The Christian Visitor.

"Hold fast the form of sound words."—2d Timothy, i. 13.

New Series, Vol. VIII., No. 29. } Whole No. 393.

SAINT JOHN, N. B., THURSDAY, JULY 21, 1870.

{ Old Series, Vol. XXIII., No. 29.

NEW DRY GOODS STORE.
48 Prince Wm. Street.

ENTIRE STOCK, New and Fashionable, now being offered at unusually low prices.
—GREAT BARGAINS IN—

DRESS GOODS;	LINENS;
SILKS;	COTTONS;
IRISH POPLINS;	PRINTS;
SILK VELVETS;	GLOVES;
VELVETEENS;	HOSIERY;
SHAWLS;	RIBBONS;
SACQUES;	FLOWERS;
FLANNELS;	LACES;
BLANKETS;	DRESS TRIMMINGS.

An inspection respectfully solicited.
Nov. 4 M. C. BARBOUR.

THOMAS R. JONES,
10, King Steeet, - - St. John, N. B.
IMPORTER OF EVERY DESCRIPTION OF
DRY GOODS,
(Staple and Fancy,)
READY-MADE CLOTHING, HATS, CAPS
And every requisite for City and Country Trade, Lumberers, Mining Companies, and Ship Builders' use in the above line.
TWINES, FISHING THREADS, LINES, &c. &c.
For sale Wholesale, on Liberal Terms.
[June 17.—1y.]

DR. J. R. FITCH informs his friends that he has removed to Carleton, Saint John, where he intends to practice his profession, in its different branches. Office and residence:—King Street, opposite Saint George's Church, Carleton. Nov. 11

LIVERPOOL AND LONDON AND GLOBE
FIRE AND LIFE
INSURANCE COMPANY!
Fund paid up and invested.... £3,212,343 5s. 1d. stg.

Premiums received in Fire Risks, 1864,	£743,674 stg.
Losses paid in Fire Risks, 1864,	520,459 "
Premiums in Life Risks, in 1864,	335,248 "
Losses paid in Life Risks, in 1864,	143,127 "

In addition to the above large paid up capital, the Shareholders of the Company are personally responsible for all Policies issued.
EDWARD ALLISON,
Agent for New Brunswick,
(Commercial Bank Building.)
feb 1.

PHOTOGRAPHS!
SPECIAL NOTICE.
Right on the Corner King and Germain Streets.

MR. MARSTERS thanks the public for their very liberal patronage in the past, and begs to say that having just thoroughly Renovated, Enlarged and Improved his Establishment, and increased his facilities for producing First Class Work, he is determined to merit a largely increased patronage.

He has now the finest rooms and best skylights in the City, and is enabled, by long experience and practic, to promise his patrons a style of work that is not surpassed anywhere, with perfect confidence.

Notwithstanding the present low prices, he will use only the Best Materials, having made ample arrangements to procure them.

A newly fitted up Ladies' Dressing Room, which is entirely private, has been added for the convenience of his Lady customers.

All kinds of work furnished at short notice.

Miniature, Magascopic and Stereoscopic in Photograph, Ambrotype or Oil.

N. B.—Having in possession the Negatives of his predecessor, Mr. J. N. Durland, copies can be furnished.

Remember, right on the Corner King and Germain Sts
May 30. J. D. MARSTERS.

L. W. WILLIAMS, teacher of Piano-Forte and Vocal Music, St. John, N. B. Orders left at J. Chaloner's, King Street, will be promptly attended to.
Oct. 20. L. W. W.

A. CHRISTIE & CO.,
MANUFACTURERS AND BUILDERS.

WE would intimate to our friends and the public that we have within the last three months fitted up the large Brick Building in the rear of the Workshop, in Waterloo Street, with a Powerful Engine and all the Machinery necessary for carrying on extensively the manufacture of
DOORS, SASHES, BLINDS, MOULDINGS, TURNING, JIG SAWING,
and all that may be required for BUILDING PURPOSES.
A large assortment of DOORS and SASHES, of various sizes, constantly on hand, or got up to order.
NEWEL POSTS and BALUSTERS on hand.
All kinds of TURNING done at the shortest notice.
Parties in want of the above mentioned will find it to their advantage to give us a call.
☞ Particular attention given to BUILDING and JOBBING. Feb. 24

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY,
Of EDINBURGH AND LONDON.
ESTABLISHED IN 1809.
CAPITAL, - - £2,000,000 Sterling.

Invested Funds (1864),	£3,304,512 7 10 Stg.
Annual Revenue,	564,468 16 2 Stg.

FIRE DEPARTMENT.
THIS COMPANY Insures against loss or damage by Fire—Dwellings, Household Furniture, Farm Property, Stores, Merchandise, Vessels on Stocks or in Harbour, and other Insurable Property, on the most favorable terms.
Claims settled promptly without reference to the Head Office.
LIFE DEPARTMENT.
Ninety per cent. of the Profits are allocated to those Assured on the Participating Scale.
INDISPUTABILITY.
After a Policy has been five years in existence it shall be held to be indisputable and free from extra premiums, even if the assured should remove to an unhealthy climate after that time.
For Rates and other information apply at the Office of the Company, on the corner of Princess and Canterbury streets.
HENRY JACK,
March 26. General Agent.

DISSOLUTION OF CO-PARTNERSHIP.
NOTICE is hereby given that the Co-Partnership heretofore existing between the subscribers, under the name and style of J. R. Currey & Co., St. John, is this day dissolved by mutual consent. All just claims against said firm will be paid by J. R. Currey, to whom all debts due said firm must be paid within thirty days from this date.
J. R. CURREY.
St. John, June 1, 1870. J. H. FENWICK.

NOTICE.
The subscriber in returning thanks to the public for the liberal patronage bestowed upon him during the three and a half years he has been in business in this City, would respectfully inform his friends and the public that he will continue the Flour Business at the Old Stand, under the name of J. R. Currey & Co., and hopes by strict attention to business and low prices to secure a liberal share of public patronage.
J. R. CURREY.
St. John, June 1, 1870. June 9

M. FRANCIS & SONS,
New Brunswick Boot and Shoe Manufactory,
88 Prince William Street.

WE have been manufacturing very extensively during the winter, and are now prepared to meet our Wholesale and Retail customers with an assortment not to be surpassed. We now offer THREE HUNDRED and FIFTY CASES of the usual assortment, embracing all qualities and styles made.
Ladies', Misses' and Childrens' Serge, Kid, Goat, Calf, Pebled Calf and Grain, in Balmoral, Congress, Imitation Balmoral, Imitation Button and all the newest styles made.
Men's, Boys' and Youths Wellington BOOTS; Balmoral, Congress, Oxford Ties and Brogans, suitable for Spring and Summer wear, made of the best English, French and Domestic manufacture.
The above Stock will be sold as low as any other establishment in this City.
Wholesale and retail buyers will please call and judge for themselves in regard to quality and prices.
The Goods recommended in this establishment can be relied on—strict orders being given to the salesmen not to misrepresent goods. Terms CASH.
April 18. M. FRANCIS & SONS.

NO. 23 SOUTH WHARF.
THE Subscribers have now landing and in store:
114 packages Superior Congou Tea;
25 caddies Extra do. do.;
25 brls. Crushed Sugar;
36 kegs Bi-Car. Soda;
5 cases Coleman's Mustard, in tins;
5 " " Ginger;
10 boxes " Starch;
5 cases Confectionary, assorted;
10 " Nuts;
5 " Morton's Pickles;
1 " Epsom Salts;
1 " Cream Tartar;
1 can Nutmegs; 25 boxes Soap;
25 bags Rice; 20 boxes Raisins;
500 Reams Wrapping Paper;
25 boxes Tobacco, 10's;
25 caddy boxes Natural Leaf do.;
20 casks Molasses;
10 hhds. Sugar;
20 boxes Extract Logwood;
1 ton Redwood.
Together with a general assortment of GROCERIES.
Also—500 brls. No. 1 Superfine FLOUR, good brands.
For sale at market rates.
J. READ & CO.,
June 2 32 South Wharf.

DAMNATION, OR FUTURE PUNISHMENT.

BY A. C. STEPP.

[Concluded.]

6. "*It gives the sinner his reward before the judgment day comes.*" Since punishment is reckoned in the Scriptures as the "wages of sin," there is nothing out of the usual course of justice to award a part before the whole. And as sin, like wages, accumulates gradually, so may its rewards. Such, analogy would seem to teach. The penalties for sin in this life usually come on gradually, may they not so come in the next?

7. "*It supersedes the necessity of the judgment to come, when death must deliver up the dead to be judged, by rewarding the sinner independent of the judgment.*" This is by no means necessarily true. As man is composed of two distinct principles, the soul and the body, the soul entering its punishment at death, does in the least supersede the necessity of a judgment for the body. It demands it. Death shall then deliver up the body to be judged according to the deeds done it. To this end "death and hell shall give up the dead that are in them," *death the bodies*, and *hell the souls*, that we may "all appear before the judgment seat of Christ." But the soul at death either continues to exist, or it ceases to be. Inasmuch as the soul is both immaterial and immortal, it continues in being, either in a conscious or an unconscious state. If its condition be one of unconsciousness, it amounts in effect to non-existence for the time, because there can be no difference to the thing itself, between ceasing to be, and still being without the knowledge of it. Were I now in a state of unconscious being there could be no difference with me, between not existing at all and existing, so long as this condition remained. If the soul should sleep until the resurrection in a state of unconscious being, would not the doctrine of personal identity be deranged? How could a soul that had thus ceased to exist, as it were, in its own knowledge, recognize itself when aroused at the resurrection? It is by continued consciousness that I know myself to be the same person now that I was twenty years ago. Destroy this, and I know not who I am. If the soul knows itself to be, it must, hence, *know itself to be*, in regard to sin, either in a state of condemnation or justification. If it knows itself to be in a state of condemnation, not having been justified by faith before death, it must be in a continued condition of *dread* in prospect of its judgment doom, and this of itself is a state of punishment. It is evident that if a soul be conscious of its own existence, it must be in a sense of guilt or justification. A sense of guilt is a condition of suffering, and this constitutes punishment for sin. We know this to be true in the present life, and it must be so in the next.

8. "*It assumes the existence of a hell without giving its geographical or chronological location.*" This proposition bears with equal force against the existence of a heaven. We are no more able to define the geographical lines, or give the chronological data of the one than of the other. The Bible declares the existence of both—one for the righteous, and the other for the wicked. The plain declaration of God's Word is no assumption. It is said of Judas, after he hung himself, "He went to his own place." Christ called him the "son of perdition." Where is the "place" of the "son of perdition?" It cannot correctly be called "his own place" if it is only a place in common for all spirits until the resurrection day. it was Judas' place—a place of punishment.

9. "*It makes it the receptacle of immaterial and deathless souls, that literal fire can no more inflict pain on than Deity himself, for that which is deathless is just as really painless.*" This position seems to be a little flavored with the "leaven" of universalism. I suppose it has never been argued by any who believe in a future punishment for souls that pain is to be inflicted by means of "literal fire." But something, however, is meant by the term "fire;" whatever that is, immortal souls are to endure. It is assuming much to say, "that which is *deathless* is just as really *painless*." If by "deathless" is meant the cessation of being, the assertion is false. If it means an unsusceptibility of pain, it is true. But this cannot be said of immortal souls. Their *being* will never cease, but their susceptibility for pain will continue forever. Their worm is not to die, nor their fire be quenched.

10. "*It leaves the body unpunished, whereas 'both soul and body' are to enter hell; and no intimation can be found in the Bible that the soul will go to hell first.*" Both "soul and body" shall be cast into hell at the day of judgment. And it is in order that the body shall not go unpunished that it is to be raised and judged at the last day. But to say that "no intimation can be found in the Bible that the soul will go to hell first," seems at least to transcend the bounds of a becoming prudence. What did our Saviour mean by the account which he gave of the rich man and Lazarus, found in Luke xvi. 19, 31? His statement is: "The beggar died, and was carried by angels into Abraham's bosom." "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments." He was sensible of pain, for he prayed that the beggar might "dip the top of his finger in water and cool" his "tongue," for, says he, "I am tormented in this flame." His soul could not have been "tormented" had it have been "painless." These "torments" were on account of his conduct during his "lifetime." The last day had not come, because he remembered "five brethren at his father's house;" these he asked the beggar to go "from the dead" to warn, "lest they also come to this place of torment." He hoped that one going "from the dead" might influence them to "repent." He was informed that they had "Moses and the prophets," if they neglected these lights they would "not be persuaded though one rose from the dead." This is all a talk about the dead, and shows that the souls of the righteous are "comforted," and those of the wicked "tormented." The word translated "flame" here is *flex* in the Greek, and means *fire*. This the rich man's petition would "intimate" at least, for he asks for water to "cool" his "tongue."

May God grant us repentance at this solemn warning, lest some of us also go to the same place of "torment."

Save your money and you will find it one of the most useful friends.

Take care of your pennies, and they will grow to be dollars.

ANSWERS TO PRAYER. SPECIAL PROVIDENCES.

"Be careful—anxious—for nothing, but in every thing by prayer and supplication, let your requests be made known unto God." Phil. iv: 6. "Casting all your care upon him, for he careth for you."

What exceedingly great and precious promises are these! No matter what the causes of our anxieties are, no matter what our wants may be, whether large or little, whether relating to soul or body, to this world or the next, we may go and tell them to Jesus, with the sweet assurance that he will be interested in them, and either remove them, or support us under them, and turn their endurance into a greater blessing than their removal would be.

But "if God governs the world by the special and local exercise of his almightiness, and has power to effect all things other than through the course of natural law, why does he not displace sin with good, slavery with justice, poverty with plenty? Why does the Deity permit famine, disease, sin and woe?" So reasons what would fain be deemed very sound philosophy, and what assumes to be if not the "higher christianity" itself, at least "consistent" with it. And again, "There is every reason to believe Infinite Power changes the course of the winds and the clouds just as the pilot his ship, *viz., by the employment of means.*" And pray will these writers tell us "why the Deity does not displace slavery with justice, &c." if he has power to do it, *through natural law?* One would suppose that the question as to *how* a favor is conferred by the Almighty, whether through a natural or a *supernatural* law, would be a matter of small moment. The believer in "special providences" believes all means, and all laws, and all powers, are under the control and guidance of Infinite Power, and Infinite Wisdom, and Infinite Goodness. The pilot does not *reverse* any law of nature when he puts his ship about, he simply *reverses the wheel.* The "engineer" reverses no natural law when he "backs the train"—he simply *reverses the engine.* We are quite willing to waive all questions of "miracles," of the "suspension 'or reversal' of '*natural* law':" we only claim that God ACTS FREELY,—UNTRAMMELLED—that all things, all creatures, all means, all laws, are absolutely under his control, that he created all things, controls all things, upholds all things, and is himself absolutely independent, and uncontrolled.

To affirm that he always works in a given way, and according to one uniform rule, and that this is such a rule as feeble man can *scan*, and that consequently he, as the Omnipotent One, cannot do as he chooses, at any moment, and with reference to any matter, whether great or small, but that he must wait the motions of a ponderous machine which he had power to build, and to set in motion to stop, or to *back*, or to "switch off the main track"—is to make bold affirmations that cannot be proved, affirmations as derogatory to the character of the Supreme Ruler of the universe, as they are subversive of all confidence in God and all christian peace and hope.

We can easily answer the question quoted above. The Lord does not *as yet* remove all the evils that exist—displacing slavery with justice. Poverty with plenty, and does permit "famine, disease, sin and woe" to exist for a season BECAUSE "*so it seemeth good in his sight,*" until the proper time shall have arrived for the establishment of the "new heavens and the new earth, wherein dwelleth righteousness," And in the meantime he is saying to us all, "What I do thou knowest not now, but thou shalt know hereafter." If a more satisfactory answer can be given, pray what is it? Can any pompous, ponderous *law-scheme*, give us a better solution?

THE LATE DR. MACGREGOR, OF PICTOU.

But, Mr. Editor, when I took up my pen I had no intention of writing a "dissertation." My design was simply to relate a few homely facts calculated to encourage the children of God to go to him in all times of trouble, large and little. So pray for a pin when one needs a pin, and cannot find one conveniently, might seem to some like 'egregious trifling.' And yet how much worrying and fretfulness and unchristian temper will sometimes be occasioned by as trifling a matter as a pin. Were it not better to spend one's breath in prayer! were it not better—after the example of the late Mrs. Gosse, a devoted christian lady of England, under such circumstances, to "tell Jesus!" A horse, a cow, a yoke of oxen, lost in the woods, or strayed away, and requiring days or even hours of anxious and laborious searching to recover them, would be allowed, I imagine, by most persons who believe in prayer at all, to be a fitting subject for prayer. I can scarcely conceive of a truly devout person going out to such a search who would not deem it proper to seek aid from the Lord. Nor do I think that true piety would trouble itself relative to the kind of 'means' which the Hearer of Prayer might deign to use, in order to help his child who called upon Him in trouble for help.

Let me give a few illustrations. The memory of the late Dr. McGregor of Pictou, is as "fragrant" among the Presbyterians of that county, as is that of the Mannings, the Hardings, the Dimocks, among the Baptists of these Provinces. He was pre-eminently a man of faith and prayer.

He once lost his horse in the midst of a long piece of woods. He was travelling the lonely rough road on horseback. The horse had been hitched, and while left to himself had broken loose and was no where to be found. Mr. McG. concluded he had gone back towards home, and retraced his steps hoping to overtake him. But he could find no traces of this horse, and finally coming to a soft place where the animal could not have passed without making tracks, he saw plainly that he had not gone back. He then concluded that he had gone the other way, and pursued on until from a similar place in the road he ascertained that the horse had not passed there. He then went back to the place where he had hitched him, and searched around in all directions. But the search was in vain—he could find no traces of the horse.

Now the loss of a horse and especially under such circumstances could be no trifling matter. "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me," was a promise every way worthy of Jehovah to make, and every way worthy of being *believed* by the "afflicted saint." So the man of God reverently uncovered his head, kneeled down, closed his eyes, and prayed. He asked the Lord to help him in his trouble—to bring the horse to him, or him to the horse. Having committed his way unto the Lord, and cast his burden upon him, the good man opened his eyes, and there in full view stood the horse. He sought the Lord and he heard him, and delivered him out of all his troubles.

This beautiful story I had from James McGregor, Esq., a worthy 'elder,' residing in New Glasgow, the eldest son of the excellent minister mentioned in the anecdote. It came to my mind with great freshness and power a short time afterwards. I was travelling on an unknown road in Cape Breton. I had been belated at Plaister Cove, and it was near sundown when I started to go on to Port Hood. I had promised to call at a friend's house and pass the night there, who lived four or five miles from Mr. McKeen's where I had been stopping; but I was unacquainted with the way I would have to turn off from the main road, and was warned by a friend that it would be somewhat difficult to find my way. Not getting quite so definite an idea of the crossings, turns, and twists, in the road, at the place where I was to turn off as would have been desirable, I missed my way, got away back into a pasture, among cradle hills and bushes, the blind road becoming more and more blind in its windings and turnings, so that just as it was becoming quite dark I lost all traces of the path, and could form no definite idea which way to go in search o it. But there was no time to be lost. In ten minutes more the search for it would be hopeless, and I must pass the night in the woods. Could I find the path I could at least get back to the high way, and push on towards Port Hood, and put up at the first inn I reached. I remembered Dr. M'Gregor's case. I had searched for the path, but could not find it. But God *can* help, I said, and he *will*, and I knelt at his feet in the sward in the gathering darkness, and, in the fullness of my heart, asked him to lead me to the road. And he did, I found the blind path instantly, which in a few minutes become so plain that I could follow it even in the dark to the main road. I gave up going to the friend's house who had invited me, and pushed on for Port Hood. But just then a carriage overtook me, and I made enquiries. I learned to my surprise that there were no inns on the road before me, and no place where I could obtain accommodations for many miles. There were two persons in the wagon, a young man and his sister, who lived near the place where I had wished to stop; but on another road. The young woman immediately volunteered to drive their own waggon home, and allow her brother to go back with me and guide me to my friend's house, and then to cross the fields to his own home. Thus was I brought out of all troubles, and guided to the "desired haven." I saw the hand of my Heavenly Father in it all; and I blessed him.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." S. T. RAND.

THE GRAND LODGE OF BRITISH TEMPLARS

held its Annual Session in St. Andrews on the 5th inst. There was a large attendance of members and visitors from all parts of the Province. The Order is in a flourishing condition, as will be seen from the following Report, which we are requested to publish:

LODGE ROOM, July 7th, 1870.

W. G. CHIEF,—Your Committee appointed to report on the State of the Order, beg leave to submit their report. Since the last session of this W. G. Lodge charters have been granted to 40 new Primary Lodges and to 8 Juvenile Lodges; two County Lodges have been organized; 9 charters have been called in, and 7 dormant Lodges resuscitated. We have had an increase of 1,534 members, and our numbers now foot up to the respectable total of 13,025. There are now 260 Primary Lodges and 17 Juvenile Lodges in good working order. Our finances amount to the large sum of $1,292.68—cash on hand. A mission undertaken by the W. G. Lecturer to the Island of Grand Manan has been altogether successful in the purpose for which it was designed, and in its favorable results furnishes a good argument for the constant use of similar agency in the working out of our principles. This Order now possesses an official organ to which it can point with honest pride, as the work of its own hands and the exponent of its own aims. Nobly begun and ably carried out, it has proved a valuable and efficient auxiliary to our temperance effort, and your Committee indulge the hope that British Templars will never allow the *British Templar*, bearing their name and flag and struggling manfully for the great cause, to grow weak and die, for want of a hearty temperance support. Prosperity has chosen her seat among us; from the broad Chaleur to the broader Fundy, peace and unanimity dwell in our borders; may discord never enter, nor fierce strife break asunder the fair bond of F. H. and C., that now links together the sturdy 260 brethren of our great brotherhood. Let Brothers and Sisters but work out legitimately the principles on which our order rests, with faith in man and in God, steadily, fearlessly, honestly; and we doubt not our next year will look upon such an ingathering as has not yet greeted the sight of earnest men in an earnest cause.

GEO. E. FOSTER,
W. A. COREY,
JOHN MCLAUCHLAN,
St. Andrews, N. B.

CHRISTIAN ENTHUSIASM.

No great thing is ever done without enthusiasm. Talents, learning, fine opportunity, do not insure success. Thousands who have these live and die with little advantage to themselves or others. Abundant resources are vain, if the soul lacks the inspiration to put them to service. Men of moderate talents often outstrip their superiors, because they have strong faith and high resolve. The lowest become highest, and the highest become lowest, "the last shall be first, and the first last," through this diversity in enthusiasm. Where one has a solid faith in his chosen mission, and his work becomes a part of his life, a constant presence by day and by night; where ardor, fixed resolve, and warmth of zeal, and steadiness of purpose, become an abiding habit, great success is inevitable.

A capitalist in Wall street recently said: "A bank never succeeds well, until it has a president who takes it to bed with him." Ecce Homo attributes the wonderful success of the early Christians to the enthusiasm for humanity with which Christ inspired them. That enthusiasm has been a power in the church ever since, and success has always been measured by the degree of its presence; when that has risen to sublime earnestness, the church has been invincible; when it has fallen to lukewarmness, it has become like Samson with shorn locks. Whitefield melted and subdued the multitudes before him, because he believed and felt what he preached as few men have ever felt it. Ardor gives point and efficiency to truth; a sharp blow from a whip will do more execution than a deliberate swing of a bar of iron.

The great present want of the churches is enthusiasm for Christ and sinners. There are talent, learning, numbers, wealth enough to stir this world with a tremendous impulse, and if they were all set in motion, warmed into vigorous action, nothing could resist them. At present, faith is weak, love is lukewarm, purpose is feeble, the whole life lacks tone and force. We need a new inspiration, an impulse from the heart of the Master, which not only begets strong desires to subdue the world to him, but courage to undertake the conquest, and prosecute the work with ceaseless energy and patience.

There are two classes of patient people,—those who try to do for Christ to the full extent of their powers, and who often go beyond their powers, hoping that they may do more, and never cease to try, though repeated failures befall them. If one scheme does not succeed, they try another; opposition sharpens their courage and confirms their purpose. They will not be quiet, cannot endure inaction, are always plunging into some new scheme; accepting, yes, seeking some new responsibility, or clinging with tenacity to some long protracted and much hindered work. These are patient as Jesus was patient, but inspired with unfailing enthusiasm.

The other class are patient, but not anxious; are content to wait, but not earnest to undertake; are cool and quiet, but never stirred with a great zeal to do some manly thing for the Master. They need to be set on fire by a new and mighty love. They will never imitate the Saviour, till inspired with an irrepressible zeal, a great earnestness of soul, which shall be like "fire shut up in the bones," till they have a type of faith which makes them vigorous to run a race, do a large work, correct wrongs and establish the right. Christian enthusiasm is a power in Christian character.

HOW YOUNG MEN ARE LED TO RUIN.

AN EVERYDAY STORY TOLD IN IMPRESSIVE LANGUAGE.

Charles W. Partridge, who, about one year ago, while in the employ of Mr. Ullman, forged several checks on the first National Bank, amounting to £222,100, and who several days since pleaded guilty to one of the indictments on which he was arraigned, was brought before Judge Wilkin to receive his sentence. Mr. Partridge is a fine looking young man, under twenty-six years of age, and appears thoroughly penitent. He employed no attorney, but pleaded guilty, after having confessed his crime, as he also did when he freely gave himself up in Philadelphia, where nothing was known of his crime. When asked by the Court if he had anything to say why sentence should not be pronounced upon him, he made the following remarks. It is not necessary to comment upon this lesson and warning to young men. His story speaks for itself:

"As my plea to the indictments against me renders it unnecessary for any evidence of my guilt to be offered to the court, I have thought that it might be well for me to make a brief statement of the circumstances that led to the commission of such a crime. I was engaged as book-keeper by Mr. Joseph Ullman, the last of December, 1868. After remaining in his office in Chicago two or three weeks, to prove my ability for the position, I was sent by him to keep the accounts of his business in this city. I arrived here about the middle of January, and at once took charge of the books. I entered upon my duties determined to merit the esteem of my employer, and to be faithful to him and myself. I was at first attentive to business, lived within my means, and was saving something from my salary. I contracted a habit of drinking occasionally while in the army, (in which I served nearly three years, when I was discharged on account of a wound received in action, which disabled me from further service.) I never drank to excess, but about the middle of February I resolved to abstain from a habit so profitless, and did not drink another drop of intoxicating liquor of any kind until the 6th of March. That was the twenty-fifth anniversary of my birth. In the evening of that day I went into a billiard-room to play a few games of billiards. I there met several acquaintances, and upon telling them it was my birthday, I was importuned by them to drink in honor of the occasion. I resisted the temptation for awhile, but finally succumbed, and asked the party to take a drink with me. That glass was the cause of my ruin. My resolution once broken, I did not hesitate to drink again, and I left the hall intoxicated. From there I went to a house of ill-fame, remained there a short time, then went to the bar-room of the hotel where I boarded, and continued drinking. I there met a stranger, whom I met for the first time that evening in the parlor of the house of ill-fame I had just left. He engaged me in conversation, and soon asked me to accompany him to a gambling house near. I told him I never played or visited such places. He said I would not be obliged to play, but insisted upon my going until I went. After watching the play for a short time I got to playing myself. I played perhaps an hour and left the house a winner. The next evening I drank again. After drinking several times I again visited the gambling table. I won at first, but as I continued drinking I soon became reckless and lost all my money. I looked upon the play a few minutes, regretting my loss and anxious to win back my money. I thought if I had more money to play my luck would soon change, and I could regain all and then stop playing. In that evil hour, and in a state of intoxication, I entered my employer's office and took from the safe $50 of his money. That was soon gone, and more desperate than before, I returned and took $100 more. I continued to drink and play until three o'clock in the morning, when I went out without a dollar. Not until then did I at all realize the extent of the crime I had committed, and the thought of the degradation, shame and ruin that was before me made me nearly insane. I felt that suicide was the only thing left for me, yet I hesitated to take my own life, with so much sin upon my soul. I went to my bed but not to sleep. I tried to think of some way to make good the amount of my defalcation before discovered, or, failing in that, to cover the crime. Finally came the thought of forgery. I thought I could thus obtain money to cover my defalcation, then win back what I had lost at play, deposit the amount of the forgery at the bank, and hoped to cover all traces of my crimes. As it was Sunday I had plenty of time and opportunity to practice the necessary signature, and when I thought I had an imitation that would pass at the bank I filled out a check in the usual manner, with which I drew $300 the next day without detection. But vain were my hopes to regain what I had lost. I continued to lose, forged other checks and became reckless and dispirited. God only knows what I suffered at that time. My companions thought I was very gay and happy. How far from it! But I continued my crimes, finally without hope of success and in a momentary fear of detection. Knowing that my crimes must soon be discovered, and fearing that when the account book was returned from the bank on the 1st of May the difference in the account would be discovered I determined to fly. I drew two checks, April 24th and 25th, amounting to $1,050, and left the city on the 27th, upon the pretence that I did not like my situation, and had a better one offered me in Chicago. I succeeded in keeping out of the hands of my pursuers, but nowhere could I find rest. I lived in constant fear and anxiety. I tried to make a start in business, but could find no satisfactory investment of the money I had, and in a few weeks that was gone. I then obtained a situation in a publishing house in Philadelphia, but I had little success in business, and could not banish the thoughts of shame and degradation. I had no taste or ambition for business, and did not feel at ease in respectable society. After wandering a fugitive and an outcast for seven months I was led by my restless conscience to surrender myself to a detective officer in Philadelphia, who brought me as far as Chicago, where I was met by the Chief of Police of this city, with whom I voluntarily came here for trial. I made a full confession of my crime to him on my way here, and now, in heartfelt penitence and humility, I appeal to you to show me mercy as I hope for mercy at the final judgment bar." Judge Wilkin then briefly stated to the prisoner that in consideration of his penitence he would impose the lightest punishment prescribed by law, and would therefore sentence him to one year's imprisonment in the Ramsey county jail.—*St. Paul Press.*

AN ENCOURAGING SURVEY.

Under this caption a recent issue of the *Watchman and Reflector* speaks of Baptist growth in the United States in the following cheering style:—

Our own denomination has raised nearly four hundred thousand dollars for Home and Foreign Missions, has expended over one hundred thousand dollars for the education of the freedmen, carrying on the education of colored preachers at numerous places at the South; has built nearly a church a week at important points in destitute fields, and purchased of other denominations at about half the cost, many meeting-houses in growing towns and cities; has been successfully pushing on the work of raising, by large donations from the wealthy, a fund of half a million, the income of which is to be loaned to churches in their poverty, to aid them in erecting houses of worship, and to be refunded by them for similar purposes elsewhere, as soon as they attain to the requisite ability. Our denominational machinery has been reduced by the union of the Bible Society with the Publication Society; and the latter, one of our most vigorous organizations, was never more vigorous than now, its business for the last year amounting to over three hundred and twenty thousand dollars. Besides its issue of books and tracts and of weekly, monthly and quarterly publications,—the *Young Reaper* having attained a circulation of 190,000 copies, and the *Baptist Teacher* having, though established within a year, already received 18,000 names to its subscription list, it has employed eighty-two missionaries the whole or a part of the year in twenty-two States, among a class of population not otherwise reached, preaching, visiting from house to house, organising Sabbath Schools and constituting churches; all this work being additional to what is done on a still larger scale by our Home Mission Society. The assembling during the year of the National Baptist Sabbath School Convention at St. Louis, and of the National Baptist Educational Convention at Brooklyn, evinced, both in the spirit that prompted them and in the success that crowned them, a denominational unity and a high denominational purpose which are full of promise.

AN INSTRUCTIVE ANECDOTE.

Most young people are very fond of display in dress. Rings, breast-pins, and similar superfluities, are all in great demand among them. We have known a girl to spend a month's wages for a single article of dress of this kind, and a young man to run into debt for a cane when he had scarcely clothing enough to appear respectable. The following story of a successful merchant will show how these things look to sensible people. Said he: I was seventeen years old when I left the country store where I had "tended" for three years, and came to Boston in search of a place. Anxious of course to appear to the best advantage, I spent an unusual amount of time and solicitude upon my toilet, and when it was completed I surveyed my reflection in the glass with no little satisfaction, glancing lastly and approvingly upon a seal ring which embellished my little finger, and my cane, a very pretty affair, which I purchased with direct reference to this occasion. My first day's experience was not encouraging. I travelled street after street, up one side and down the other, without success. I fancied, toward the last, that the clerks all knew my business the moment I opened the door, and that they winked ill-naturedly at my discomfiture as I passed out. But nature endowed me with a good degree of persistency, and the next day I started again. Toward noon I entered a store where an elderly gentleman was talking with a lady near by the door. I waited until the visitor had left, and then stated my errand. "No, sir," was the answer, given in a crisp and decided manner. Possibly I looked the discouragement I was beginning to feel, for he added in a kindlier tone, "Are you good at taking a hint?"

"I don't know," I answered, and my face flushed painfully.

"What I wish to say is this," said he, looking me in the face and smiling at my embarrassment, "if I were in want of a clerk, I would not engage a young man who came seeking employment with a flashy ring upon his finger, and swinging a cane."

For a moment mortified vanity struggled with common sense, but sense got the victory, and I replied, with a shaky voice, "I'm very much obliged to you," and then beat a hasty retreat. As soon as I got out of sight I slipped the ring into my pocket, and walking rapidly to the Worcester depot, I left the cane in charge of the baggage-master "until called for." It is there now, for aught I know. At any rate, I never called for it. That afternoon I obtained a situation with the firm of which I am now partner. How much my unfortunate finery had injured my prospects on the previous day, I shall never know; but I never think of the old gentleman and his plain dealing with me, without always feeling, as I told him at the time, "very much obliged to him."

Mr. David Wright, of Portsmouth, N. H., who cut and corded five and one-half cords of pine wood in one day, and forty-two cords in twelve days, walking six miles a day to and from his work, challenges Mr. Wetherell, of Danville, N. H., or any other man, to chop wood one day for $25 a side.

California, writes a recent correspondent, "is not the place for a poor man; better be in Illinois with $500 than in California with $2,000. The State is overrun with tradeless, moneyless young men, who never have enough money to pay their way out of the State."

Liberty is the right to do whatever you wish without interfering with the rights of others.