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Glory to God in the Highest, and on Earth Peace, Good Will toward Men."

For Terms see First Pag

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REV. S. ROBINSON, Pastor of Brussells-st.,

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TERMS O'V THE BAPTIST AND VISITOR. For remittances received by us purp to lst of March, we will send the Bap-

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Hoetry.

THE WAY HOME. (ISAIAH xlii. 16.)

I know not the way I am going,
But well do I know my Guide,
With a child-like trust I give my hand
To the mighty Friend by my side;
The only thing that I say to Him
As He takes it is, "Hold it fast; Suffer me not to lose my way, But bring me home at last."

As when some hopless wanderer,
Alone in the unknow land,
Tells the guide his destined place of rest
And leaves all else in his hand;
Tis home, 'tis home that we wish to reach,
He who guides us may choose the way.
Little we care what path we tread
If nearer home each day!
—Sunday School Union Mayazine.

Platform:

ROGER WILLIAMS AND THE BAP-

BY DANIEL C. EDDY

An act was passed in 1661-2 directly as many schismatic persons, out of their averseness to the orthodox established religion, or out of the new-fangled conceits of their own heretical inventions, refuse to have their children baptized, be it therefore enacted, by the authority aforesaid, that all persons that, in contempt of the divine sacrament of baptism, shall refuse, when they may carry their child [children] to a lawful minister in that county, to have them haptized, shall be amerced two thouunds of tobacco, half to the inforsand pounds of tobacco mer, half to the public.

An Episcopal authority of eminence, in the annals of that church in Virginia, admits, as heavily as the statement may bear against his own people, that "no di parsher treatment than did the Baptists They were beaten and imprisoned; and cruelty taxed its ingenuity to devise new

lips of Patrick Henry. The scene in that court house must have been thrilling beyond description. The orator had come fifty or sixty miles to volunteer a defence of the men. The indictment was being read as he entered the house; and he caught the words, for preaching the gospel of the Sector God. To every word that followed he listened with intense interest; the big veins in his temples began to swell; and his great soul was gathering itself for an outburst of eloquence. And when he rose and took the indictment in his hand, and read the charge, for preaching the

gospel of the Son of God," and waved the gregational—they are independent. They your mother, your minister, every chrisparchment round his head, uttering those call councils, but those councils are only tian in your neighborhood, and your abpressive words, "GREAT Gon!" and then launching forth into new torrents of bishops, but they are simply pastors, as in pens these lines, longs and prays that you eloquence; until every face in that court the early times; they have associations, may be found walking in the truth. When room grew pale with emotion, until the king's judges bowed their heads, until the prosecuting attorney clinched his hands and grew ghastly pale, until the chief justice sprang to his feet, exclaiming, in a those men go!"—all that is indescribable.

But I must pause, and rest this proposition here. From this hasty review it will be seen that this sect, the oldest of all, has been persecuted in all ages. The people holding the tenets which I have enumera- It is a sect that has come to the world ted have always been on the rack of

They have been persecuted by Roman Cutholies. Smoking bonfires, roasting flesh, dying men and women, start up all long the track of that church, which, though cherishing in its bosom some pure spirits, like Fenelon and Thomas a Kem-pis, has been red with the blood of the martyrs for ten centuries, and which today, in its scarlet robes, is battling with blouse-clad Freedom in the streets of Rome.

shedding of blood; 'tis sufficient they [false teachers—meaning Baptists] should be banished or put under restraint as madmen." Afterwards he exchanged this opinion for a worse one, In a letter addressed to Menius and Myconius, in 1530, he says, "I am pleased that you intend to publish a book against the Anabaptists as soon as possible. Since they are not only blasphemous, but seditious men, let the sword exercise its right over them; for this is the will of God, that he shall have judg-Many poor persons who value the Visitor, and have been receiving it for years at One Dollar per annum, will still continue to receive it by giving us notice through our local agents, or through their minister, and remitting us that or through their minister, and remitting us that or

Philip Melancthon adopted the opinion expressed by the Diet of Hamburg that the Anabaptists may and ought to be estrained by the sword." Calvin says. I do not disapprove of the use which Augustine frequently made of this passage-Luke xiv. 9) against the Donatists, to prove that godly princes may lawfully issue edicts for compelling obstinate and rebelli-ous persons to worship the true God, and to maintain the unity of the faith."

Zuingle was most bitter in his spirit towards the Baptists. His soul seemed to be a boiling cauldron of hatred towards a sect that never had injured him in the least. "Indeed," says one, "there is not a confession of faith, nor a creed framed by any of the Reformers, which does not give the magistrate coercive power in religion; and almost every one at the same time curses the resisting Baptists."

They have been persecuted by Churchmen. The statute book of Viriniga is blotted with persecuting enactments, and Patrick Henry gained more glory in that ancient commonwealth in defending perse-cuted preachers than he ever did in arousing a nation to defend its firesides and its homes. Old John Weatherford, confined in joil for preaching the gospel without au-thority, who sent five sovereigns wrapped in a faded, tattered handkerchief to Henry as a retaining fee, and at the close of the trial received them back again, was one illustration of Virginian illiberality.

They have been persecuted by Puritans The records of Massachusetts colony are black with enactments against an inoffensive people. Remonstrating against all coercion of conscience, claiming liberty to worship God without molestation, granting to others all they asked for themselves, Baptists have been met at every change in the history of the last eighteen centuries with proscription and persecution. Erasmus says of the Swiss Baptists, in 1529, "They are oppressed by all other sects."
Cardinal Hossius, the president of the Council of Trent, says of Baptists, "There have been none, for these twelve hundred years past, that have been more grievously punished." Mosheim says, "In about all the countries of Europe, an unspeakable num-And yet there are not a few, who, ignor- directory, you know is the old Bible; and ant of the history, tenets, and practices of this is called, by one who knew, for he had this denomination, or too unjust to render tried it, " a light to our feet and a lamp nonor to whom honor is due, brand it as to our path." There we have every false the most illiberal and intolerant of sects. way noted down; and the one "only true Wonderful ingratitude to those who for and living-way, which Christ has conse-

eighteen centuries have been paying the crated through the vale. "I am the way, price of soul liberty! III. The Influence of these Tenets upon the World, and the Indebtedness of the World to the Baptists. The most grateful proposition to treat, we must pass over it with the utmost brevity. We claim, first, that the race is indebted to the Baptists for soul liberty. Justice to the noble men who have paid the awful price in groans, agonies, and blood, will allow us to claim no less than this. We do not say that it has no noble advocates and illustrious examples in other sects, for Grotius, Episcoipus, and Jeremy Taylor rise before us; but the toleration they claimed was not like the soul liberty demanded by Roger Williams. "Taylor," says Bancroft, "limited his televities to for Christian posts.

advisory, and have no authority; they have sent, and perhaps unknown friend, who but they are merely meetings for general your sister was buried in baptism, how religious purposes, and have no legislative or disciplinary power. The church is an independent body. It ordains its own bishops, disciplines its own members, deposes its own pastors, holding allegiance of your sister was barted in baptism, how many wept, but wept for joy, to see her begin to walk in the truth. And, O! let me tell you that not only hundreds of the good and God-fea ing on earth, will rejoice if you should be seen following her examalone to Christ as a sovereign. It is what ple, but thousands in heaven will rejoice D'Aubigne says the primitive church was, to see you begin to walk in the truth "a community of brethren," and the mem- For remember that "there is joy in heabershave made the democratic idea the rul-ing one in all their ecclesiastical institutions. sinner that repenteth."

holding religious liberty in its right hand. What homage do we pay to men who for Jesus Christ is evidently set forth have suggested and purchased civil liberty ! crucified amongst you. But a word about What a halo of glory gathers around the names of Washington, Adams, Jefferson, would walk in the truth, you must cordialand their noble compeers men who ly receive it into your hearts; not as the achieved independence for an empire! Is word of man; but as it is, the word of less honor due a sect that was foremost in God. You must believe in the doctrines working out soul liberty, that has contributed more than any other towards religious toleration, and that stands before the emplify the truth of God's Word. You world boasting of great antiquity, yet with-They have been persecuted by the Re-formers! Luther said, "I am averse to the the death of a single martyr laid to her out a drop of blood upon her garments, or to pervert it. You must cultivate the the death of a single martyr laid to her spirit of truth in your hearts; for the

To be Concluded.

Correspondence.

Walking in the Right Path. We read, in the bible, of scoffers walkng after their our lusts; and of some walking in craftiness. Some walk in darkness; and know not at what they stumble. Others, even professors of religion, walk sometimes disorderly; and we are cautioned not to walk in the counsel of the ungodly, nor go in the way of sinners. And there are many who walk according to the course of this world; according to the prince of the power of the air. we are warned of the danger of these ways, and assured that these ways lead down to death; and these steps take hold of hell; and Paul assured his brethren, Phil. 3, 18. that all who walk in these ways were th enemies of the cross of Christ, and that their end was certain destruction. I hope that all the readers of the BAPTIST AND VISITOR, will note these ways and avoid them. Be assured my friends that, in these ways there is danger, perplexity and certain ruin. These are Satan's ways; for he walketh to and fro on the earth, and goeth up and down it; and is seeking his prey, and like a roaring lion devoureth it. sides, the way of the trangressor is hard for there is no peace, saith my God, unto

We repeat these warnings, which by His Spirit has left on record, to guard us against the evils and certain destruction which will overtake all the workers of iniquity. And we will try to point out the better way; a way which "the vulture's eye never saw, and the lion's whelp never trod." And we beg, especially our young readers, to notice the direction which God gives them in Jer. vi. 16. "Stand ye in the ways, and see and ask; and say where is the good way, and walk therein, and ye shall find rest unto your souls."— Now we will point out to you the right way; for there is no possession which a Minister delights to occupy more than that of a guide-board, for the use of travellers to eternity. Ask any of your ministers if I am not right in this statement; I venture to say, that not one of them will deny the fact. One of them once said to the people with whom he had labored for their salvanight and day with tears." And when one of these servants of God seems to be in earnest and all anxiety for your salvation, if you ask them why they are so much troubled about you, they will probably reply in the language of an old faithful preacher, "Knowing the terrors of the Lord, we persuade men.

Now, we have an old and sure directory subject; and no one ever failed to find the right way, who followed its directions. This and the truth, and the life; no man cometh unto the Father but by me." He is the truth, because all truth centers in Him,-For said He to Pilot, "Every one who is of the truth, heareth my word." John, whom he loved in the truth, and for the truths sake, that he "rejoiced greatly when he found of her children walking ing in the truth. Now I know that there are hundreds of young people in your Provinces, who read the BAPTIST every week, who are the children of pious and praying mothers, who are walking in the truth. But I know, also, many of their children who are not walking in the truth.

Now, I hardly suppose that it would be necessary to tell you what the truth is: how you are to walk in the truth. If you of truth. You must also walk in obedience to the truth. You must live to ex-

truth will make you free. You must also labor to promote the truth; and do all you can to bring others, in your family, in your neighborhood, and in the wide world to the knowledge of the truth.

And is there any way that you can find to walk in, more honorable than the way

I know that the "way of truth is often evil spoken of;" but by whom? By Sa-can. By the wicked. By all who, like A hab, find that it speaks no good of them, but only evil. But all the good; all whom God approves; delight in this way; ways of pleasantness; and all her paths are paths of peace.

the broad road that the many go in. No, a favorite servant who accompanied him in that leadeth to destruction. But the narrow way, the way that only the few find, is the best way; the holy way; the way they frequently conversed on the subject to eternal life. 'Come, then, and go thou of religion, the servant, Harry, venturing with us; and we will do thee good; for at times to remonstrate with his master the Lord hath spoken good concerning against his infidelity. As the judge had D. NUTTER.

An Important Question put to a Sinner---Wilt Thou be Made Whole?

These words were once addressed by the Saviour to the sick man, who lay by the side of the pool of Bethseda, in a most helpless and hopeless condition. And they are most fit words to be addressed to a soul ruined by sin. And as Christ by a word cured that man; so, sinner, as his "words are spirit and life." He can speak the word that can heal and save thy soul. I need not here attempt to convince thee that thou art in a most dangerous, polluted, diseased and un-done state. God says to thee, "The whole head is sick, and the whole heart is faint, and from the crown of the head unto the soles of thy feet, there is nothing but wounds, and bruises, and putrifying sores." This is enough. It might well rouse thee to attention and anx. ious enquiry; saying; "Is there no balm in Gilead? is there no physician there?" Yes; Jesus is the great physician of the soul. And we ask thee the all-important question, Wilt thou be made whole?

Some diseases are very insidious and flattering, that the patient can't be persuaded that there is anything very alarming in their race. This is one of the very worst symptoms that thy case is most desperate. "The whole have no need of a physician, but they that are sick." But thou art not only sick, but dead tion, "I have not ceased to warn you in trespasses and in sins. "Wilt thou be night and day with tears." And when one made whole?" If thou sayest yes, then the questions recurs, "Wilt thou be made whole" in the way that Christ will prescribe? Wilt thou forego and deny thyself of whatever the Saviour shall forbid? Canst thou forego thine own pleasures and honour; and esteem all things loss for Christ's sake? Canst thou resign thyself, body and soul, to Him, and accept of Him and his full salvation? "Wilt thou be made whole" without money or price? Dost thou say, "It is time enough yet." O! sinner, think of that again! Would'st thou say so if attacked with a complication of bodily eases? Thou art in such a perilous condition, that there is not a moment for pregrasti-

"Twixt two unbounded seas you stand Yet how insensible! A point of time—a moment's space— Removes thee to that heavenly place, Or shuts thee up in hell!"

How important then, my friend, that thou should answer this question at once. Post-To-day thou speakest of time; to-morrow, with thee, it may be that awful word, ETER-NITY! And, if thou diest in sin, in unbelief, with an impenitent heart, Christ and thee will part forever. While Jesus, the kind Physician, is passing by, "Will thou be made whole?" D. NUTTER.

temples and dwelling-houses, and every part of their city. God, by his prophet, declares that they shall be thrown down and carried away as spoil, by the Medes and Persians when Cyrus shall invade the land and take the great city of Babylon. This, He threatened as punishment for their abominable idolatry and wickedness, especially for their oppression

What a fine sarcasm is here introduced by the prophet. These images which the wise men and nobles of Chaldea has set up on high, and worshipped as Gods; and as defenders of their city, we now see stooping, bowing down; prostrated in the dust; carried on asses, and other beasts; and in carriages; loaded down with these ponderous images of gold; borne away from the country where they were reverenced and worshipped; instead of delivering their coteries, who had prayed to them and depended upon them, they were not able to deliver themselves; no, they are going themselves into captivity. Poor Bel and Nebo, you look more dejected and east down than the poor beasts that are bending under the burdens with which they are overloaded.

These gold and silver images were taken to the distant land of Media, as spoils with which the invaders enriched themselves. The fulfilment of this prediction is recorded in the book of Daniel, as well as in profane history.

And so fully will God's word, whether of promise or prophecy be fulfilled, that whosoever wishes to know the truth, will never fail to find what will abundantly satisfy them.

God here with Babylon long. But His stores of vengeance were treasured up for the day of vengeance; and when the day of doom arrived, no walls or battlements, or brazen gates could bar out the hosts He sent, to spoil them of their gods, and carry them into captivity.

D. NUTTER.

Miscellaneous.

Dr. Miller's Duck Story.

The late Dr. Miller, of Princeton, as all his students will remember, abounded in anecdotes, which he related to his classes from year to year, to illustrate the points and have found in it rest unto their made in his lectures. One of them occurs souls. Abel, Enoch, Noah, Abraham, to us, just now, as specially applicable to and apostles, and whom God approves, into the churches within the bounds of our walk here, and exclaim, "Her ways are circulation: A celebrated judge in Virginia was, in his earlier years, skeptical as to the truth of the Bible, and especially as to the This way, you must remember, is not reality of experimental religion. He had passed from court-house to court-house, confidence in Harry's honesty and sincerity. he asked him a great many questions, as to how he felt and what he thought on various points. Amongst other things, Harry told his master that he was often very sorely tempted and tried by the Devil. The judge asked Harry to explain to him how it happened that the Devil attacked him. (Harry) who was so pious a man, so sorely whilst he allowed himself, who was an infi del and a sinner, to pass unnoticed and untempted. Harry asked, "Are you right sure, master, that he does let you pass without troubling you?"

"Certainly I am," replied the judge : have no dealings with him at all. I do not even so much as know that there is any such being in existence as the Devil. If there is any such being, he never troubles

"Well," said Harry, "I know that there is a Devil, and that he tries me sorely at

times. A day or two afterwards, when the judge had gotten through his docket, he concluded to go on a hunt for wild ducks on one of the streams which lay across his road homeward. Harry accompanied him. As they approached the river they espied a flock of ducks quietly floating on its surface. The judge stealthily crept up the bank and fired upon them, killing two or three, and wounding as many others. He at once threw down his gun and made strenuous efforts. with the aid of clubs and stones, to secure the wounded ducks, whilst he permitted the dead ones to float on, for the time unnoticed by him. Harry, as he sat on the seat of the carriage, watched his master's movements with deep interest, and when he returned, said to him: "Massa, whilst you was a splashin' in de water after dem wounded ducks, and lettin' de dead ones float on, it jist come into my mind, why it is dat de Debil troubles me so much, whilst he lets vou alone. You are like de dead ducks; he's sure he's got you safe. I'm like de wounded ones, trying to git away from him, and he's afraid I'll do it, so he makes all de fuss after me, and jist lets you float on down de stream. He knows he can git you any time; but he knows it's now or never wid me. If you were to begin to flutter a little and show signs like you were agoin' to git away from him, he would make jist as big a splashin after you as he

The illustration struck the learned judge with great force, and led him to re-investigate the grounds of his skepticism, and the shilling, the pound, the hundred pounds, through Harry's instrumentality, he was finally brought to sit with him at the feet of Lord's sake and constrained by the love of Jesus and to learn of him. The illustration is a homely one, but it sets forth a great truth in the experiences of those who set book of remembrance, he considers as laid out in the Christian course. They must up in heaven. The money is not lost, it is expect to be assailed by Satan as they never laid up in the bank of heaven; yet so that called Elect Ladies. What an honourable title : and what an honourable title : and what an honourable title : and what an honour it is to you, my friend, to have such a mother! Now the question is, "Do you honor such a mother?" and is it recorded in any book; or in the Lamb's book of life; that you, the child of such a God-honored mother, is "found walking in the truth?" If you are not, my young friend, better that you had had a heathen mother; a hoitentet mother; a hoitentet mother; or, any other kind of mother, than one of God's Eiect Ladies. What an honourable title is an absurd unmanile Jargon." History cannot all the rever of supposing the respect to their opinions—so have you; don't fall to their opinions—so have you; don't fall once c claimed, on reading this passage, them money which is cumuing old fox. He has tried so long, and had so much to do with men, that he is now an adept in devising means to ruin the church book; or in the Lamb's vaplains prophecy; and the events here prevailable. These idols were innunerable throughout the Empire, and Babylon was almother; a hoitentet mother; a hoitentet mother; or, any other kind of mother, than one of God's Eiect Ladies. What an honour it is to you, my firing hour cannot afford peace and complete to their opinions—so have you; don't fall to their opinions—so have you; don't fall to their opinions—so have you; don't fall to their opinions—the match the circumstances we may lose our temptation, he will try another. He is a cumuing old fox. He has tried so long, and had so much to do with men, that he is now an adept in devising means to ruin the church book; or in the Lamb's now an adept in devising means to ruin them, and make them as miserable and up on earth in heaven never give care. Treasures laid up on earth in the error of supposing the post of supposing the match of such as tried so long, with them many cares; treasures laid up on earth in the treasures laid up on earth in the match of such as a fine particular to the match of such as tried to their op

feels that sinners are safe, and that he is sure to get them at last, he allows them to float on quietly upon an unruffled current; but the moment they attempt to throw off his yoke, and to assert their independence of him, they must expect his wrath to wax exceeding hot, and his assaults to fall thick and fast upon their heads. They should not be ignorant of his devices. He goes about as a roaring lion, seeking whom he may devour .- Presbyterian Herald.

AN ARMINIAN AND CALVINIST MAY

The following conversation between Mr. Wesley and Mr. Simeon, is related by Dr. Dealtry, in his sermon on the occasion of the death of the lattar:

"Pray, sir, do you feel yourself a deprayed creature, so deprayed that you would never have thought of turning to God, if God had not first put it into your

"Yes," says the veteran Wesley, "I do

" And do you utterly despair of recommending yourself to God by anything that you can do, and look for salvation solely through the blood and righteousness of

"Yes, solely through Christ."

your own power ?"

"But, sir, supposing you were first saved by Christ, are you not, somehow or other, to save yourself afterwards, by your own works ?" "No, I must be saved by Christ from

first to last.' "Allowing, then, that you were first turned by the grace of God, are you not in some way or other, to keep yourself by

"What, then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?"

" Yes, altogether." " And is all your hope in the grace and mercy of God, to preserve you unto his

heavenly kingdom? "Yes, I have no hope but in him."

"Then, sir, with your leave, I will put up my dagger again; for this is all my Calvanism; this is my election, my justification by faith, my final perseverance ; it is, in substance, all that I hold, and as I hold

NOTHING TO SPARE. "I have nothing to spare," is the plea of

sordid reluctance. But a far different sentiment will be formed amid the seenes of the last day. Men now persuade themselves that they have nothing to spare till they can support a certain style of luxury. and have provided for the establishment of children. But in the awful hour, when you and I and all the pagan nations shall be called from our graves to stand before the bar of Christ, what comparison will these objects bear to the salvation of a single soul? Eternal Mercy! let not the blood of heathen millions be found in our skirts! Standing, as I now do, in sight of a dissolving universe, beholding the dead arise, the world in flames, the heavens fleeing away, all nations convulsed with terror, or wrapt in the vision of the Lamb, I pronounce the conversion of a single pagan of more value than all the wealth that Omnipotence ever produced. On such an awful subject it becomes me to speak with caution: but I solemnly own that, were there but one heathen in the world, and he in the remotest corner of Asia, if no greater duty confined us at home, it would be worth Place your soul in his soul's stead; or rather, consent for a moment to change con-Were you posting on to the judgment of the great day in the darkness and pollution of pagan idolatry, and were they living in wealth in this very district of the church, how hard would it seem for your neighbors without him? to neglect your misery! When you should open your eyes in the eternal world, and discover the ruin in which they had suffered you to remain, how would you reproach them that they did not even sell their possessions, if no other means were sufficient, to send the gospel to you! My flesh trembles at the prospect! But they shall not reproach us. It shall be known in heaven that we could pity our brethren. We will send them all the relief in our power, and will enjoy the luxury of reflecting what happiness we may entail on generations yet unborn.—Griffin.

TREASURES IN HEAVEN.

There is such a thing as laying up as truly in heaven as there is laying up on earth; if it were not so, our Lord would not have said so. Just as persons put one sum after another into the bank, and it is put down to their credit, and they may use the money afterwards; so truly the penny,

methods of assault. As long as the Devil from us; treasures laid up in heaven draw forth thanksgiving that we were permitted and counted worthy to serve the Lord with the means with which he was pleased to intrust us as stewards, and when this life is over we are not deprived of what was laid up there, but when we go to heaven we go to the place where our treasures are, and we shall find them there. Hadri

> Often we hear it said when a person has died he died worth so much. But whatever be the phrases common in the world, it is certain that a person may die worth fifty thousand pounds sterling, as the world reckons, and yet that individual may not possess, in the sight of God, one thousand pounds sterling, because he was not rich towards God, he did not lay up treasure in heaven. And so, on the other hand, we can suppose a man of God falling asleep in Jesus, and his surviving widow finding scarcely enough left behind him to suffice for the funeral, who was nevertheless rich towards God in the sight of God he may possess five thousand pounds sterling, he may have laid up that sum in heaven

> Dear reader, does your soul long to be rich towards God, to lay up treasures in heaven? The world passes away, and the lust thereof! Yet a little while and our stewardship will be taken from us. At present we have the opportunity of serving the Lord with our time, our talents, our bodily strength, our gifts, and also with our property; but shortly this opportunity may cease. O, how shortly may it cease! Therefore, whilst we have the opportunity, let us serve the Lord .- Muller's Life of

Benevolent Institutions in London, The London Record gives the following statistics of the benevolent organizations of

The metropolitan charities comprise 12 general medical hospitals; 50 medical charities for special purposes; 35 general dispensaries; 12 societies and institutions eservation of life and public morals; 18 societies for reclaiming the fallen, and staying the progress of crime; 14 societies for the relief of general destitution and distress; 35 societies in connec tion with the Committee of the Reformatory and Refuge Unions: 12 societies for the relief of specific description; 14 so-cieties for aiding the sources of the resources of the industrious, (inclusive of loan funds and savings banks;) 11 societies for the deaf and dumb and the blind : 103 colleges, hospitals, and institutions of charity for the aged; 16 charitable pension societies; 74 charitable and provident societies, chiefly for specified classes: 81 asylums for orphan and other necessitous

children; 10 educational foundations; 4 charitable modern foundations 40 school societies, religious books, church aiding, and Christian visiting societies : 85 Bible and missionary societies. Total 526. This includes parent societies only and is quite exclusive of the numerous "auxiliaries," &c. These charities annually disburse in aid of their respective objects, the extraordinary amount of \$44. 118,325; of which upwards of \$25,000, 000 is raised annually by voluntary contributions; the remainder from funded pro-

perty, sales of publications, &c. Yet I will not Forget Thee. A man became embarrassed, through the agency of another, in his pecuniary affairs. There was danger that the com-fortable farm house and its adjoining acres, which were designed to support him in the decline of life would be taken from him the pains for all the people of America to to satisfy the demands of the creditors of embark together to carry the gospel to him. another. In his distress, he thought of one with whom he was very intimate in early life. They were boys together, went dition with the savages on our borders. to school together, approached manhood together. They were regarded by all as most intimate friends. When one left to attempt to make a fortune in the great city,

> For a time after their separation they kept up a correspondence; but B.'s letters became gradually less frequent, and at length ceased altogether, as did also his visit to his native place.

In his distress, as was said above, Mr. C. thought of his early friend. He resolved to go to the city, seek out his friend and lay the case before him, feeling sure that he would render him the necessary

He was coldly received—so coldly, that he did not make known his errand, but returned with an aching heart to his home, His friend had forgotten him.

There is One who never forgets those he loves. He loves them with an everlast ing love. Nor time nor change of circumstances can cause Him to forget.

ON PLEASING EVERYBOBY.—Heaven

"enemies" by trying to please everybody.

If such an individual ever succeeded, we shall be glad to know it. Not that we believe in a man's going through the work trying to find beams to knock his head