Published on WEDNESDAY.

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

For Terms see First Page

VOLUME XIV.

## SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, APRIL 10, 1861.

NO. 14.

# Mew Brunswick Baptist AND CHRISTIAN VISITOR,

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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

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"E. CADY, Pastor of Portland,

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

"J. C. HURD, Pastor of Fredericton,

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"C. SPURDEN, A. M., Principal of the
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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.
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NIGHT SONG FROM THE GERMAN.

I saw the smiling, golden sun, Sink to his rest when day was done; And this methought his parting strain "Loved friends, I greet you once again."

When moon and stars shed silvery light,, Burns not devotion's flame more bright? Now solemn midnight reigns around: Each living thing in sleep is bound; My neighbor's pale and feeble light Hath ceased to cheer the lonely night; Kind heaven has heard his evening prayer. Now, worn with toil, he slumbers there. The watchman still, with straining sight, Stands gazing out upon the night. 'Tis vain, O watchman: home to sleep? Does not our God a night-watch keep?

Sweet Peace revisits me once more. In God I trust, who o'er his sheep A faithful watch will ever keep. 'Though mother's son forgotten be," He says. "I will remember thee." And now in sleep my eyes I close; Fearless, on God my thoughts repose; Beneath a watchful Father's sight, yield me to the arms of Night.

# ROGER WILLIAMS, AND THE BAP-

3. Perfect Freedom of Conscience .- Bancroft, the bistorian, whose name is a moru-ment of glory to his native land, says that "freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists. It is the proud boast of th is

Through a long line of ages it has con-

the support of the state. Acceptance the Scriptures are plain in indicating that would have relieved those poor and struggling brethren of a heavy load; but acting as Baptists always must act while true to their principles, they kindly refused the proffered aid, and put back from them the arm of civil power which was stretched out

to assist them. When on the bleak shores of this continent a mighty empire began to thrive, men holding these views were the first to unroll the banner of soul liberty. Roger Williams arrived in this country in Februrary, 1631, and finding the church in Boston supported by civil magistrates, and exercising civil authority and power, uttered a noble protest against it, declaring that the church that uses the arm of civil law to enforce its claims is not the church of Jesus Christ. He had thus early embraced the distinguishing features of Baptists, though he had not yet numbered himself with them. Born in Wales, one of the early homes of Baptist sentiments, he came to this country prepared for the great work to which God had called him. His earnest appeal for religious liberty gave offence other. Daniel saw "one like the Son of to the people of Boston. They were not prepared for toleration, and Williams was and there was given unto him dominion obliged to retire to Plymouth, after a pas- and glory, and a Kingdom, that all people, torate of a few months in Salem, where he had been settled against the remonstrances of the Boston magistrates. Here, beyond than that used in these prophecies; or asthe jurisdiction of the court of Massachusetts, he unfolded the sublime ideas which were to make his life an epoch in the history of the people of the state, and crown He will most assuredly come into posseshis name with imperislable honor. But his soul yearned for the field of labor which he had chosen, and from which he had been driven by a virulent public sentiment; and in 1633, two years afterwards, he resumed his labors as pastor of the First Church in Salem. Though the people of Plymouth parted with him sadly, there were some who were dissatisfied with his Baptist views. Mr. Brewster, the ruling

gerous opinions, and was even tainted with the heresy of Anabaptism, and if he remained among them might run the same his saints, and admired in all them that course of rigid separation and Anabaptis-try as had a 'Sebaptist' of the name of believe." And in the 20th chapter of Revelations, we are told again and again, that John Smyth, whom they had known in Holland." But as soon as he was settled in Salem, having previously taken the oath of personally on earth ! allegiance, and been admitted as a freeman But though personal, it will be spiritual. of the colony, he began to promulgate the great ideas which were struggling in his soul for utterance. From the pulpit, and with his pen, he maintained that " no person should be restrained from, or constrained to, any worship or ministry," but such

position! How grand was his mission! Al-

most alone, against the civil power, against

the ecclesiastical influence, he stood up in

the might which God had given him, and

contended for soul liberty. But, like John the Baptist, he was the voice of one cry-

ing in the wilderness; and the General

Court in 1635, less than five years after he

first landed in this country, pronounced

upon him the sentence of banishment, for

having "broached and divulged divers new

and dangerous opinions against the autho-

rity of magistrates." But such a man was not to be intimidated nor discouraged.

Shut out of this colony, he determined to found another, in which there should not

only be toleration, but freedom. The persecuting edict, the sentence of banishment,

only nerved him for a vast endeavor. But

the idea of a new colony met with violent

opposition, and the rulers, advised by the

clegy, resolved to send the troublesome

Baptist to England, where there was power

enough to take care of him; but when the

armed vessel, which was to bear him away

from the land of his adoption, anchored in

Salem harbor, where in 1812 the Caravan

floated, the foiled magistrates found that

Williams had been gone three days, and

was now beyond their impotent rage. And soon they heard other tidings. The governor and court learned that a commonwealth, broad based on soul liberty, was

founded, in which the principle of freedom

of conscience was to be wrought out and

gloriously developed. And from that day

to this, the Baptists have been in this coun-

try the uncompromising opponents of co-ercion of conscience, state religions, and

the usurpation of spiritual power by civil

magistrates, as ages before they were in

Correspondence.

THE MILLENNIUM.

of which have been exploded, and come to nought. And it might be thought pre-

To be Continued.

The dead saints will rise when Christ shall come. Paul says, The dead in Christ shall rise first; and that "they that sleep in Jesus will God bring with him." In the 1st Epistle to the Corinthians, xv. chapas his own conscience before God might ter, Paul explains, that the body of the saints when raised shall be raised in incor counsel. So jealous was he of personal freedom, that he questioned the expediency ruption, a glorious body, raised in power, and a spiritual body; and in another place of a simple ministers' meeting held for sosays, "It shall be fashioned like unto the cial and literary improvement, for fear most glorious body of our Lord Jesus that it might grow, in time, to a presbytery, or superintendency, to the prejudice of the churches' liberty." How noble was his Christ."

this shall be brought about principally by

the nations and people who have given their power and strength to this beast. And the

events which have for years, and are still transpiring in Italy and Europe, give us

strong reason to suppose these people and nations have begun the work. That her

strongest and most devoted friends begin

to hate her, and ere long, as is declared in

the prophecy, eat her flesh, and burn her

THE CHARACTER OF THE MILLENNIUM.

1st. The Millennium will consist in the

universal extension of Christ's Kingdom on

this earth. A thousand passages in the

Bible attest this fact. It is revealed and

declared beyond the possibility of dispute.

The stone that was seen cut out of the

mountain without hands, (that is, without

human hands) was to grow to a great

mountain, and fill the whole earth. Christ's

Kingdom was to extend from the river unto

the ends of the earth As it is plural, it

means from one end of the earth to the

Man come before the ancient of days :-

and nations, and languages should serve

him." Could any language be stronger

sert more directly or positively the univer-

sion of it, and this at the identical time

2nd. The Millennium, or reign of Christ,

which Jehovah has ordained.

The first resurrection spoken of in the wentieth chapter of Revelations, is the resurrection of the saints at the beginning of the Millennium. They are to live and reign with Christ a thousand years. So in I Thess. iv. 14-17, we are told that not only the dead shall rise at the coming of the Lord, but those christians who shall live on the earth then, shall not prevent them that sleep in Him from rising; and on the other hand, in Corinthians, he uses this remarkable language, both respecting the dead in Christ, and the living saints; Behold, I show you a mystery : We shall aot all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." The condition of the Millennium will then, be a spiritual condition; both in respect to those who live at the time on earth, and the saints who shall be raised from the dead at Christ's coming. "But the rest of the dead lived not again until the thousand years were expired. This is the first resurrection. Blessed and holy is he that hath

part in the first resurrection; for on such the second death shall have no power." It will be a perfectly holy state. The saints will be blessed and holy; even their bodies being fashioned like Christ's glorious body. And on the other hand. Satan is bound for a thousand years. And why bound? Answer, "That he may deceive the nations no more until the thousand years are expired." Then it will be a perfectly holy state. Yes; for "there shall be a new heaven and a new earth; in which dwelleth righteousness." But will there be no wicked men on earth during that thousand years? We answer No For before that time, we are informed, "That the nation and people that will not serve Him, shall perish; yea, that nation shall be utterly wasted." It will be asked, in this connection, where will the army of Gog and Magog come from, if all are saints during the Millennium? Answer; From their graves. "The rest of the dead lived not again until the thousand years were finished. And when the thousand years are expired, Satan shall be loosed out of his prison." Then Satan will gather together his army of Gog and Magog, the number of whom is as the sands ever lived on earth, will constitute that army: and they will hope to prevail against the camp of the saints, and no doubt they would prevail, if God was not against them. Here God will give the wicked who have died, an opportunity of showing that their hearts are as vile, and they as inexorable enemies to Him and his people, as they were when alive. Therefore, fire shall come down from heaven and consume them. Thus God will vindicate Himself and his righteous judgments on his enemies. And the universe will say, Amen.

THE TIME OF THE MILLENIUM.

Whatever others may think: I calculate that the Millennium will commence in the year 2001; or 6000 years from the creation of the world. This is, however, predicated on the supposition that our Bibli eal chronology is correct. My impression is, that the creation of the world in six days, was designed by Him, who made and ordained all things, to represent the exis-tence of this world, in its present state, as He made it, to be six thousand years. Then one day with the Lord is as a thousand years, and a thousand years as one

day. Thus, as six days were occupied in creation, there is six thousand years for the world's toil and labour; and the same time for God to work out his own purposes, in the new creation; and the seventh day, on which He rested from his labors, an emblem of the Millennium; the thousand ple of God.

In determining this question, the time of the Millennium, I believe the Word of God hath furnished all the information necessary to ascertain it. And I think many persons have failed, in leaving the Bible and resorting to history, to determine the time when these events were to commence, thus resorting to an arbitrary smile. "Well, show him in." solution of the problem. If we take this method, we may begin at almost any peadding the number 1260, so often mentioned in the Bible, to the event in history suit our own theory.

I will, on the contrary, fix the time at | tened. the birth of Christ, and if all the figures will be personal, spiritual and holy. The found in the prophecies, carry me out to Saviour and His Apostles have everywhere, the year 2001, as the first year of the Milwhen alluding to this subject, declared that lennium, so let it be. We would further He will personally come from Heaven to earth. "In like manner as ye see Him ascend," said the angel, "He shall come with ten thousand of his saints." "The linum, so let it be. We would learned to the would remain the saints are used to designate time, and also the year of the reign of kings and emperors. Coins and inscriptions are often found, which have letters Lord shall descend from Heaven with the inscribed indicating the time when events shout of the archangel and the trump of occurred. These letters stood for numbers, God." "He shall come to be glorified in as MDCCCLXI: 1861.

As the Book of Revelations was a his tery of the Christian church, and the Rovelations, we are told again and again, that the saints shall live and reign with Christ a the number 666, referred to in Rev. 13: thousand years. Christ will then reign 17, 18. There it is said that, "no man might buy or sell, say he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three-score and six." The word in the Greek language which stands for Latin: Latin Empire or Latin Church, has in it numerical letters which just make up 666. So the Greek letters used for, THE LATIN KINGDOM, has the number 666; both of which refer to the Roman Church: which has in Ecclesiastical History always been called The Latin Church. It is agreed on all hands that the beast here intended is the Popish authority. And so we have the number of his name. But what is meant by the number of the beast? if not the number of the year when he would become that beast. This appears the more probable from what follows; "for it is the number of a man." Men here agree to num-ber time from the birth of Christ; and ac cording to this the number of the year when he began to assume the character of a beast, is 666, for that is man's number, according as he reckons time. It is the 666th year from the birth of Christ, that Popery dates from.

> Having got our date of the origin of this beast, we know that he should continue 1260 days, or years. Popery will consequently come to an end in the year 1926. And from the present year, 1861, we have 65 years before this system of usurpation will be utterly abolished. And this is about the time we might expect its accomplishment, according to the signs of the times. Daniel had revealed unto him this same number, expressed by time, times, and a half. Time is a year of 360 days : times. two years, or 720 days; and half a time half a year, or 180. Which make up just the number before stated, 1926; if, as before, we reckon from 666, 1 understand that both Popery and Mahommedanism is to come to an end at the same time; and both will cease after existing 1260, or in the year 1926. See Daniel XII. In the eleventh verse of the same chapter, we read, From the time that the abomination that maketh desolate shall be set up, there shall be a thousand two hundred and ninety days.' 1290, commencing as before, 666; making 1956; when the Jews who had been driven from their city and country, about 666, should be restored. But there is another number introduced in the next verse, for the end had not yet come. It is in these words, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." This, perhaps, was for the bringing in of the Gentiles, after the restoration of the Jews; and would be the end; when he that was ready would be blessed, who, like Daniel, would have his lot in the glorious Millennium.—
> And when will this be? We shall see by adding these 1335 days to the 666, the time of their commencement, which will

time of their commencement, which will make 2001, from the birth of our Saviour.

Since the advent of Millerism, I, like many others, have been induced to examine this subject, and this is the best conclusion that I have been able to come to, as to the time of the Millennium. But as wiser men than I claim to be, have missed the mark, I blame no one who may not agree with me. We are, both in Daniel and Revelations, encouraged to examine and decipher this enigma. In Daniel 12: 10, the angel said, "The wicked should not understand."

And in Revelations, 13: 18, it is said, warning men who are not in danger?"—

Meshrank from the widow's curse. For the universe of God we would not have one such on record against us. The measured cant about the sanctity of the domicile, and the rights of property, would have been most cruel to the poor woman. Her home was not sacred from the licensed iniquity, and property of more worth to her than a thousand worlds had been wasted at her very hearth. The State could not have pu chased the life which it from the widow.

And then comes in another thought, By the grave of the mirdered boy the State stands and in Revelations, 13: 18, it is said,

fuge in the evasion, "I will think about it. Here is wisdom. Let him that hath understanding, count the number of the beast." We hope the reader will not only study this subject, but in his day will do his part faithfully, to prepare the world for I went. What a change a week had that great and glorious day, when Christ will come in the glory of His Father and of the holy angels; and that the Saviour will own him as one of the blessed number who shall have part in the first resurrection, and in the blessed Millennium

## Mistellaneous.

DR. JUDSON'S OPINION OF THE PLY MOUTH BRETHREN.

It seems that these singular people came in the way of the missionaries in the East Indies, and Dr. Judson, than whom a kinder and more generous spirit towards years of rest which remaineth for the peo- everything that could claim a Christian recognition never breathed, had his very decided opinion of them. We quote from an account furnished by Mrs. E. C. Jud-

A pious officer called on Dr. Judson one day, just as his fever was coming on. "Why, I can't do him any good. Must I see him?" he said, with a deprecatory

I soon discovered, however, that my husband was suffering intense pain, as he riod which our fancy may select; and then very often did during the hours of his fever, and was about to repair my mistake as well as I could, when the visitor chanced selected, we may determine the time to to mention the name of a common friend. Dr. Judson's countenance instantly brigh-

> "You know Major \_\_\_\_, then ?" he exclaimed, with warmth.

"Yes; one of nature's own noblemen, is he not?"

"The nobility of nature, or grace, do you consider it?" asked Dr. Judson; and then both of them smilingly agreed that One Sabbath his boy-a beautiful child

"I loved him like a brother?" continued him of late.

"Indeed!" exclaimed his minister, in "I suppose you know he has taken to

certain wild courses!" " Impossible !"

"Both possible and true. You know omething of the Plymouth Brethren, of ourse?

Our visitor's features relaxed, though his colour was very manifestly heightened-a demonstration which I understood, but was afraid my husband did not.

"Well, they got hold of poor Major he continued, "and have utterly ruined him-that is, his usefulness in this world; I believe his eternal salvation is

"Then you have no very high opinion of the doctrines of the Plymouth Brethren?" Most assuredly not. They do not believe the promises of God to His people, and their influence goes to discourage and paralyse all missionary enterprise; they do not believe in church organisations, and so the poor, ignorant soldiery, and Protestant half-castes, coming under their influence, are scattered as sheep without a shepherd.'

"But there seem to me to be many good, spiritually-minded Christians among

"Have you never observed that when seekers after sanctification attain to a certain degree of spirituality, they are peculiarly liable to fall into errors of form? Why, it is in this way that the wildest impostors have sometimes gained their most deluded and unquestioning followers. Men long for what they have not, and instead of sitting down at the Saviour's feet, and drinking in His words, they go away to furnish themselves with swimming bladders, the work of their own invention.'

"This cannot, however, be said of the Plymouth Brethren. They are especially opposed to forms."

That is, they throw away the forms of every other sect, and adopt a new set, peculiar to themselves.'

"I see," said the visitor good-humouredly, "that you have no mercy."

"Dr. Judson smiled. "Shall I tell you, my dear ......, at the risk of being written down a bigot, what my real, candid opinion is in the matter? When the arch enemy of souls finds a Christian so weaned from the world as to be inaccessible to all the grosser modes of temptation, he just dons this sheep's clothing of Plymouth Brethrenism, and in despair of getting this particular soul, puts a veto on the man's useful ness, to the serious detriment of hundreds and thousands of others.' "Did you know," I inquired, as soon as

the visitor had withdrawn, "that-is said to have a strong bias towards Plymouth Brethrenism, so much so that his best friends are trembling for his stabi-

"Of course I know it," came a faint voice up from the pillow, where the tired invalid had sunk down in utter exhaustion. "You do not fancy me so overburdened with strength as to throw away any in warning men who are not in danger?"-

I mean to become a Christian before I die." Some time since he was taken suddenly ill and sent for me to come and see him die. wrought in that strong man; there he lay, an emanciated skeleton, scorched with fever and suffering the most excruciating pain. His wife and children were weeping around his bed, for he was evidently near his last, yet could speak very distinctly. sat down upon the bed-side and tried to talk to him; he was all attention; but when I had finished what I had to say, he fixed his eves upon me, then upon his wife and children, and said, "I am dying and going to hell! too late, too late! lost and forever!" If ever I saw horror, and gloom, and a countenance from which the last ray of hope had faded away into the blackness of despair, it was there. We were stupified; the house was bathed in building will be needed for the completion of tears. Many a poor man and woman that he had assisted were there, but their cries and petitions could not save him. His words, as to dying, were true; and turning over, as if to hide his face from us, in a violent convulsion, he burst a blood vessel and was a dead man. Oh. Procrastination. thou hast cheated many a man out of his soul; in hell thou hast thy thousands.-'To-morrow," thou sayest, but "to-morrows' are deep, dark graves, the sepulchre of present duties and full of lost souls.—

## THE TERRIBLE RETRIBUTION. BY T. W. BROWN.

We had a friend who would not join

hands with us, and help to stay the plague of intemperance. No appeal could move him; for neither he nor his were in danger. He could not stop to trouble himself about others.

Who will take warning? - Christian Ob-

there was something of both in their of ten summers—was brought from the village dram-shop drunk. The licensed fiend, for mere amusement, had fed the child on Dr. Judson, rather sadly. "But, poor rum, and then sent him home on a cart. fellow! many are the tears I have shed for The parents hung over their first-born with that silent agony which makes the heart ache. The father, his lips bloodless and compressed, held the little limp hand in his, while the great tears dropped over the burning cheek, and fell like drops of scalding rain. The mother's heart was breaking, for she could not wake the sleeper by the gentle words she sobbed and the burning kisses she pressed upon his lips; and when the latter gerw cold and the truth rolled like a great billow into their souls, the poor mother shricked and swooned away, and the father, with his clasped hands pressed against his forehead, sobbed convulsively.

It was a fearful sight to see the voiceless agony of that strong man. For a moment he hung over his child, stooped and kissed the bloodless cheek of the insensible wife. and then, with a bound, was out under the cool blue of the night, raving like a maniac. Lifting his clenched hand towards heaven. he swore a terrible oath and bitterly yelled hot curses upon the destroyer of his boy.

The funeral was over, and we lingered to plant a flower upon the little grave. While doing so, a hand was laid heavily on our shoulder, and as we turned our friend stood leaning over us. He was calm in manner. and save the swollen lids, bore no evidence of tears: but there was a startling light in his usually cold gray eye.

"They killed him!" he hissed through his clenched teeth, and pointed at the grave; -" they killed him, sir! and, by the living God, before the sun goes down, the slaughter-house of the murderer shall be given to ashes. There is no law to redress this wrong. With my own hand I will avenge the death of my first-born."

He strode away and across the village green, towards the tavern. The landlord—a very respectable man as the world goes—saw him coming, and, like a guilty wretch, retreated into his bar-room. Our friend followed, and like a cat, snatched his child, which at the moment came into the room. As he raised it to dash it upon the floor, the babe laughed. and put its arms round the madman's neck. The man wept, and, imprinting a tremulous kiss upon the plump lips, carried it out and set it on the grass. The mother had followed. As the landlord came out, our friend sprang on him like a panther and, with a wondrous strength, led him into the kitchen, snatched a brand from the fire-place and, still holding his victim by the throat, entered the stables attached to the house, and fired them. In a moment the fire was hissing through the loft, and the whole wrapped in flames. Our friend stood with folded arms while it was consumed the trembling landlord not daring to leave

"It is but a small retribution!" our friend muttered, as he turned away; " but no other hell shall ever rise upon its ashes."

We feel, when the shaft reaches our own

hearts. We are then awakened to life, and become aware of the dangers of a common enemy. "It won't trouble those who let it alone," was the scornful reply of another friend of ours. The next week his wife was driven over by a couple of drunken teamsters, and she made a cripple for life. He has learned to work against the common enemy.

"Let him come here!" hissed the heart-

broken mother, while sae stood over the man gled body of her only son, who was killed while drunk, and heaped curses upon Governor Seymour, for vetoing the Maine Law. She had looked to that as her only hope.

killed is a State's prison offence! But to rob a mother of a son, the State of a subject and heaven of a soul, is a legal and moral deed, for which the indulgence money has been paid in

Heathendom has no parallel to the atrocious distinction.—Canada Temperance Advocate,

THE REV. C. H. SPURGEON'S NEW TABER-

NACLE.—This noble edifice, at a cost of £30,-000, raised entirely on the voluntary principle, will be regularly opened for divine worship in a week or two. A bazaar is being held there during this week, and a series of opening services will commence immediately afterwards, which will occupy the next month, and will be presided over by Sir H. Havelock, Sir S. M. Peto, M. P., Mr. E. Ball, M. P., Sir J. Burgoyne, the Rev. Dr. Steane, the Rev. John Spurgeon, &c. About £1,000 beyond the sum required to defray the expenses of the the front boundaries, the fitting up of the schools, furnishing the students' class-rooms, and other works which are not at present commenced, although only about £3,000 is still wanting to pay for the building. Mr. Snurgeon cannot on any account be prevailed on to use it for public worship on the Sabbath until the whole of the liabilities are discharged, and in this laudable determination his congregation entirely concur; they are therefore using every endeavour to accomplish their task by the end of this month. In a recent visit to the north of England and to some parts of Scotland, Mr. Spurgeon met with a most cordial reception, and a liberal sum of money was collected to assist him in this gigantic undertaking. It is the Rev. gentleman's intention to take under his especial care about 100 young men as pupils, to be trained for the ministry in that section of the Christian church to which he belongs. Nearly 20 are already receiving tuiton, some of whom bid fair to become eminent in their vocation. During the last seven years Mr. Spurgeon, has preached about 10 tim a-week to immense assemblages in the open air, as well as in large public buildings and chapels, besides performing other duties pertaining to his ministry.

A RAGGED BOY .- A lady speaks to a ragged boy in the streets of London. It seems a small matter. The passers by do not think that much depends upon her fidelity in trying to lead that young vagrant to the Sabbath school. But she succeeds, and he becomes a Christian and a missionary. He translates the Bible into a language spoken by 360,000,000 of people. On the records of eternity it may appear that more depended on the act of her who was faithful to John Morrison, that on the conduct of any hero or statesman of that

## THIRTY REASONS.

The sale of intoxicating liquors, says Hon. David Paul Brown, the most eminent of "Philadelphia lawyers," should be prohibited by law, because: 1. They deprive men of their reason for

2. They destroy men of the greatest inlectual strength.

the time being.

3. They foster and encourage every species of immorality. 4. They bar the progress of civilization.

5. They destroy the peace and happiness of millions of families. 6. They reduce many virtuous women

and children to beggary. 7. They cause many thousands of murders.

8. They prevent all restoration of character. 9. They render abortive the strongest

resolutions. 10. The millions of property expended

in them is lost. \$11. They cause the majority of cases of insanity.

12. They destroy both the body and the 13. They burden sober men with mil-

ions of paupers. 14. They cause immense expenditures

to prevent crime. 15. They cost sober people immense sums for charity. 16. They burden the country with en-

ormous taxes. 17. Because the moderate drinkers want the temptation removed.

18. Drunkards want the opportunity removed. 19. Sober people want the nuisance

removed. 20. Because their sale upholds a class of men who are worse than criminals. 21. Their prohibition would save thou-

sands now falling. 22. The sale exposes our families to

nsult. 23. The sale exposes our families to destruction.

24. The sale upholds the vicious and idle at the expense of the virtuous and industrious.

25. The sale subjects the sober to great 26. It takes the sober man's earnings to

support the drunkard.

27. It subjects numberless wives to untold sufferings. 28. It is contrary to the law of God. 29. It is contrary to common sense. 30. We have a right to rid ourselves of

the burden.

In the Old Testament, the Jews being babes and infants in grace and holiness, had a world of temporal promises, and very few spiritual ones; but now in the days of the gospel, the Lord is pleased to double and treble his Spirit upon his people, and we meet with very few temporal promises in the gospel, it is full of spiritual blessings.

BY DANIFL C. EDDY. D. D.

de nomination, the history of which reaches back to a remote antiquity, that on its garments rests no drop of martyr blood; that its records are unstained by the atrocities of any persecution; and that from first to last it has been the unfaltering advocate of

tended against all union of church and state, and claimed for all men the right to worship God unmolested. It has never asked aid from the civil government to support its worship, or propagate its doctrines. It has always refused to lean on the arm of the state, and accept aid from the hierarchies of earth. Its appeal has always been to God, and its means of support the voluntary offerings of the worshipders. When, in Holland, the Baptists had so far commended themselves to the king and court as to be deemed worthy of special favors, the government offered to them

Poetry.

Then starry Evening floated down, And spread her veil o'er field and town; And when mild moonligkt tipped the hill, Noise fled away and all was still.

Here by the dim lamp's flickering bear a, All silent round me as a dream, The noise and glare of daylight o'er,

# The Unlpit.