

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

REV. J. E. BILL,

"Glory to God in the highest, and on earth Peace, good will toward Men."

EDITOR AND PROPRIETOR

C. R. BILL, PUBLISHER.

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ANNIVERSARY OF THE AMERICAN BIBLE UNION.

REVISION OF THE SACRED SCRIPTURES, &c.

The Ninth Anniversary of the American Bible Union was commenced on Wednesday, Oct. 6, in the First Baptist Church, corner of Broome and Elizabeth streets. This Union was formed in 1850, for the purpose of securing a new translation and more perfect version of the Holy Scriptures. The exercises were begun at 9 o'clock A. M. in the lecture room, the Rev. T. Armitage, President of the Union, in the chair. A hymn was sung, after which prayers were offered by the Rev. L. C. Pettingill of Whitesboro, and the Rev. E. S. Raymond of Port Chester. Committees on nomination of officers and on arrangements for the sessions of the anniversary were appointed by the Chair. A letter was read from the Rev. John Duncan of Boston, expressing his sympathy in the objects the Union had in view, and wishing for their ultimate success. The Committee on Nominations presented a report, which was adopted, and the following officers and managers were elected for the ensuing year:

OFFICERS AND MANAGERS.

President—Rev. Thomas Armitage, D. D.
Vice Presidents—Rev. George W. Eaton, D. D., President of Madison University; Elder Alexander Campbell, President of Bethany College, Va.; Prof. E. Adkins, Marietta, O.; Rev. Wm. H. Murch, D. D., London, England; Rev. J. C. Oncken, Hamburg, Germany; James B. Colgate, Esq., New York; Eli Kelley, Esq., New York; Hon. Thomas Swain, New Jersey; Elder T. Fanning, President of Franklin College, Tenn.; Edward James, Esq., Albany, N. Y.; Rev. Wm. Carey, Crane, Mississippi; Hon. Isaac Davis, Massachusetts; Rev. T. G. Jones, Norfolk, Va.; Rev. Thornton Stringfellow, Virginia; Rev. Q. H. Trotman, North Carolina; Rev. D. R. Campbell, L.L.D., President of Georgetown College, Ky.; Rev. S. W. Lynd, D. D., Illinois; Rev. Prof. Wm. C. Dana, D. D., La.; Rev. Wm. Norton, Egham, England; Rev. I. E. Bill, St. John, N. B.; Wilson G. Hunt, Esq., New York; C. W. Thomas, Esq., New York; Rev. W. W. Everett, D. D., Louisville, Ky.; Rev. James Challen, Philadelphia, Pa.; Rev. Jacob Creath, Missisquoi; Elder James Lyon, Ohio; Thomas P. Miller, Esq., Mobile, Ala.; Rev. A. Wh-eokel, D. D., New York; Rev. J. Pyper, B. D., Michigan; Rev. Samuel Baker, D. D., New York; E. S. Whitney, Esq., New York; Rev. Charles H. Spurgeon, London; Horace Evans, M. D., Penn.; Rev. J. M. Cramp, D. D., President of Acadia College, N. S.; Rev. R. Ryland, D. D., President of Richmond College, Va.; Rev. J. O. Mason, N. Y.; Rev. W. B. Maxson, D. D., N. Y.

Corresponding Secretary—Wm. H. Wyckoff.
Recording Secretary—C. A. Buckbee.
Treasurer—Eliaser Parly.
Auditor—Sylvester Pier.
Managers—One Year—James W. Flinn, W. H. Pendleton, C. C. Norton, D. S. Parmelee, G. H. Phinney, S. Remington, J. W. Sarles, Isaac T. Smith and Thomas Thomas.—Two Years—Samuel Baker, M. C. Kempsey, R. Lowrey, J. Boggs, John Bray, C. T. Goodwin, W. S. Clapp, James M. Shaw and Ezra Smith. Three Years—J. Q. Adams, S. S. Purple; M. D., J. W. Holman, George A. Morwin, Wm. D. Murphy, Wm. S. Hall, Thos. B. Stillman, J. H. Townsend and John B. Wells.

The President, Dr. Armitage delivered the annual address from which we extract the following:

BRETHREN AND FRIENDS OF THE AMERICAN BIBLE UNION.—One of the most encouraging signs of the times is seen in the interest which our work is exciting throughout English Christendom. When the Union was organized in 1850, every proposition which it submitted for the accomplishment of its work was met with the most unreasonable and unrelenting opposition. This opposition was so fierce, so firm, and so fiery, that at times it seemed disposed to silence the movement at a blow, much after the fashion of old Judge Jeffreys, who gracefully quieted the clamors of all pestilent heretics by the most logical method of scourging. To be sure, this was neither strange, nor new, since Truth never added a cubit to her stature until she attained a constitutional elasticity by bending this way and that before many a storm.—Just as the vine draws its greatest strength, and plenty from the fiery lava which once belched out of the crater above it, or from the bones of the arm which first planted it, so the truth thrives best by feeding upon the vitalities and even the ashes of the holy husbandry which is consecrated to its culture.

Nor is there any exception to this general rule in the history of that Biblical truth which we find in the English tongue. If any man doubts this, let him stand for a moment at the foot of the hill at Lutetia, and watch Chichely, the Primate of England, while he kindles a fire, and curses the bones of Wickliffe over it, and burns them to ashes in it, and scatters their dust on the waters of the Swift, that the Swift may carry them to the Avon, and the Avon to the Severn, and the Severn to the sea, and the sea to the uttermost parts of the earth, so that wherever the Lord has looked down from Heaven, and visited this vine, the bones of the first English translator have nourished it, and made it "a strong branch" unto the Lord. One hundred years after this, the

ashes of William Tyndale, the second English translator, gave new vigour to it. And yet a hundred years later still, Edward Wightman, the last English martyr, gave his body to be burned for the dressing of this vine, that it might shoot higher, and spread wider, and bring forth more fruit. Surely, "Out of the mouths of two or three (such) witnesses every word is established." Now, if it was meet and right that the chief enemies of the English Bible in its infancy should be Englishmen, is it a marvel that the sturdy struggles for perfection in its maturer years should be with those of the same household?

But as I have already remarked, the signs of the times are lightening. Indeed gentleness and concession are rapidly becoming the rule, while "the fast for strife and debate and to smite with the fist of wickedness," are as rapidly becoming the exception. It is remarkable that in the developments of the past year some of those religious bodies which were supposed to be most hostile to a revision of the English Bible have been signally characterized by the most earnest and healthy agitation of this subject. It is equally remarkable that the Bible Union has been cheered in its work by expressions of sympathy and contributions of money from every part of the world where the English language is spoken; and from all that we can learn there is not a doubt but that in a few years this general wish for its well-being will be increased seven-fold. How far the general desire for a pure English Bible has been produced by the Union I may not attempt to determine. But one thing is certain, namely, that there has been and is a great awakening in this department of religious investigation; and, as such an awakening as can neither be understood in its claims, nor satisfied in its demands, till the Word of God is placed in the hands of the masses as free from error and obscurity as sanctified learning can present it. We are not careful to fix determinately upon the instrumentality by which this has been achieved.—It is sufficient to know that the popular mind is to be stirred, that the noblest and best of men are aroused to reproof for their remissness of duty, and are shaking off their slothfulness and stepping forth to meet the spiritual necessities of the common people.

Mr. Armitage closed with a few extemporaneous remarks. The annual report was then read by W. H. Wyckoff, Corresponding Secretary. It showed that great progress had been made by the Union during the past year.

The report was laid over till the afternoon for discussion. Committees were appointed on English, Spanish, German, Italian, Burmese and Karen Scriptures, on Publications, on Obituaries, Legacies and Scripture distribution. The evening exercises were attended by a very large and enthusiastic gathering of members. After the usual religious services, the Rev. Dr. Armitage delivered a forcible address, on the antagonism of Denominationalism and Revision. The former, he said, must be swallowed up of Truth. The great object of revision is to overcome the marking of the sects, and by presenting God's truth in its purity to unite all the friends of the Savior in one.

The Rev. Geo. W. Eaton, D. D., President of Madison University, spoke for an hour on behalf of revision. He is a large man with a noble intellectual development. He entered with great power of illustration and conclusiveness of argument into the question of revision. He said that he was glad that he had entered into the organization, when it cost something to be a Bible Union man. He knew the cause was right. He knew it would ultimately draw to it the sympathy of good brethren that then stood aloof—nay, that even became cold to us, because we opened our lips in behalf of revision. Brethren that I loved seemed to be disposed to shake me off from association with them in other noble Christian works. But, Sir, this I could not endure. I can't bear to be separated from my brethren—I won't be separated from them. If they turn me out of doors and shut them against me, I will knock for entrance again. I can give up everything for co-operation with my brethren—everything except what I believe is God's truth.

But now, said the speaker, things have changed and all are in favor of revision. I have just been conversing with a friend who says he never did oppose revision. Our principle is right. But he did dislike our men. Well, said the Doctor, it is correct principle that imperfect men grew better if their souls' principles were right. It was a good thing for bad men to have good principles, and unfortunate for good men to hold bad ones. The Doctor paid a splendid tribute to the men of the Union. There were not riper scholars, holier men, truer men, than those employed by the Union on the Final Committee. He spoke of the accessions to the revision ranks from the scholarship of the world. There was no country where the English language was spoken where there was not a desire for this work. See what light breaks forth from the little book of Dr. Trench, that bright luminary in the English Church. I wish every Baptist to read that book. I can forgive the Dean of Westminster his unjust slander of the Baptists when he says they

don't want a translation, but an interpretation; for he says so much that is true and noble, that I am sure that that sneer did not come from his heart. He was simply mistaken. Why, Sir, it is a translation that we demand, and not interpretation. And Sir, I am sure that there are noble men in every part of English Christendom, in every professedly Christian Church, to whom this principle is dear. It is not the possession of any particular Church. It is a holy principle that you can't confine to any one of our denominations, however true they may be to God, more than the Holy Spirit influences are limited to any one part of the earth. The Doctor urged that the members keep true to their trust, and ever keep the union high above all narrow party, selfish interest.

The doxology was sung, and the meeting adjourned to Thursday.

(For the Christian Visitor.)

To the Baptist Churches in Nova Scotia, New Brunswick and Prince Edwards Island.

DEAR BRETHREN,—By vote of the Baptist Convention at its meeting in Saint John, the undersigned was appointed to address you, through the pages of the Christian Visitor and Christian Messenger, on the subject of our Foreign Missionary operations. The conviction is barely entertained that our zeal in this Heaven-ordained work has much declined; and it is in the hope of stirring up our minds by way of remembrance, that a few thoughts intimately connected with this subject are presented to your notice at this time.

Consider, dear brethren, that the command of the Saviour to preach the Gospel to every creature—to all nations—is in force now; and it is the duty of the Church to carry it out to the extent of her ability. True, this command takes in the Home field, for the Apostles were to begin at home—at Jerusalem; but it as truly includes Foreign Missions. Leaving the Home Mission work as not comprehended in the purpose of this address, though demanding serious attention and zealous and continued efforts for its support and extension in our respective Provinces;—we announce what it is believed a careful and prayerful reading of the New Testament will sustain—that no Church or disciple of Christ is exempted from obligation either to originate, to sustain, or extend, Foreign Missions; or to aid those who are directly engaged in the glorious work. We have not, as a denomination, been doing our duty in this matter. There has been among us too much neglect of the command—the last command of our Divine Master. Oh shame! Oh pity! that any Christian Church or professor should neglect or hesitate to do what Christ enjoins!—Awake my brethren and sisters, and let us aim and endeavour earnestly to carry out to "Earth's remotest bounds," the last command of our ascended and glorified Lord.

Consider also the necessity that exists for this work. The world needs it;—the nations are in darkness, and nothing but light from Heaven can guide them safely; they are lost in error, ignorance, sin and corruption, and the Gospel alone can show them the way to escape. They are in bondage, Christ only can make them free; they are dead in trespasses and sins, and the Holy Spirit only can renew and sanctify them. But how are they to know these things, unless the Word of God—the Gospel be sent to them, and the Missionary to unfold to them the law of God, and the way of salvation. That is God's plan. Nature proves the existence and power of God; but the Gospel alone shows how man, sinful and depraved—can be justified before God, and yet God be just and the law honored in the highest degree. "It pleased God by the foolishness of preaching to save them that believe." But "how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher;—and how shall they preach except they be sent?" Yes, brethren, this is it,—God must send them, and the Church must send them. We believe in agencies—Jod's and Man's—as being necessary in effecting the glorious work for which the Gospel was designed and given;—the former originating, directing and controlling; the latter limited, subordinate and dependent. The church is called in her sphere to act for God; and when she prays and works as she ought—in the Spirit of Christ, God will abundantly supply Ministers made by himself and fitted for the work. Over six hundred millions of human beings have no Gospel—they are perishing;—what are we doing for them? Are we doing our duty? No, indeed. We are not doing all we can to send to them the bread of Life,—the medicine which alone can heal the nations.

Remember, too, dear brethren and sisters and friends, that it is a privilege to be employed either personally in making known the Saviour of Men, or to aid those who are thus engaged. Next to enjoying the love of Christ ourselves there is no greater privilege than that of communicating to others the glad tidings of the Grace of God. This privilege is ours, if we will. God has in the Foreign Missionary enterprise given us a lever that can reach to the ends of the earth, and elevate sinners out of the ignorance, idolatry, corruption and death in which they are. And what a blessed privilege it is, that the poorest and weakest Christian may, by its means, operate upon men thus situated, so as by God's blessing, to "turn them from darkness to light,

and from the power of Satan to God." Why should any who love God wish to be excused from a work so glorious and heavenly? Can such love be worthy of his approval? Is it worthy of our own? But not the heathen alone are blessed by Foreign Missions. We in our homes—in our churches—and in our several departments of Christian labour, may be blessed. He who goes to the heathen, and in the spirit and bowels of Jesus Christ labours to bring them to God, is honoured and blessed beyond the ordinary mass of believers;—he stands in the front rank. He who, to support foreign Missions contributes of his means, not niggardly and stintedly, as though he felt he was losing his money, and would rather not give if he could decently avoid it; but cheerfully and bountifully, enjoys a rich and precious blessing—he has the smiles of his Saviour, and the witness of the Holy Spirit. Why should not every church member act in such a way as to receive largely the blessings which the Foreign Missionary work may bring even to us. "He that watereth shall be watered again."

Then again we have abundant encouragement to labour in His work from the good already effected by means of Foreign Missions. It is impossible to estimate it. The Baptists have had high honor put upon them by God in this work;—their Missionaries have been and are valiant and foremost in the ranks of the evangelistic host of God's elect messengers to the heathen.

Our churches too in these Provinces have sent forth a Missionary from among them to carry the Gospel to the benighted children of Burmah, and though his course was short, it was not without fruit. Souls were converted to God by his labours, and one of the three native preachers sustained by the convention—Moung-Thet-Nau first heard the gospel, brother Crawley tells us from the lips of Bro. Burpee, and was undoubtedly converted through his instrumentality; and he truly adds—your sacrifice and labour of love was not in vain; your Missionary though dead, yet speaketh. It is a great mistake to suppose Bro. Burpee's Mission a failure.

Let us glance a moment, dear brethren, at our opportunities and facilities for reaching the heathen.—For some years past we have had no direct connexion with the Foreign Mission field—we had no missionary sustained by ourselves and dependent on us and perhaps it is on this account, in part at least, that the zeal and contributions of some have been so greatly diminished. But now we can have the most direct connexion with the Foreign Missionary work in a way highly satisfactory, and we may hope efficient, by means of native preachers—men taught by the Spirit of God and willing to spend their days in telling their benighted countrymen of the love of Jesus. We do not undervalue the labours of the Missionaries sent out by the Churches. Their presence and work is essential, and perhaps will be for years to come; but Heathendom will never be evangelized, except by an adequate force of native preachers—born of God, and called by him to the work. These are the men to move and stir the native mind; the testimony of such men must tell on their hearers. Three such preachers we now have in the field—Ko-Oung-Bau Moung-Shong, & Bro. Burpee's Convert, may I not say our convert—Moung-Thet-Nau. Two others of similar spirit, Bro. Crawley hopes to engage; and the number may be increased. God has given us these men. It is our duty to feed and clothe them and their families while they are preaching the gospel to their idolatrous and benighted countrymen.

Then the female school lately opened by sister Crawley promises to be of great use, and is worthy of support. Our sisters especially ought to feel a deep interest in this matter, and ought to exert themselves to sustain an institution that may, under God, prove the means of rescuing many a young native female from the corruption, degradation and horrors to which they are exposed in the midst of heathenism.

Consider again, dear brethren, the church has all the material means necessary to evangelize the nations—the wealth that is required is possessed by those who are called by the sacred name of Christ. Oh what thousands and millions of pounds in the hands of those who profess to love Jesus, are diverted from their rightful object! How little of the churches wealth is used for the glory of God—the maintenance and spread of the Gospel among the nations—in the work of converting and saving sinners from death! Some churches and individuals who could materially help the cause have neglected to do so, and others who have given might have greatly increased their contributions, had they obeyed the dictates of a vigorous faith and an enlightened zeal. There are few among us who could not contribute something to send the gospel to the heathen;—why should not every one consecrate a proper and honest proportion of his hours or his gains to serve Christ in the Foreign Mission field.

God can abundantly furnish all the Spiritual appliances necessary for the enlightenment and salvation of the heathen. Let prayer be offered particularly for the success and enlargement of Foreign Missions. Labourers are needed; let us beseech the Lord of the harvest to send them forth to gather in the precious harvest over which heaven will rejoice. The monthly concert of prayer for the heathen ought to be immediately revived in those churches where it has been suf-

ferred to decline, and introduced into those churches where it had not been observed.

Believing, earnest, united prayer is essential to the complete success of missions. Why not have such prayer in every church?

If we pray aright we will act aright. Let us remember our beloved and worthy friends who have gone from among us to preach Christ to the Burmese; Bro. and Sister Crawley, and also our native preachers, and the other servants of our Master labouring in the foreign field.

Brethren and Sisters do your duty to the heathen; remember what you owe to Christ and his Gospel; consecrate yourselves wholly to Him and his cause; pray for the heathen, and contribute liberally to send them the Gospel.

Let my brethren in the ministry present the matter to their churches and congregations, and urge them to sustain a cause so precious to Christ, so glorious to the church, and so essential to the enlightenment and salvation of the world.

The Convention at its late session recommended to the Churches that a collection in behalf of our Foreign Missionary operations be taken up as soon after the receipt of this as the brethren shall think most proper. Will it be done?—Ministers, deacons and brethren let not the matter fail. Some desire the opportunity to give.—Let not the present depression in business, and the scarcity of money be considered as an excuse. We need depressions in order to try our faith and love; and scarcity of money will not be without its use, if notwithstanding our poverty, we give the more abundantly. If you give more when the pressure for want of money is so extensively felt Christ will take it more kindly of you, and you will have the comfort and satisfaction of having done something to forward a cause originated and sustained by the Saviour, and destined to triumph; and you may expect the riches of his grace to abound to you in all wisdom and prudence.

In behalf of the Convention,
Your brother in the hope of the Gospel,
GEORGE ARMSTRONG.

NEW-YORK CORRESPONDENCE.

New York, October 8th, 1858.

DESTRUCTION OF THE AUSTRIA, AND OF THE CRYSTAL PALACE.

The late melancholy destruction of the ocean steamer Austria whereby nearly 600 lives were destroyed has saddened many a heart here, and cast a deep gloom especially over the Teutonic and Slavonian portions of our population; for the ill-fated passengers and crew were mostly natives of Germany and of Northern Europe.

Though all deplore such a sad occurrence, yet it will not be without some compensating benefit to future travellers. All such accidents not only elicit many valuable suggestions from experienced and scientific men in respect to the adoption of available means for providing against the occurrence of similar accidents in the future, but also tend to bring into practical use new and reliable methods of preserving human life, when it is thus placed in jeopardy.

One or two of the commanders of our California steamers have, for some time past, been in the habit during each voyage of organizing a regular volunteer fire-brigade, who, as soon as the steamer leaves the port are immediately made acquainted with the position and use of all the implements and appliances provided for the extinguishing of an accidental fire on the ship. Each man is assigned his post. Each boat has its crew and passengers allotted to it, and the whole brigade is drilled from time to time in the methods of extinguishing fire and of launching boats. No doubt if this plan had been adopted generally on the ocean steamers, many of the past sad accidents would have been prevented and when they could not have been prevented the loss of life would have been much less.

But the devouring element has not been satisfied by the destruction of a noble steamship. Our own city has been obliged to yield its share of costly fuel to feed the devourer. The beautiful and world-noted Crystal Palace, once the exhibition room of the arts and manufactures of all nations is now a heap of unsightly ruins. Nothing remains standing except eight of the iron turrets and a small portion of the iron framework of one of the galleries. The loss is estimated at over one million of dollars, and what is covered by insurance.

Thousands of persons have daily visited the ruins since the fire, which occurred last Tuesday afternoon. The expressions of regret at the destruction of a building at once so beautiful and so useful seem to be universal. It is thought it will be a long time ere New York can boast again of such a structure and ornament.

For some two or three years past the Palace has been used each autumn by the American Institute as a place for their annual exhibition of the products of national art and industry. The exhibition was being held at the time of the fire, and it is a cause of devout thanksgiving that the fire occurred in the day time and was not attended with loss of life. Had it occurred four hours later when the attendance would have been large perhaps by several thousands, in all probability there would have been an immense sacrifice of human life.

CAPTURE OF MEN-STEALERS.
Another item of interest which has lately at-

tracted public attention is the arrest of six of the crew of a vessel mysteriously scuttled a few weeks since near Montauk Point, Long Island. The vessel proves to be the Haidee, and it seems that last January she cleared from this port with a cargo of flour, rum, tobacco, &c., bound professedly for Gibraltar. But instead of sailing thither, she made a trip to the coast of Africa, where she received over 1200 slaves on board, and after having lost about 300 of them by the privations and sickness, to which the unfortunate captives are exposed, the balance of 900 were landed in Cuba, and the vessel brought here and scuttled.

It must ever be a matter of regret that sixteen out of the twenty-two of which her piratical crew was composed have effected their escape bearing away with them the price of her cargo of human souls. Your readers will remember that it is but a short time since, that another American vessel with her cargo of slaves was seized by the U. S. war-vessel "Dolphin." The master of that slave as well as these six of the crew of the Haidee are soon to be tried for their crime, and it is to be hoped that they will be found guilty and be sentenced to suffer the extreme penalty of the law, which is death.

RELIGIOUS ITEMS.

The Bible Union have just held their anniversary meeting. There was a fair attendance and I believe the exercises were of ordinary interest, but as no doubt you will publish an abstract of the proceedings from the Chronicle I forbear giving you a full report. I noticed by the Treasurer's Report that the annual receipts of money fell short of last year's in the sum of \$12,500 which is to be partially accounted for by the late monetary pressure in commercial matters.

The Sunday School Convention of the State has also held its Anniversary in Brooklyn during this week. The attendance was good and many matters of interest and importance discussed.

At the Pastor's monthly conference, last week several baptisms were reported, and there seems to be a healthy state of things in the churches generally. The congregations are on the increase and many churches intimate their intentions of enlarging their places of worship.

The Lexington Avenue Ch. (Dr. Hayne's) will soon commence a new building. The Pilgrim Church, a new interest in the 8th Avenue, are accumulating funds for building and I understand that three or four of its members have pledged themselves to pay each \$500 per year until the church obtains a sufficient sum to warrant the erection of a new church.

The Mount Olivet church, an infant body which has sprung into existence on the 6th Avenue even more recently than the Pilgrim Church is also determined to arise and build, and they have adopted a novel, and I hope it may prove to be a successful manner of raising funds. They have prepared the manufacture of small bricks about 14 inches in length and otherwise in proportion, on which is inscribed the words "A brick in the Mount Olivet Church, N. Y. These they present to donors who subscribe 10 cents or more towards the building fund.

Among other denominations, too, there are many new chapels projected, or in course of erection. The most spacious of all perhaps is that proposed by Henry Ward Beecher's Church, which it is expected will hold more seditors than any other church in the world. Several gentlemen have already proposed to be each one of a hundred to give \$1000 each towards the building fund.

The Baptist ministerial corps in the city and vicinity has lately received two new additions, namely Rev. Mr. Loury, Pastor of the Bloomingdale church and Rev. M. C. Kempsey lately ordained Pastor of the newly constituted Bethesda Church of Jersey city.

The Oliver Street and the Cannon Street churches, after extending calls to several brethren, are still without Pastors. T. B. Big Preacher, Cromwell Kennedy, is reported to be lying dangerously ill, probably from over exertion.

BRUNSWICK.

WAITING FOR GOD.

A touching case was presented yesterday to the consideration and charity of one of the good Samaritans who now takes care of the sick, relieve the destitute, and feed the starving. A boy was discovered in the morning lying in the grass of Claiborne street, evidently bright and intelligent, but sick. A man who has the feelings of kindness strongly developed, went to him, shook him by the shoulder, and asked him what he was doing there. "Waiting for God to come for me," said he.

"What do you mean?" said the gentleman, touched by the pathetic tone of the answer, and the condition of the boy, in whose eye and flushed face he saw the evidences of the fever.

"God sent for mother, and father, and little brother," said he, "and took them to his home, up in the sky; and mother told me when she was sick, that God would take care of me. I have no home, nobody to give me anything; and so I came out here, and have been looking so long up in the sky for God to come and take care of me, as mother said he would. He will come, won't he? Mother never told me a lie." "Yes, my lad," said the man, overcome with emotion; "he has sent me to take care of you." You should have seen his eyes flash, and the smile of triumph break over his face, as he said, "Mother never told me a lie, sir; but you've been so long on the way." What a lesson of trust, and how this incident shows the effect of never desisting children with idle tales! As the poor mother expected, when she told her son "God would take care of him," he did, by touching the heart of this benevolent man with compassion and love to the little stranger.—N. O. Delta.