Bantist, ACUMSWILL.

CHRISTIAN

The Organ of the Eastern and Western New Brunswick Paptist Associated Churches.

Published on WEDNESDAY.

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

For Terms see First Page

NO. 24.

SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, JUNE 29, 1861.

VOLUME XIV.

New Brunswick Baptist AND CHRISTIAN VISITOR.

A ELIGIOUS FAMILY NEWSPAPER
PUBLISHED by THOMAS MCHENRY,
Secular Editor and Proprietor.
Office—Corner of Princess & Canterbury Sts.,
next door to the Post Office, St. John, N. B.) Rev. I. E. BILL, -Denominational Editor.

The New Brunswick Baptist and Christian Visitor—For 1861,

Will be enriched by regular contributions from the pens of
REV. S. ROBINSON, Pastor of Brussells-st.,

"E. CADY, Pastor of Portland,

"I. WALLACE, A. M., Pastor of Carleton,

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"D. NUTTER, of Livermore, Me.

"The Pastors of the different churches, and other valued brethren will keep the New Series thoroughly posted on all matters of local and denominational interest.

All Communications intended for this paper,

All Communications intended for this paper, to be addressed, "N. B. Baptist & Visitor Office, St. John, N. B.

TERMS OF THE BAPTIST AND VISITOR. For remittances received by us per up to 1st of March, we will send the Bap-

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Poetru.

THE LIFE-OLOCK

FROM THE GERMAN

There is a little mystic clock,
No human eye hath seen,
That beateth on—and beateth on,
From morning until e'en.

And when the soul is wrapped in sleep, And heareth not a scund, It ticks, and ticks the livelong night,

O, wendrous is that work of art,
Which knells the passing hour,
But art ne'er formed, nor mind con
The life-clock's magic power.

Nor set in gold, nor decked with gems, By wealth and pride possessed; But rich or poor, or high or low, Each hears it in his breast.

When life's deep stream, 'mid bed and flowers All still and softly glides, Like the wavelet's step, with a gentle beat, It warns of passing tides.

When passion nerves the warrior's arm
For deeds of hate and arreng,
Though heeded not the fearful sound,
The knell is deep and strong.

When eyes to eyes are gazing soft, And tender words are spoken, Then fast and wild it rattles on, As if with love 'twere broken.

Miscellangens

THE JEWISH PASSOVER.

BY REV. D. NUTTER.

taketh away the sin of the world. The Passover, then, which we have re-viewed in the two former numbers, re-Christ, or there will be no life in us. He minded the Jews, through all their generations, that when the Messiah should come, Seventhly.—It is a significant fact, that tions, that when the Messiah should come. the Lord from heaven.

First. The Saviour when He should come, would be perfect and without sin, holy, harmless, and separated from sinners. So was their paschal lamb; and, indeed, every animal offered upon the Jew-sion which is outwardly in the flesh; but he spot, and without blemish. His most investerate enemies bore witness to His purity and not in the letter; whose praise is not and uprightness. Pilate said, "I find no of men, but of God." This is of vast fault in him." Pilate's wife said to her importance to the sinner. He must be husband, "Have thou nothing to do with that just man." Judas said, "I have betrayed innocent blood." And the Roman Centurion who superintended the crucifixion, gave his testimony, when he said, "Certainly, this was a righteous man." Secondly. The lamb for the Passover

was to be a male taken from the flock; and Christ, our sacrifice, was made in all things like unto his brethren—a partaker of flesh and blood. The age of the lamb was fixed by the law of God, as well as the time—even the hour—of its death. So the time of Christ's death was appointed; and no man, we are assured, laid hands on Him, because his hour was not yet come. Even Pilate could have no power over Him, unless it were given him of God.

Thirdly. The paschal lamb was to be

a public offering, and killed in the presence of the whole congregation. All classes were united and participated in the death per annum, will still centinue to receive it by giving us notice through our local agents, or through their minister, and remitting us that or any other sum they may be able to pay.

Our ministering brethren, who interest themselves in behalf of the Baptist and Visitor will please send us their address.

Our Agents will oblige us by at once making up and sending us their clubs. General Agents will also oblige us by sending the names and Post Office address of local Agents, so that we can publish them.

Weth office address in behalf of the whole nation, was present; and gave their voice against the whole nation, was present; and gave their voice against the whole nation, was present; and gave their voice against the use against the unleavened bread of sincerity and truth."

Tenthly.—As the Jews eat the Passover with bitter herbs, should we not receive the brethren you generally pass them with a kind of abstracted air, as though you didn't know what was going on, and didn't care. I know you have to work hard, and necessarily feel a little dull on that account, but this does not explain the whole of your symptoms. When you meet the brethren you generally pass them with a kind of hang-dog look, as much as to say: "I want to give you as wide a berth whom lish them." whom thou hast anointed, but Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done," Acts 4: 24—27. As all the people, gathered from every part of the land, stood up as the executioners of the innocent paschal lamb; so at the condemnation and execution of the pure and innocent Son of God, the great body of the Jews, who had come up from part of the land, joined in this murderous transaction. They shouted, "Let his blood be upon us, and upon our

Fourthly.—The blood of the lamb at the first Passover, was to be sprinkled upon the door-posts of the Israelites; and this for several reasons. It was to distinguish them from the heathenish Egyptians. So the blood of Christ is applied to the true Israel of God; and that it is that distinguished them from others. Killing the lamb, and the application of its blood, was an acknowledgment that the Israelites as well as the Egyptians, were sinners, and deserved death; so the acceptance of Christ's death as an atonement, and the sprinkling of his blood on the conscience, is a confession that we deserve the wrath of God, revealed from heaven against all

unrighteousness and ungodliness of men! It was at the same time a security against the destroying angel; for "by faith Moses kept the Passover, and the sprinkling of blood; lest he that destroyed the first-born of Egypt, should touch them also." In like manner he who by faith becomes interested in the atoning blood of Christ, and has it imputed to him, or to his account, is saved: and will be when Christ shall confess them before his Father and the holy angels.

Fifthly .- Dr. A. Clarke remarks, that "this lamb which was to be entirely roasted, was a symbol of the punishment of the cross which was inflicted on Christ. For the lamb which was roasted was so placed as to resemble the figure of the cross; with one spit it was to be placed longitudinally, from the tail to the head; with another it was transfixed through the shoulders, so that the fore-legs became extend-ed." The manner of this roasting was certainly singular; and of the fact we can-not doubt, for Trypho, a learned Jew, with whom the Dr. had a dispute, neither at-tempted to ridicule nor deny it. See Clarke on the Eucharist.

Sixthly.—The keeping of the first Passover, was to the Israelites a sure pledge that they should be delivered from their miserable state of bondage. So by virtue of the sacrifice of Christ, the partaker passes from slavery into a state of freedom, "from the bondage of corruption, into the glorious liberty of the children of God." "They pass from death to life;" for "if the Son makes us free, we shall be free indeed." And it is only by this blood that we can be safe in the Day of Judgment.

But, it is all important for men to know, that as the Passover lamb was to be eaten in order to their security; so Christ's flesh is meat indeed, "and who-

Israelites were to eat it again and again to glory

He would work a great deliverance for no uncircumcised man was permitted to them and for the world; and every act and eat of the Passover lamb. Now circumcievery appointment connected with its observance, taught them lessons on spiritual things, and led them to look for a Saviour, new creature." God promises to circumcise the heart; hence the wicked are deish altar, must be unmutilated, without is a Jew who is one inwardly; and circumborn again, or not see the kingdom of

> Eighthly.—Christians are "strangers and pilgrims on earth; seeking a better country; that is heavenly; and a city which hath foundations, whose builder and maker is God." As such they must be always ready to leave this land of darkness and sin. So the Israelites eat the Passover with their loins girded, with their staff in hand, and 'standing; because they were in haste to leave Egypt, and march for the land of Canaan. So let us say:

"I'll take my staff and travel on, "Till I a better country view."

Ninthly.—The Passover was to be eaten with unleavened bread; and the Jews were very strict to clear every particle of leaven out of their dwellings. So the apostle exhorts christians to "purge out the old leaven, that they may be a new lump—for even Christ, our Passover, is sacrificed for

When we approach the Lord's table, let us remember the "rock from which we were hewn; and the hole of the pit from which we were digged."

Eleventhly.—As the whole lamb was to be eaten, so we need a whole Saviour. "Is Christ divided," says Paul. We need Christ in all his work, characters and doctrines: in his precepts, privileges, and duties.

Twelfthly.-Not a bone of the Paschal lamb was broken; and so when Christ was crucified, although it was customary to break the bones of the malefactors, and the two crucified with Christ were so treated; 'yet, He was spared; for when they came to examine Him, He was dead al ready. This happened under the direction of Providence, that the Old Testament prophecy might be fulfilled, Psal. 34 20. "Not a bone of Him shall be broken. So true is God to his word, "that it shall never return unto him void; but shall ac-

omplish the thing where to He sent it." Lastly.—It may be added, that the night on which the Israelites eat of the Passover, they were not to go out of their house, lest the destroying angel should meet and kill them. The blood on their door-posts was their security. So, "as we have received Christ, we must walk in Him." Every true christian must abide with Christ and his church forever; and there is no safety anywhere else; "For if we deny Him, He also will deny us." "He that endureth unto the end, the same shall be saved."

CONCLUSIONS DRAWN FROM THE SUBJECT. 1st. That the Jewish observance of the passover for so many ages is a convincing proof of the truth of the Old Testament Scriptures. It confirms the history of the miraculous escape of the Israelites from Egypt. And in commemoration of this event they kept this festival, until their temple was destroyed, and their nation and

religion in ruins. 2nd. And so their sacrifices, oblations 2nd. And so their sacrifices, oblations, temple and city having been destroyed, is an evidence that their Messiah has come. The Sceptre has departed from Judah; the spirit of prophecy has ceased, and the end of the dispensation is answered; and Him to whom all the prophets gave witness, has set up His new spiritual king-

3rd. One circumstance connected with the celebration of the passover was, they liberated a criminal. And to this custom Pilate alluded at the trial of our Saviour, when he asked the Jews if he should re ease unto them Jesus, or Barrabas. In like manner, Christ upon the cross gave free and full pardon to the thief who was dying at his side, and full permission to enter Paradise. And this will He also do to all who are crucified with Him. "I am crucified with Christ," says the apostle; "nevertheless I live." And like this pardoned criminal, we are told, "That if we suffer with him, we shall also reign with

What a watchful eye God keeps over those He loves! Is Israel in Egyptian with more supecially was their ritual slively gre and s beautiful illustration of the highest bristian Dispensation.

We know that Christ and his aposites were frequently drawn a comparison between the Jewish institutions and this aposites with first than the point was their reference to the braken stephens the manner from heaven, the water and of the rock and first to the nobestites of the rock and the special series of the rock and the rock and the special series of the rock and the rock and

sin, offered up by the Lamb of God, which salvation and eternal life. And, as the sufferings; that He might bring many sons that instead of really feeling any unworthing.

through faith kept the passover and the sprinkling of blood, lest he who destroyed ward sooner and oftener. And when you e first born, should touch them also.

"Lord if my heart were sprinkled too, With blood so rich as thine, Justice no longer would pursue, This guilty soul of mine."

MANIPULATIONS.

BY A SPARE TO

The sulks, I call it; and it always pains ne sorely to witness a case of them. They are almost as troublesome among the soldiers of the cross as the small pox in the army. Indeed, they often end in secession, and some have regarded the two diseases as identical, only the sulks are an earlier and milder type. Children often have them, but then they are not considered dangerous with them, and with careful, seasonable, thorough treatment, they may then be cured. But if neglected they be-come chronic, and in time almost incurable. And of all types and stages of this disease the religious sulks are the worst to be managed, and that is the kind you have. Did not know that anything ailed you?

Why, your symptoms are as marked as though you had the "chills." But then you do not shake. What are the symptoms? Well, in the first place, you haven't been to a prayer meeting more than once or twice for a month, and when you have attended you have been as whist as a thief in a closet. You have been irregular in your attendance on the Sabbath meetings, and when there you have been in a half doze, or appeared to be. You have almost invariably sat with your head down, or else had on a kind of abstracted air, as though you are forward to converse you speak as though you felt terribly grieved and had peen terribly injured, or else somebody else had, and talk as though nobody regard ed you as of any consequence, or cared whether you lived or died. Don't think they do? Why, what have they done to indicate it? Done nothing to you? neglected you? rapped you over the knuckles? Well, I admit it, but does all this furnish a sufficient reason for you to take this course? You think you are condescending and kind, but your kindness is too superficial, and too selfish. You are all sunshine and smiles, I grant, when all men and all things move to suit you. And Satan himself can afford to be good-natured when he has everything his own way. But a Christian ought to endure some things which are not desirable without having his interior constitution thrown into such a terrible snarl as you are in. Much of the time you seem to be about half provoked with yourself and everybody else, especially if you think any one else is preferred before you. Sometimes you choke these uncomfortable feelings down for a little while, and assume the aspect of cheerfulness, but even then it is apparent that there is a very sore heart concealed under that pleasant exterior. Sometimes you appear very humble and meek, and seem to imagine that you possess all the resignation of a martyr. But nobody thinks you are one, and that appears to provoke you. I do not know how badly you have been abused? Well, perhaps not. And then, perhaps if I did I should not see it and feel it just as you do. But of one thing I am satisfied, whatever wrong others may have done, and however much you may have been "rapped" or "neglected," you are doing wrong, very wrong. Would you like to stop the whole machinery of God's church because you have been misused Would you like to see a whole train of the cars of salvation in ruins and half the passengers stove up, because of some obstruc-tion you have placed on the track? No danger of it? Well, that is my opinion, too. But if you throw all your influence in the direction of a smash will you not be as guilty as though there was one? I do not think there will be one, but I am sometimes afraid that you would about as soon have one as not, and it makes my heart almost bleed for you, to think what a fear-

ful responsibility you incur.
You are greedy of preferment. You want a higher position and a greater influence than your piety and talents entitle you to expect. But your love of approbation is as strong as your ambition; and this influences you to want to be crowded forward and forever make a show of holding your-self back. Add to this your sensitive, pouty disposition, which disposes you to hang back, and find fault because you are not thrust ahead. Now though you do not know that you have all this hidden away in your constitution, the brethren all know it, and sometimes speak of it to each other; and semetimes without any consultation they, with one consent, neglect-you a little,

Let all then, who read these remarks, hang back to be urged forward, and enjoy imitate the example of Moses; "Who a kind of spiteful satisfaction in bothering disclaim so nobly against those who are alwell understood among the brethren that tishly. those sayings are intended to call their particular attention to the fact that you, though amply qualified for those positions, are too modest to aspire to them, and that they indicate no small amount of chagrin on your part because the brethren have not discovered your peculiar qualifications and boosted you ahead, while you should be all brethren all know that your frequent severe thing. attacks of the sulks are usually brought on because these gentle hints of yours are not heeded and acted upon. And what is still more trying, they have all come to the con-clusion that these attacks of yours are by no means dangerous. And as they have learned that it did but little good to coax

truth. You may have good traits in your character, and I grant you mean to do right, and I trust that we shall meet in heaven (though I hope you will get cured of the sulks before you get there), but these cross grained peculiarities of yours render you one of the most uncomfortable members in

about this plain way of enumerating your faults, and say I have made the matter look worse than it is, and that it is too bad to be so abused by everybody and then knuckled in public by a spare hand, but your conscience will sanction almost everything I have said. Come, brother, own up. Everybody knows that this article

And first-But stop. Do not renew

2d. Mention this subject every time you often.

3d. Stimulate your determination by remembering that the church has borne much from this infirmity, and that you have no right to expect them to put you forward till you prove that you have over-

4th. Remember that you are to love your brother as you do yourself, and be as

on this subject; which require all to esteem others better than themselves; in honor to prefer one another; to seek to be the servant of all; to be content with no higher honor than the Master received.

6th. Fill your appropriate place without hanging back and waiting to be urged and crowded ahead. Come up good naturedly, as though you mean to be one of the brethren, instead of saying by your pouty looks and actions that you are bound to be ahead or nowhere. Leave all these matters with your God, and get enough of

you, they have concluded to leave it off, and let you take your own course. Now, once for all, I shall tell you the

I know you will pout for a whole day

was written for you, and you know it. Ley it by, and think the matter over; acknowledge the truth of these suggestions; take just what belongs to you, and decide that you would be really thankful to know how to cure this hateful disease, and go and pray over it, and then come and finish reading, and I will try to give you a few profitable suggestions.

that quid of tobacco nor light your pipe to tranquilize your mind. Do not use much tobacco? Glad of it. But I never saw many that did, if their word could be taken for it. I am not an ultraist on the use of tobacco, but I assure you that no man of your temperament can use it constantly without rendering him peevish. And if you do not set more by an even temper, a larger stock of patience and a more charitable disposition towards your brethren than you do by a plug of tobacco, you are going over the dam. Should be more fret-ful without it? I thought so, and that proves that you have used your sedative too often. Do not know how you can help it? Well, I can tell you of one way. Throw it by for Christ's sake. And when you are " almost dead for want of it" go and bow before God and say, "Lord, I have done this for Christ's sake, and I know thou wilt aid me." If you have this or any other habit which injures your nervous system, and will not throw it aside for the sake of more spirituality and a victory over your besetting sin, what claim have you to the love of God? Harsh and unfeeling, am I? No, I am not. But it is of no use to dally with a case like yours. It is desperate, and the remedy must be efficient,

and the treatment prompt. But first, again; make up your mind never to give yourself any rest till you have overcome this contrary, sensitive disposition, which is such a foe to your peace. Set about it with the same unwavering de-termination, the same wrestling with God. the same sense of total helplessness, the same confidence in Christ as your only help, the same sense that your eternal interest is to be affected by your success, as you had when you first repented of your

bow before God, and be sure that you bow

5th. Study and reflect on those portions

If one Lesson won't do, another will." "MOTHER," said Mary, "I can't make Henry put his figures as I tell him." "Be patient, my dear, and not speak so

"But he won't let me tell him how to disclaim so nobly against those who are al-ways erowding themselves forward, it is to do it himself," said Mary, very pet-

"Well, my dear, if Henry won't learn lesson in figures, suppose you try to teach him one in patience. This is harder to teach and harder to learn than any lesson in figures, and, perhaps, when you have learned this, the other will be easier

to both of you." Mary hung her head. She felt that it the time pretending to an ignorance of your was a shame to any little girl to be fretted good qualities, and hang back. And the by such a little thing, or indeed by any-

'A fretful temper will divide The closest knot that can be tied."

NEARLY HOME.

"Almost well, and nearly at home," said the dying Baxter, when asked how he was by a friend. A martyr, when approaching the stake, being questioned as to how he felt, answered, "Never better; for now I know that I am almost home." Then ooking over the meadows between him and the place where he was to be immediately burnt, he said, "Only two more stiles to get over, and I am at my Father's house. "Dying," said the Rev. S. Medley, "is sweet work, sweet work; home! home!" Another on his death-bed said, I am going home as fast as I can, and I bless God that I have got a good home to go to."

Lord, tarry not, but come !"-BONAR.

A CHEAP BAROMETER.—Take a clean of finely pulverized alum. Then fill the bottle with spirits of wine. The alum will be perfectly dissolved by the alcohol, and in clear weather the water will be as with a young man on the subject of reliand in clear weather the water will be as transparent as the purest liquid. On the approach of rain or cloudy weather, the alum will be visible in a flaky spiral cloud in the centre of the fluid, reaching from the bottom to the surface This is a cheap, with a young man on the subject of religion. 'It's of no use,' he said; 'a man can get along just as well without it.' Young man,' I replied, 'if, in the providence of God, I should outlive you, I would like to stand by your dying-bed, and simple and beautiful barometer, and is placed within the reach of all who wish to possess one. For simplicity of construction, this is altogether superior to the frog barometer in general use in Germany.

LIVING WORDS.

BY REV. DR. CHAPIN. If one wishes to unlearn selfishness, let nim go apart, and stand alone by himself.

However logical our induction, the end of the thread is fastened upon the assurance

God's work is carried on by oscillations; now the truth swings to this extreme, now to that; and between he weaves his steady

and perfect plan. Must a man get a correct philosophy of prayer before he prays? Must a child, ready to run into its father's arms, stop and study mental processes before it yields

If any one maintains reforms as a substitute for Christianity, he attributes to the stream the virtues of the fountain; he ascribes to the arteries the central functions of the heart. Far from Christianity beats the great pulse of this world's hope.

to the impulses of its love?

Glorify a lie, legalize a lie, arm and equip a lie, consecrate a lie with solemn forms and awful penalties, and after all it is nothing but a lie. It rots a land, and corrupts a people like any other lie, and by and by the white light of God's truth shines clear through it, and shows it to be a lie.

Objects close to the eye shut out much larger objects on the horizon: and splendors born only of the earth eclipse the stars. So a man sometimes covers up the entire disc of eternity with a dollar and quenches transcendant glories with a little

It is a most fearful fact to think of, that It is a most fearful fact to think of, that in every heart there is some secret spring that would be weak at the touch of temptation and that is liable to be assailed.—
Frantul and yet salutary to think of; for the thought may serve to keep our moral nature braced. It warns us that we can never stand at ease, or lie down in this field of life, without sentinels of watchfulness and according there was a crowd around the corner, a filthy, ragged, haggard crowd, but for some cause they are strangely silent and awe-struck now. Up from a dark, damp cellar, all of home that the green, beautiful world affords to six human beings, come two policemen, bearing some heavy object between them. The angels in heaven, hovering over every scene of earthly suffering, must have wept that such a sight should meet their pityready to honor others as to be honored by thought may serve to keep our moral naof Scripture which have a direct bearing of life, without sentinels of watchfulness and campfires of prayer.

We must die alone. To the very verge of the stream our friends may accompany us; they may bend over us, they may

CHICAGO UNIVERSITY.-The editor of

the New York Chronicle, in describing a recent visit to Chicago, says :--

This university has seven professors, at the head of whom is the President, Rev. John C. Burroughs, D. D., to whem the public is chiefly indebted for the commencement and prosecution of the enterprise.— Judge Douglas has done a noble deed, one of the most honourable of his life, in donating the ten acres of land on which the institution is located. There are already connected with it 180 students, as many as the building will accommodate, and with suitable accommodations the number might be at once doubled or trebled. And I am happy to learn that the annual income from tuition and board is \$6,000 or \$7,000. enough to pay all current expenses, or nearly so. They are besides forty students in the law department, which is located in the city.

THE PRAYER BOOK IN A CHINESE DI-ALECT.—Two very curious volumes have just been received by an English clergyman, from Ningpo, in China. The first contains the offices of morning and evening prayer in the Ningpo vernacular, and the second contains the Litany and Communion offices in the same dialect. These volumes have been revised, and in part translated by the Rev. Geo. Moule, who has now worked as a church missionary about three years at Ningpo, and they are destined for presentation to the Lord Bishop of Salisbury. The paper is of Chinese make, but the printing was done at the American Presbyterian mission press, the Roman character having been used throughout. Bound in thin blue covers, and having red edges to the leaves, the books remind one of a German edition of some Greek or Latin classic: but the smoothness of the thin double folded paper, and a beautifully clear typography, would put many a German press to shame.

"IT'S OF NO USE."

Said an old man, addressing a minister of the gospel: "I was once conversing hear what you would say then.' The young man's head drooped towards his breast, and he went away without another word.

How many would fain die the death of the righteous! How few live a life of preparation for that end!

Yet, "if the righteous scarcely be saved. where shall the ungodly and the sinner appear ?"

Or, "Only a Drunken Woman." Or, "Only a Drunken Woman."

It was a gala day in New York. Crowds of happy people swept along the sidewalks, and the streets were bright with gay uniforms and plumes, while the tramp of prancing steeds, the ringing of bells, and bands of martial music mingled with the glad chorus of human voice as in one shout of joy. At the corner of a gloomy court, and half hidden by the shadow of the high wall against which she leaned for support, stood a haggard woman. leaned for support, stood a haggard woman

gazing on the gay throng.

She had a wild, dark face, but her deep-set black eyes wore an expression so sad and de-spairing that it was strange in all that crowded thoroughfare no gleam of human sympathy met her half-conscious search.

She crouched closer to the wall as a group

of laughing children passed near her, and as if the sight of their fresh young faces had borne her back to the rapidly receding shores of her own innocent youth, she buried her emaciated

from her white lips.

But in a moment she sprung from her croaching attitude, shook back the tangled brown hair, and with a burst of passionate emotion recited, or rather shrieked, the

Once I was loved for my innocent grace, Flattered and sought for the charms of my face. Father—mother—sister—all, God and myself I have lost by my fall."

Then dragging her weary limbs to the street, she staggered through the crowd, who shrank away as if her very touch was polluted. Loud-voiced boys shouted: "What's the row? A drunken woman! hurrah!" Coarse men laughed and jested among themselves, and mothers drew their children closer to them, whispering, "Don't be afraid! it's only a drunken woman;" while rosy lips curled and bright eyes flashed in scorn, and woman's soft shameful! where's the police!"

The next morning there was a crowd around

ing gaze.
It was the same form that yesterday staggered through the street, the same pale, hag gard face that sought in vain but yesterday to catch a glimmer of human pity, but the alender form is still and cold now, the sad eyes closed, the voice forever hushed, THE DRUNK-

EN WOMAN IS DEAD! Yes, hear it, thou God of the tempted and