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

For Terms, see inside

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The New Brunswick Baptist and Christian Visitor-For 1861, ill be enriched by regular contributions from the

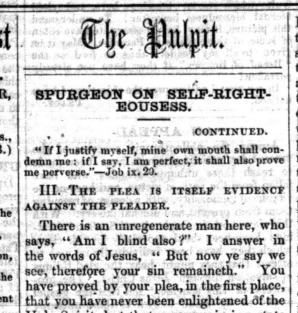
Will be enriched by regular contributions from the pens of
REV. S. ROBINSON, Pastor of Brussells-st.,
" E. CADY, Potor of Portland,
" I. WALLACE, A. M., Pastor of Carleton,
" J. C. HURD, Pastor of Fredericton,
" C. SPURDEN, A. M., Principal of the Baptist Seminary,
" T. TODD, Missionary,—Financial Agent of the Union Society; and
" 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, to be addressed, "N. B. Baptist & Visitor Office, St. John; N. B. For Terms, &c., see inside.



HASTE, TRAVELLER, HASTE!

Haste, traveller, haste ! the night comes on, And many a shining hour is gone; The storm is gathering in the west, And thou art far from home and rest; Haste, traveller, haste !

Oh far from home thy footsteps stray, Christ is the life, and Christ the way. And Christ the light. Yon setting sun Sinks ere the noon is scarce begun ; Haste, traveller, haste !



Holy Spirit, but that you remain in a state of ignorance. A deaf man may declare that there is no such thing as music. A man who has never seen the stars, is very Lkely to say that there are no stars. But what does he prove ? Does he prove that there are no stars ? He only proves his own folly and his own ignorance. That man who can say half a word about his own righteousness has never been enlightened of God the Holy Spirit ; for one of the first signs of a renewed heart is, that it abhors itself in dust and ashes. If thou dost to-day feel thyself to be guilty, and lost, and ruined, there is the richest hope for thee in the gospel ; but if thou sayest, Iam good, I have merits," the law condemns thee, and the gospel cannot comfort

thee; thou art in the gall of bitterness and in the bonds of iniquity, and thou art ignorant that all the while thou art talking man may be a true christian, and may fall I was in my life; I am not sick." "But," tian, and boast in his self-righteousness. A man may be saved, though infirmity may bespatter him with much mire ! but he cannot be saved who does not know that he has been in the filth, and is not willing to confess that he is guilty before God. There are, in one sense, no conditions of salvation on our part, for whatever may be conditions God gives ; but this I know, there never was a man yet who was in a state of grace who did not know himself, in himself, to be in a state of ruin, a state of depravity and condemnation. If you do not know this, then I say your plea of selfrighteousness condemns you for ignorance. But then again, inasmuch as you say that you are not guilty, this proves that you are impenitent. Now the impenitent can never come where God is. " If we confess our sin, he is faithful and just to forgive us our sins :" " but if we say that we have no sins, we make God a liar, and the truth is not in us." God will pardon all men who confess their iniquity. If we weep and lament, and take with us words, and say, "We have grievously sinned, forgive us-we have greatly erred, have mercy upon us, through Jesus Christ," God will not refuse the cry ; but if we, out of our impenitent and hard hearts, put ourselves upon God's justice, God will give us justice, but not mercy, and that justice, shall be the meeting out to us of the full vials of his indignation, and of his wrath for ever and ever. He that is self-righteous is impenitent, and therefore he is not, and cannot be saved. Further than this, the self-righteous man the moment that he says he has done anything which can recommend him to God. proves that he is not a believer. Now, salvation is for believers, and for believers only. "He that believeth and is baptized shall be saved ; he that believeth not shall be damned." Sir, you will be damned with all your self-rightcousness, and your selfrighteousness shall be like to Dejanira's tunic, which she gave to Hercules, and which he put upon him, and, as the old fable hath it, became a robe of fire to him ; he tried to drag it away, but he pulled away pieces of his living, quivering flesh each moment, and perished miserably.---Such shall your self-righteousness be to you. It seems a pleasant draught, and intoxicates for the moment ; it is deadly and damnable as the venom of asps, and as the wine of Gomorrah. O soul ! would that thou wouldst flee, above all things, from self-righteousness; for a self-righteous man does not and cannot trust Christ, and therefore he cannot see the face of God. None but the naked man will ever go to Christ for clothing ; none but the hungry man will ever take Christ to be his food none but thirsty souls will ever come to this well of Bethlehem to drink. The thirsty are welcome ; but those who think they are good, are welcome neither to Sinai nor to Calvary. They have no hope of heaven, no peace in this world, nor in that which is

think I speak unguardedly now. Christ said of the Pharisees of old the very thing that I have said of you. They were good would go the wrong way, while the poor righteousness again, publicans and harlots were led to go the right way. The Pharisee who went about to make a righteousness of his own, did not submit to the righteousness of Christ ; the publican and the harlot, knowing that they had nothing whereof to glory, came to Christ and took him as he was, and gave their souls up to be saved by his grace. Oh ! that we may do the same ; for until we get rid of self-righteousness we are in a state

CERGEN 11

of condemnation, and dying, the sentence must be executed upon us for ever and IV. I close now upon the last point, namely, that this plea, if we retain it, not

only accuses the pleader now, but IT WILL RUIN THE PLEADER FOR EVER. Let me show you two suicides. There

is a man who has sharpened a dagger, and seeking out his opportunity he stabs himself to the heart. There he falls. Who shall blame any man for his death? He slew himself; his blood be on his own head.

Here is another : he is very sick and ill ; he can scarcely crawl about the streets. A physician waits upon him; he tells him, Sir, your disease is deadly; you must die; but I know a remedy which will certainly heal you. There it is; I freely give it to you. All I ask of you is, that you will freely take it." " Sir," says the sick

ut a man cannot be a true chris- says the other, "there are certain signs which I mark in your countenance which prove to me that you will have a deadly disease about you, and I warn you." The man thinks a moment : remembers that there have been certain signs in him of this very sickness; a monitor within tells him that it is so. He obstinately replies to the physician a second time-" Sir, if I want your physic I will send for it, and if I need it I will pay for it." He knows all the while there is not a farthing in his pocket, and that he cannot get credit anywhere ; and there stands the life-giving cup before him which the physician at great expense has obtained, but which he freely gives to him and bids him freely take. No." says the man, "I will not take it: I may be somewhat sick, but I am not worse than my neighbors; I am not more ill than other people, and I shall not take One day you go to his bed and you find he has slept his last sleep, and there he lies stone dead. Who slew this man? Who killed him? His blood be on his own head: he is as base a suicide as the other. Now I will show you two more suicides. There is a man here who says-"Well, let what will happen in the next world, I will have my full in this. Tell me where there are pleasures to be had and I will have them. Leave the things of God to old fools, and such like; I shall have the things of the present, and the joys and delights of time." He drains the cup of drunkenness, frequents the haunt of folly, and if he knows where there is any vice pursued he rushes after it. Like Byron : he is a very thunderbolt, launched from the hand of an arch-fiend; he flashes through the whole firmament of sin, and blazes himself out, until decayed in body and soul, he dies. He is a suicide. He defied God; he went against the laws of nature and of grace, despised warnings, declared he would be damned, and he has got what he righly deserved. Here is another. He says: "I despise these vices; I am the most upright, honest, and commendable of men. I feel that] do not need salvation, and if I did need it I could get it myself. A can do anything you tell me to do, I feel I have mental force and manly dignity enough remaining in me to accomplish it. I tell you, sir, you insult me when you bid me trust in Christ." "Well," he says, "I consider there is such dignity in manhood, and so much virtue in me, that I need not a new heart, nor will I succumb and bend my spirit to the gospel of Christ on free-grace terms." Very well, sir, when in hell, you lift up your eyes, and you will do so as surely as the most profligate and profane, your blood will be upon your own head; and you will be as truly a suicide as he who wantonly and wickedly dashed himself against the laws of God and man, and by his iniquity and crimes.

saith one, "but if I did but feel my need people, to whom he spoke as he was able, enough, as you just now said, sir, then I Many of them heard with attention, and think I would trust Christ." Self-right- two of them accompanied him on his reand excellent in their way; but, said he, the publicans and harlots enter the king-dom of God before you, because they net believe in Christ as I would." Self-because they net believe in Christ as I would." Self-pel, and wish me to visit them after the

> which you may masticate at your leisure. If you trust to your faith and to your repentance, you will be as much lost as if you the truth of the Gospel." trusted to your good works or trusted to ance, but Christ. If I 'trust my trust of Christ, I am lost. My business is to trust Christ; to rest on him; to depend, not on what the Spirit has done in me, but what Christ did for me, when he did hang upon the

tree. Now be it known unto you, that when Christ died, he took the sins of all his people upon his head, and there and then they all ceased to be. At the moment when Christ died, the sins of all his redeemed were blotted out. He did then suffer all they ought to have suffered; he paid all their debts; and their sins were actually and positively lifted that day from their shoulders to his shoulders, for "the Lord hath laid on him the iniquity of us all." 'And now, if you believe in Jesus,

there is not a sin remaining upon you, for your sin was laid on Christ; Christ was punished for your sins before they were committed, and as Kent says :

> "Here's pardon for trangtessions past, It matters not how black their caste ; And oh! my soul with wonder view, For sins to come here's pardon too."

thus, the wrath of God abideth on thee. A man, "you insult me; I am as well as ever Blessed privilege of the believer! But if you live and die unbelievers, know this, that all your sins lie on your own shoulders. Christ did never make any atonement for you ; you were never bought with blood; you never had an interest in his sacrifice. You live and die in yourselves, lost; in yourselves, ruined; in yourselves, utterly destroyed. But believing-the moment-you believe, you may know that you were chosen of God from before the foundation of the world. Believing, you may know that the righteousness of Christ is all yours ; that all bodid, he did for you ; that all he suffered, he suffered for you. do in fact, in the moment you believe, stand where Christ stood as God's accepted Son; and Christ stands where you stood as the sinner, and suffers as if he had been the sinner, and dies as if he had been guiltydies in your room, place, and stead. Oh! Spirit of God, give faith this morning. Win us all from self; knit us all to Christ; may we be saved now by his free grace, and be saved in eternity.

rains." Again he adds : "Last evening,

Let me but just utter a solemn sentence two respectable Karens, whom Ko-Thabyu saw in his late tour, called for further instruction. They profess a full belief of

While residing in Tavoy, about four years, your sins. The ground of your salvation, the old man was never idle, but improved is not faith, but Christ; it is not repent- every opportunity to lead his countrymen to Christ. Many were the arduous and borders of Siam-to Palau-Pai, Mergui and over the eastern mountains in the uping a crucified Saviour.

A specimen of one of his discourses has een preserved by Mr. Boardman. "Ko-Tha-byu had been describing the folly and hurtfulness of worldly things, and worldly tempers, and proceeded to say, 'A worldly man is never satisfied with what he possesses. Let me have more houses, more lands, more buffaloes, more slaves, more clothes, more wives, more children and grandchildren, more gold and silver, more paddy and rice, more boats and vessels: let me be a rich man. This is his language. He thinks of nothing so much as of amassing worldly goods. Of God and

religion he is quite unmindful. But watch that man. On a sudden, his breath departs, and he finds himself deprived of all he possessed and valued so much. He looks around, and sees none of his former possessions. Astonished, he exclaims, "Where are my slaves? Where are my buffaloes? cannot find one of them. Where are my houses and my chests of money? What has become of all my rice and paddy that I laid up in store? Where are all the fine clothes, that cost so much? I can find none of them. Who has taken them? And where are my wives and my children ? Ah. they are all missing. I can find none of them. I am lonely and poor, indeed. J have nothing! But what is this ?"' The preacher here enters upon a description of the sufferings of the soul that it lost ; after which, he represents the rich man as taking up this lamentation : 'O, what a fool have I been ! I neglected God. the only Saviour, and sought only worldly goods while on carth, and now I am undone While the old man was preaching in this strain, every eye was fixed on him, and every ear was attentive. Soon after, he pursued the following strain : 'All in this world is misery. Sickness and pain, fear and anxiety, wars and slaughter, old age and death, abound on every hand. But Heark. en! God speaks from on high, "Children, why take ye delight, and seek happiness, in that low village of mortality, that thicket of briers and thorns ? Look up to me will deliver you, and give you rest where you shall be forever blessed and happy."" Early in the year 1833, Ko-Tha-byu left Tavoy for Maulmain, where we find him immediately employed in preaching the Gospel to his countrymen. Mr. Bennett writes: "Several old, venerable, grayheaded Karens are here from the wilder ness to whom Ko-Tha-byu has been communicating the precious truths of the Gospel. Their sands are almost run, and they have spent their lives in ignorance of the one living and true God : possibly at the eleventh hour, they may be brought into the precious fold of the Redeemer. Ko-Tha-byu did not remain long in Maulmain, but accompanied Mr. Bennet to Rangoon, where, two days after his arrival, leaving his wife and child, he started for the jungle to hunt up his countrymen and tell them the way of life and salvation. He continued his labors in and about Rangoon for two or three years. Hundreds and hundreds of his countrymen during this time were brought to Christ. Soon after this, persecution on the part of the Burmese rulers broke out against the Karen Christians, and they were subjected to fines and confiscation of goods, imprisonment, and in some instances, to a cruel and ignominious death. After the persecution commenced, Ko Tha-byu, being a prominent individual left Maubee by the advice of his countrymen, and fled to Pegu. After a long ab sence one of the missionaries writes :---We had heard nothing of Ko-Tha-byu for four months. Kyonk-kheh, a Karen preacher, says he has heard of him at Pegu. preaching among about two thousand Kabrought himself to a sudden and hasty end by his iniquity and crimes. Hand in the persecu-tion commenced at Maubee, his brethren advised him to avoid it; and so, like an apostle, when they persecute him in one city, he flees to another. In December, 1835, Mr. Howard, writing is rebellious, let a teacher remember what from the scene of Ko-Tha-byu's labors in fighters against God the ministry must Maubee, and on the first visit of missionmeet; and how surely everything will be aries, says, " I will add my testimony, that unavailing in them all for a blessing, withthe persons baptized (one hundred and out a forbearing, patient spirit. A smiling, "Soon after this he began to pay more at-tention to religious instruction, and to ex-sixty-seven) during the week which we genial habit, a cheerful, welcoming coun-taking God's word as your rule of action, t among these children of the forest.

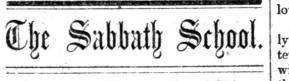
I mean what I say. I want you not to righteousness only in another garb. "Ah !" says : "During his absence he met several where he immediately commenced his missionary labors. He went to villages where Christ's name had never been heard, and proclaimed a crucified Saviour. There in the midst of his work, the summons came

Zaptist,

for him to cease from his labors. Brother Abbott, in speaking of his deeline, says : " As it was the rainy season, I could not go to him, but sent a boat and had him brought in, he having sent me word that he wanted to come and die near me. He came but was unable to walk. I saw he had but a few days to live. He was perfectly willing to die ; had no fears ; 'as it pleases God' seemed to be the frame of his spirit." On the 9th of September, toilsome journeys he made on foot to the 1840, the messenger came, and he was called from his earthly pains and distress to enter into that rest which remains for per districts of Tenassarim. But he never the people of God. And there he was wearied while he had the privilege of preach- buried in the cemetery of Landoway. "No

mound marks his grave : ' no storied urn' his resting place ; but the eternal mountains are his monument, and the Christian villages that clothe their sides are his epi-

taph.



T. A.

For the Baptist and Visitor. MESSRS. EDITORS,-I am much pleased to see a column of your greatly improved paper devoted to the interests of those School

I send you'a hymn selected from the Oriola a new hymn and tune book for Sabbath Schools, the best collection for the purpose I have ever seen. It was used want a better girl than you, and, at night, at the Concerts recently given with so much when I go to bed. I will remember all these success by the School in connection with things, and I will say, ' God is love.'

sinners;' and my middle of the day one is; Come unto me, all ye that are weary and heavy laden, and I will give you rest :' and my evening one is, ' Him that cometh unto me I will in no wise cast out;' and my one for when I go to bed is, 'God is love.'"

"And very good and appropriate I think they are," said her mother, " for when you say in the morning, Jesus Curist came to save sinners, you may think-well, I am a sinner, so he came to save me; how I should love him for that ! and how I must try to obey him all day; then, by the middle of the day, perhaps you have been naughty, and feel sorry for it, or something may have vexed you, and then that verse comes sweetly into your mind, ' Come unto me all ve that are weary and heavy laden, and I will give you rest;' and, in the evening, however naughty or foolish you may have been, you can still remember the promise, 'Him that cometh unto me I will in no wise cast out;' and then when bedtime comes, and you look back on all that has happened during the day, and how kind God has been to you in many ways, you can say, with all your heart, God is

"Yes, mamma," answered Bella, eagerly. "That's it! when I say my morning text, and think Jesus came to save me, will love him, and try to obey him ; and in the middle of the day, I will say, ' Come unto me,' and I will go to Jesus, and ask him to wash me in his blood, and then I will feel him taking me in his arms, and nurseries of the Church," the Sabbath I will say, I will do anything mamma wants me to do, and I will be good ; and, in the evening, when I say, 'Him that cometh unto me I will in no wise cast out, I will think Jesus won't say, Go away! I

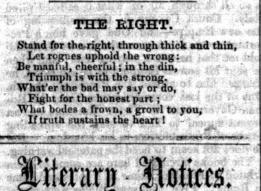
The rising tempest sweeps the sky, The rains descend, the winds are high, The waters swell, and death and fear Beset thy path, no refuge near; Haste, traveller, haste !

Oh yes, a shelter you may gain, A cover from the wind and rain— A hiding place, a rest, a home— A refuge from the wrath to come Haste, traveller, haste !

Then linger not in all the plain ; Flee for thy life, the mountain gain ; Look not behind, make no delay ; Look not behind, make as on thy way, Oh speed thee, speed thee on thy way, Haste, traveller, haste

Poor lost, benighted soul, art thou Willing to find salvation now? There yet is hope, hear mercy's call— Truth. life, light, way, in Christ is all; Haste, traveller, haste!

BONAR



THE ROMANCE OF NATURAL HISTORY-BY PHILLIP HENRY GOSSE, F. R. S. Boston: Gould & Lincoln, 1861.

It is certainly a cheering omen, that in these times of light literature, such works as the above find good publishers and a large number of appreciative readers.-This book, although published a few weeks ago, has already passed to a second edition. The print and paper are all that could be desired, and it is enriched with twelve elegant illustrations. Lade un

The author states that he has sought to paint a series of pictures, the reflections of scenes and aspects in nature, which in his own mind awaken poetic interest. In harmony with this design, he has given us admirable descriptions of Nature as she appears in summer and Winter, and the peculiar phases which she presents in early morning, noon, evening, and night. His stores of information are collected from the land and the sea, and from all parts of the world. He has himself wooed fair Nature in many lands, and he gives us the results not only of his own travels, but also those of many other Naturalists, who pursued their researches in lands which he has not visited.

The interesting facts which he has colected in relation to animal and vegetable life are interestingly grouped together in chapters bearing appropriate titles. These chapters will afford different-degrees of pleasure to different readers. Some will be charmed with the brilliant landscape painting in the Chapter on "Times and Seasons." Others will read with amazement the statements in the Chapter on "The \ast." Others will wond r at the representations in the Chapter on "The Wild;" and others will be delighted most with the curious and surprising revelations in the Chapter on "The Minute." But every one will read with ea

Ah ! soul, I know not who thou art ; but if thou hast any righteousness of thine own, thou art a graceless soul. If you have given all your goods to feed the poor; if you have built many and many a sanctuary; if you have gone about with self-denial among the houses of poverty to visit the in Christ, and you say you are not fit.

"Well," says one, "this is a sermon well adapted to self-righteous persons, but I am not one." Then what are you, sir? Are you a believer in Christ? "I cannot say I am, sir." Why are you not then? "Well, I would be, but I am afraid I may not believe in Christ." You are self-righteous, sir. God commands you to believe

Missions.

· From the New York Chronicle. THE FIRST KAREN CONVERT.

Ko-Tha-byu, the first Karen convert, no less than Krishna Pal, was a representative man of his race. Although of very limited education, and possessed of only ordinary abilities, yet when his dark mind became enlightened, and his soul warmed with love of Christ, he laid himself a whole burnt offering upon the altar, and became the honored instrument of turning hundreds and thousands of his race from the worship of devils to the worship of God. The Karens, until within a few years, were unknown to the Christian world, yet from their wonderful traditions, and their readiness to receive the Gospel, they appear the most remarkable of people on the annals of modern missions.

The Karens are, without doubt, of very remote origin. . Were it possible for us to turn back the dial of time, we should most likely find them branching off from some of the lost ten tribes, or dating their origin back to the family from whom Abraham was called. It is, however, exceedingly doubtful whether we shall ever be able to arrive at any definite conclusion, with respect to their origin. This only is known that for ages past they have been enveloped in darkness, and according to the predictions of their fathers, longing for the arrival of the teachers who should tell them the "more excellent way." At length the teachers arrived, and Ko-Tha-byu was the first of his race to receive the Gospel. But little of his early life is known. At the age of fifteen he left his fathers house, and became a robber and a murderer. How many of his fellow men he had murdered, exactly know; more than thirty according to his own confession. The first notice we have of him is from

the pen of Dr. Judson, April 22, 1827, when he speaks of him as being a "hopeful inquirer"-a slave belonging to Moung Shway Bay. Dr. Judson paid the price put upon him, and set him at liberty .-

Rev. E. Cady's Church, Portland, and is published by Brown, Taggard and Chase. Boston.

This little book has been in use in my own family circle for some time past, and the simplicity and sprightliness of the airs combined with their perfect adaptation both in words and melody to the capacity of children make it a great favorite with

Teachers will find the Oriola just the thing for the Sabbath School. Yours, &c.

TOIL ON TEACHERS.

Toil on, teachers, toil on boldly, Labor on, and watch and prey; Men may scol and treat you coldly Heed them not, go on your way Jesus is a loving Master, Cease not then his work to do; Cleave to him still closer, faster, He will own and honour you.

Toil on, teachers! toil on ever, Constantly, unflinching toil ; Faint ye not, and weary never, Labor on in every soil. Listless souls may one day waken, Buried seed spring up and grow, Sin's stout bulwarks may be shaken, Hardened hearts may be brought low

Toil on teachers ! earnest, steady, Sowing wide the seed of truth Always willing, cheerful, ready, Watching, praying, for your youth. Patient, firm and persevering, Leaning on the promise sure; Prayer will surely gain a hearing, Faithful to the end endure

LOVE THE LAW OF THE SUNDAY SCHOOL. .

No Christian employment more constantly or indispensably demands the law of kindness. And no talents or gifts can compensate here for a rough or unkind deportment. The daw of the Sabbath school must be love. When often asked for the constitution and rules of my schools. I answer that they are comprised in the four letters, LOVE. Here is the lawand this the only fulfilling of the law, in a Sunday school. I have passed more than once classes under my care, when a teacher has called to me to say,-Here is a boy or girl that I can do nothing with, can you not remove him or her to some other class? Now how manifest was the incompetence of the teacher under such circumstances. Impatience, want of sympathy and tenderness, to say the very least, were at the bottom of the whole; great want of discretion in openly announcing the disappointment, which was a confession of incompetency to the whole class, and extremely injudicious and irritating to the child proscribed, was very apparent. Indifference to the feelings and convenience of fellow-teachers was equally clear. In such a case, nothing could be done but to more disposed to remove the teacher, if a greater result of evil would not have probably flowed from it. A complaining teacher can do no good. A fretful, pe wish, hasty teacher can do no good. If a child

Miscellancous.

"NOW I LAY ME DOWN TO SLEEP.

How many heart-aches has this little

prayer relieved ! how many a spirit mean has it hushed, and how many souls has it sent forth rejoicing, to tread with new courage life's busy haunts, or taught that sublimest of all lessons-to suffer and be still. Still ! when adversity's wound chaunts a requiem over departed hopes : still ! when the "hum-drum" cares of life grate harshly upon the spirit's cbords; still ! when an unfriendly world scatters your best acts to the winds, and you are almost led to doubt if your motives were as pure and good as they appeared to you in the silent communings of your soul with its Maker .----"Now I lay me down to sleep." To sleep. That is what "God giveth to his beloved." And what give we to our loved ones Pain, serrow, anxiety, and oft-time tears. weary days and dreamless nights. But He gives His beloved sleep. Not the fevered, troubled sleep of a restless spirit not the deep, dark sleep of the deadened soul, but the calm, holy sleep of qaietness and peace. It is related of John Quincy Adams, that he said, that amid the turmoils of business, or in sick and afflicted hours, nothing could give him the blessed peace that this simple prayer, learned at his mother's knce, had done; and when he could utter it with the trusting faith of the little child, it shed upon his way a light

"Sleep, soft beloved, we sometimes say, But have no time to charm away Sad dreams that through the eyelids creep; But never doleful dream again Shall break the happy slumber, when He goeth to his beloved sleep.

that no darkness could shroud :

"Yea! men may wonder, while they scan, A living, thinking, feeling man, Conformed, in such a rest to keep; But angels say, and through the word, I think their happy smile is heard-He liveth his beloved sleep."

WHAT MUST I DO TO BE SAVED!

You must believe on Christ as the only and all-sufficient Saviour. Do you as what it is to believe on him? It is to have such confidence in him as to receive all that he has said as true, to act upon as true. In other words, you must seel salvation as the gospel directs, by repent ing, by believing, by obeying. By repent ing-by breaking off at once from all sin whether outward or secret, in the heart o in the life, because it is offensive to Go remove the child. But I should have felt and ruinous to yourself; for this is repentance. By believing-by giving yourself and all that you have to Christ, trusting to him and him only for all that you need for time and eternity; for this is faith By obeying-by engaging sincerely and uniformly in whatever you know to be duty, for the sake of glorifying God and doing good; for. this is obedience. This you must be willing to do-this you must begin at once-this you must continue forever,

