent British