

New Brunswick Baptist,

AND CHRISTIAN VISITOR.

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

Published on WEDNESDAY.]

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

[For Terms, see inside

VOLUME XIV.

SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, FEBRUARY 13, 1861.

NO. 6.

New Brunswick Baptist

AND CHRISTIAN VISITOR.

A RELIGIOUS 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. BELL, Denominational Editor.

The New Brunswick Baptist and

Christian Visitor—For 1861,

will be enriched by regular contributions from the

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

E. C. ADY, Pastor of Portland,

W. WALLACE, A. M., Pastor of Carleton,

J. C. HURD, Pastor of Fredericton,

C. SPURDEN, A. M., Principal of the

Deport Seminary,

T. TODD, 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 the

roughly posted on all matters of local and denomi-

national interest.

All Communications intended for this paper,

to be addressed, "N. B. Baptist & Visitor

Office, St. John, N. B.

For Terms, &c., see inside.

Miscellaneous.

APPENDIX TO MULLER'S LIFE OF TRUST.

Do not be alarmed at the length of the following article and pass it by unread. It is an appendix to the matchless book noticed in a former issue. Read it—ponder it—pray over it, and it will do you great good.—Ed.

DR. SAWTELL'S LETTER.

The following letter from Rev. Dr. Sawtell, chaplain to British and American seamen at Havre, France, a gentleman well known in this country, was received too late for insertion at the beginning of the work. Coming directly from the scenes to which it refers, and abundantly confirming the statements already given by Mr. Muller himself, while it bears the impress of a warm and hearty appreciation of his work of faith and labor of love, this outside view is the fitting complement and completion of the volume.

To REV. FRANCIS WAYLAND, D. D.

MY DEAR SIR: Your repeated request that I should furnish a brief statement of what I know personally of that extraordinary work of faith connected with the Orphan House at Ashley Down, near Bristol, England; is so in accordance with the expressed wish of thousands throughout the land, that, however sorely pressed with other duties, I do not feel at liberty to disregard it; and more especially as it is to introduce to American Christians "THE LORD'S DEALINGS WITH GEORGE MULLER,"—a book, the intrinsic merits of which, in so far as it exemplifies the power of a living, active faith, and its peculiar adaptation to meet the wants of God's people in the present age, has, to my mind, no parallel out of the Bible. I rejoice in your heart that a new edition is so soon to be issued from the American press, in an abridged form.

I shall confine myself to a few simple facts, connected with my own personal knowledge, which serve only to confirm all that is stated in the Narrative. The facts themselves need no coloring; the more simply they are stated, the more eloquently do they speak to the heart and the eye; the less they are varnished, the brighter they shine. And as to Mr. Muller himself, anything in the shape of eulogy would be as foreign to good taste, as it would be offensive and painful to one whom the Lord delighteth to honor. Indeed, so sensitive is he on this point, that, if he hears any one speaking of the Orphan Houses as "Mr. Muller's Asylums," he repudiates the thought, and exclaims, "No, they are God's Orphan Houses."

THE FACTS.

The last five years my duties have called me frequently to England, Scotland, and Ireland, but I do not remember making one of these preaching tours without hearing more or less of what may be called "A standing miracle at Bristol."—"A man sheltering, feeding, clothing, educating, and making comfortable and happy, hundreds of poor orphan children, with no funds of his own, and no possible means of sustenance, save that which God sent him in answer to prayer." Of course, such facts, coming from undoubted authority, and repeated, could not fail to arrest my attention, and cause me to ponder deeply these things in my own heart; and every new fact that came to my ears served only to increase an irrepresible desire to "turn aside and see this great sight."

I confess, on my first visit, in March, 1860, I had reserved to myself a wide margin for deductions and disappointment; but, after a few days of careful investigation, I left Bristol exclaiming, with the Queen of Sheba, "The half had not been told me." Here I saw, indeed, seven hundred orphan children fed and provided for, by the hand of God, in answer to prayer, as literally and truly as Elijah was fed by ravens with meat which the Lord provided. And now, after an absence of nine months, I am here again, moving about among these seven hundred children, examining their writing, and the progress they have made in the various branches of study, and their different kinds of work,—listening to their sweet voices in songs of praise to the God of the orphan,—passing through all parts of these vast buildings, that have been erected for their accommodation,—conducting their family worship, and addressing four hundred of them at one time, and three hundred at another, assembled in their respective dining-halls, the most silent, attentive, and earnest listeners I ever addressed; then enjoying hours of sweet converse and prayer with Mr. Muller himself—a privilege for which I shall ever thank God. O, it is good to be here!

But to the Orphan Houses themselves. These are all built of stone, in the most complete and thorough manner. No pains have been spared in rendering them convenient, comfortable, and safe for children, and with special reference to warmth, light, ventilation, and cleanliness; and while all is in good taste, and exceedingly chaste and neat, it is all plain,—nothing for show or ornament. House No. 1 is fitted up for the accommodation of three hundred orphans. No. 2 for four hundred; both completely furnished and completely filled. No. 3, now in the course of erection, with its walls up, and partly under roof, is planned for the accommodation of four hundred and fifty orphans; and so rapidly are applications coming in that nearly four hundred are already registered on their books; so that no sooner will it be completed than, with God's blessing, it will be filled with helpless orphans. The entire cost of these

buildings, and the manner of obtaining the funds, I will state in Mr. Muller's own words: "Without any one having been personally applied to for anything by me, the sum of £183,328, 14s. has been given to me for the orphans, as the result of prayer to God, since the commencement of the work, which sum includes the amount received for the building fund, for the houses already built, and the one now in progress."

But if we would have correct views of the entire work, and understand what God is willing to do in answer to the prayer of faith, we must not confine our eyes or thoughts to the seven hundred orphans. There are here in Bristol four day schools for poor children, with three hundred and thirty-nine pupils, instructed by believers upon scriptural principles, and one Sunday school, such as we call, in the United States, "a Mission School," with one hundred and sixty children, besides an adult school in which Christian teachers are employed, two evenings in the week, to teach reading and writing; all these schools have been entirely supported out of the funds sent in answer to prayer. In reference to this adult school, Mr. Muller says: "Those who teach them take the opportunity of speaking to the scholars about the way of salvation, and make remarks on portions of the word of God which may be read; and thus many have been led to care about their souls, and to go regularly to hear the gospel preached." In summing up the results in connection with all these various schools, Mr. Muller thus remarks: "Since March, 1834, there have been 6,945 children in the day schools, 2,952 in the adult schools, and 3,227 in the Sunday schools, making a total of 13,124 souls that have been brought under habitual instruction in the things of God, besides the many thousands in the schools in the various parts of England, Ireland, Scotland, British Guiana, the West Indies, and East India which have been, to a greater or less degree, assisted," and all too, let the reader remember, from funds sent to Mr. Muller in answer to prayer.

Nor is this all. During the past year, and out of the same funds, sent in answer to prayer, there have been expended for the circulation of the Holy Scriptures the sum of £5,681, 13s. 3 1/2d.; also, more than five thousand pounds, or twenty-five thousand dollars, to aid missionary efforts in various parts of the world; and the total amount received since 1834, to aid the blessed work of missions in home and foreign fields, is £34,495, 3s. 4d. Added to all this is the sum of £8,064, 12s. 6 1/2d. expended since 1840 for the circulation of religious books and tracts, by which sum 11,493,174 books and tracts have been circulated. Thus we see that for these various objects, disconnected with the orphans, there has been sent in to Mr. Muller, since March, 1834, the sum of £51,777, 14s. 11d., which, added to the sum for the orphans, makes a total of £185,306 8s. 11d., which, added to the sum for the orphans, makes a total of £185,306, 8s. 11d.,—nearly one million of dollars, sent to Mr. Muller from various parts of the Christian world, and from thousands who never saw him, all in answer to prayer, to aid him in carrying forward his benevolent work in saving souls and to honor and glorify God.

Is it any wonder that men of little faith, and slow of heart to believe what God says, should look upon all this as a "standing miracle?" But quite otherwise does Mr. Muller regard it. "Think not," says he, in his Narrative, "that I have the gift of faith, that is, that gift of which we read in 1 Cor. xii. 9, mentioned in connection with the gifts of healing, the working of miracles, &c." "It is true," he adds, "that the faith I am enabled to exercise is altogether God's own gift, but it is the same faith found in every believer, the growth of which I am most sensible of; for by little and little it has been increasing for the last thirty years."

Now, if it be true that Mr. Muller has received from God no extraordinary gift, beyond that which is common to every believer, it becomes a solemn and momentous question, and one to be pondered deeply and prayerfully. By what means has this ordinary faith in him attained to such marvellous strength? Whence came he in possession of that mysterious key by which he is able to unlock the store-houses of God's treasures, and, as it were, help himself to whatever he needs? Day by day, year after year, does this man of God receive the most extraordinary answers to prayer, and by which he is able to carry forward the most stupendous and complicated works of benevolence, while the like precious faith in others is so small and feeble as to be utterly powerless in moving God's loving heart in the bestowment of blessings. "Is there not a cause?" And ought not such facts and such questions to startle every believer into the most thorough searchings of heart to discover the cause of his little faith? Let us not attempt, as the manner of some is, to evade the issue, by resolving it all into the sovereignty of God. True it is, God's sovereignty is all-pervading, and as manifest in the Chinese as it is in the British Empire; but were an inquisitive child to inquire into the cause of the difference between the well-developed, elastic foot of an Englishman, and the little dwarfish stamp of a Chinese, no Christian parent would consider it a logical or scriptural answer to charge it all upon God's sovereignty. God acts as sovereign in giving to the infant a foot, and certain laws of physical development, in common with its other members; but when the mother, in the pride of her heart, bandages that foot so tight that the laws of development become anguished and power-

less, in that case the sovereignty of God ceased where the bandaging commenced. Just so it is with faith. Being seated with Mr. Muller at his own table, a few evenings since, the subject of faith naturally became the topic of conversation, when he beautifully remarked, "The first germ of faith in the soul is very much like a newborn infant in the cradle, very small and very weak, and its future growth and increase of strength as much depend on its daily, constant exercise, as do the physical developments of the child; yes," continued he, "I can now as easily trust God for thirty-five thousand pounds as I could at first for five thousand."

[To be Continued.]

THE MISSION OF BAPTISTS.

Another work to which the Baptist denomination is especially called, is:

II. To maintain the doctrine of a converted church membership. In this I do not mean to imply that there is an absence of vital piety in other churches, nor yet that our members always possess it. But there is a radical difference between us and all others in regard to the qualifications for membership. We have always demanded a satisfactory evidence of personal piety. And it would be easy to show that as other denominations have approximated toward this requirement they have been vitalized. A contact with Baptist principles has modified them all. In the old state churches of Europe, where our influence is almost unknown, the doctrine of a converted membership would be scouted to-day. And even in New England, the home of the Puritans, the prevailing practice in churches of the "standing order," so to recently as one hundred years ago, was to receive members to the full communion without reference to experimental piety. Indeed it is admitted by the later Dr. Archibald Alexander, that in the early part of the eighteenth century, "An orthodox creed, and a descent external conduct were the only points on which inquiry was made when persons were admitted to the communion of the Presbyterian church." "It was very much a matter of course, for all who had been baptized in infancy, to be received into communion at the proper age, without exhibiting or possessing any satisfactory evidence of a change of heart." "The habit of the preachers was to address their people as though they were all pious, and only needed instruction and confirmation."

As more, there are multitudes in this country now, whose ideas of qualification for church membership are limited to baptism in infancy, a life free from scandal, and the attainment of fourteen years of age. And the idea of an exclusively converted membership does not enter into the constitution of any pedo-baptist church in the world.

What position do the children in such churches occupy? Let the declarations of pedobaptists themselves be the answer. The Episcopal catechism teaches the child to say that at his baptism he "was made a member of Christ, the Child of God, and an inheritor of the kingdom of heaven." Surely, if all the blessings of the church triumphant were conferred upon him by a rite so simple, there must belong to him the humblest privileges of the church militant. Quite as clearly has the position of children in the Presbyterian church been defined. Nor can there be any doubt as to the authority which I quote, since it proceeds from the very centre of their denominational influence in this country. In an article on Infant Church Membership, in the Princeton Review, of April, 1858, in an article on Infant Church Membership, it is said, "The status, therefore, of baptized children, is not a vague or uncertain one, according to the doctrine of the Reformed churches. They are members of the church; they are professing Christians; they belong presumptively to the number of the elect."

It is interesting to see how the relation of faith to baptism is maintained in connection with an infant membership. In the catechism used by the Episcopal churches, both here and in England, it is asked, "What is required of persons to be baptized?" Answer, "Repentance and Faith"—both of which are then defined. Again it is asked, "Why, then, are infants baptized, when by reason of their tender age they cannot perform them?" Answer, "Because they promise them both by their surties; which promise, when they come to age, themselves are bound to perform."

Dr. Bushnell, one of the most eminent men of the Congregational order, has explained what he regards the true pedo-baptist theory, in this way: "If we narrowly examine the relation of parent and child, we shall not fail to discover something like an organic connection, as regards character, subsisting between them. Such a connection as makes it easy to believe, and natural to expect, that the faith of the one will be propagated in the other." According to this theory, a parent's religion, just like his disease or health, goes dashing along with the blood through the veins of his children. Then the conclusion is reached, of course, that such a child ought to be baptized.

Now, in both these theories, there is a recognition of faith before baptism; in the one case, it is sponsorial, and in the other parental; but how widely different is each from the personal, individual faith required by the New Testament!

Mark, too, what a dangerous element is thus introduced into the Christian church. An infant membership has always tended to corruption. Thus it is that the most alarming heresies have grown up within the church, as Puseyism within the Epis-

copal body, Rationalism within the Lutheran, Unitarianism within the Congregational, and Hicksite Quakerism within the Society of Friends. For this very reason it is that so much work of the old Lutheran Reformation needs to be done over again. The Reformed churches which owed their birth to that movement need to be again reformed. It is the corruption which their infant membership has wrought, that has compelled them to add new terms of designation to the names which they originally assumed. But the difficulty cannot be removed so. They may continue adding names to cognomen, and pronomen to that—tacking on Reformed, Evangelic, Puritanic, Free Church, and Orthodox, till they exhaust the pure terms of the richest vocabulary, and get names as long as the dear little children had in pious Cromwell's time, but the object will not yet be affected. The evil cannot be removed, till the source whence it springs is destroyed.

An infant membership and an experimentally pious membership, are things incompatible. And why will not the whole pedobaptist world admit the concession of Dr. Smith, the Episcopal Bishop of Kentucky? In his Diocesan Address of 1856, when speaking of the distinctive evidences of personal piety as requirements for church membership, he remarks that they do not appear "to harmonize with all the other parts of the creed of any Protestant denomination, holding the ancient ideas of the Reformation, with regard to Infant Baptism: they are entirely altogether at home, only, amongst our Baptist brethren." "If there exists upon earth," he adds, "a body of professed Christians, received into the communion of the church, only after explicit confession of individual faith, and profession of personal experimental religion, it is that vast and highly respectable body, the Baptist church in the United States."—Rev. W. Randolph.

CULTIVATE EVERY CHRISTIAN EXCELLENCE.

Though the christian is renewed in his spirit, he is sanctified but in part; the full development of his character is a life-work involving a continual struggle, but contemplating an ultimate victory over every sin.

The foundation of all Christian excellence is laid in faith. This is the root of piety, and, where faith is in lively exercise, the first and strongest aspirations of the soul are for a life of holiness. Now this is the very highest excellence after which we can seek, and, only in proportion as we attain to this, can we hope for increased enjoyment and usefulness. For the absence of piety nothing can possibly compensate, and if any imagine that the manifestations of zeal or benevolence for the good of others will justify indifference to the cultivation of personal religion, they are fearfully deceived.

What is wanting now is a higher spirituality,—a more deep-seated and vigorous piety within. It is thus that Christian character must be vitalized, and there must be a constant growth in grace, and a greater attention to the hidden life, or God's people will signally fail of achieving their high calling.

Let every christian reader, then, seek for this, and let none be satisfied until they have attained it; remembering that, as professors of the religion of Christ, your only glory in His eye, and your only distinction from the world around, consists in your spirituality of character and your devotedness to His service.

But with your piety there should be associated the practice of morality, and all that is lovely in the social virtues. The natural stages of the christian's progress are distinctly indicated by the apostle, "Add to your faith virtue; and to virtue knowledge; and to knowledge, temperance; add to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." And unless these graces and Gospel properties are cultivated and exhibited, all our pretensions to religion will be useless and vain.

The world has a right to look for the practical results of the Gospel in all who receive it, and these should be given in a complete transformation of heart and life. The principles of Christianity are perfect, and an approach to perfection is expected in all who embrace it. "The metal of the bell," says an old author, "is known by the sound of the clapper; what is in the well will be found in the bucket; what is in the warehouse will be shown in the shop; and what is in the heart will be bubbling forth at the mouth."

The chief aim of religion, we admit, is to fit men for eternity, but it seeks, also, to prepare them for the duties of this life, and to profess that its holy principles have the ascendancy in us, and yet to be deficient in good manners or morals, is so palpable an absurdity that it is everywhere viewed with disgust.

We are to adorn the doctrine of God our Saviour in all things, and for a professor of religion to be wanting in honesty, integrity, amiability or natural affection is most reprehensible. When the converted astronomer was asked what he would do with his long idolized science, his prompt reply was, "I am bound for heaven, and I shall take the stars in my way." And, in like manner, every Christian while intently pursuing his way to the world of glory, should not overlook any of the duties appropriate to his earthly condition. This, indeed, is an important test of our piety, and it is only by thus holding out to society a practical example of whatever is wise, and noble, and lovely, and pure, and of good report, that we can hope to gain a higher influence over those who are without.

Christians, it is to be feared, too often unintentionally do great evil by overlooking what may be considered by some the mere properties of life. They are careful, perhaps, in respect to all the cardinal virtues, but the minor duties of the day are almost wholly neglected, and very many of those things in general society which are of good report, such as becoming manners, taste, general deportment, social observances, and the ordinary amenities of life, are considered beneath their notice. But the truth is, this is one way in which our Christianity is to develop itself, and by which we may effectually approve ourselves before men. And unless we are essentially improved in our varied private and public relations, in our disposition, in our conduct, in all our habits, we give but little evidence of the transforming and elevating power of Christian piety. A. S. P.

WEAVER AND RADCLIFF.

These extraordinary men are creating a tremendous religious sensation in the cities of England and Scotland. The Correspondent of the Recorder writes:—"Richard Weaver, the Lancashire miner, who was making a sensation in Modern Athens when I wrote last, has now been in London, walking with his friend, Mr. Radcliffe, about a month, and is a great attraction to the lower orders of the people whose minds he is specially adapted to impress. On leaving Edinburgh the Rev. Dr. Guthrie bore this testimony concerning him. "Mr. Weaver knows the devils with which the very lowest classes have to fight, the temptations they have to overcome, and the trials they have to endure. It is thus he has been enabled to do good, and much good has been done by him." On coming to London, Mr. Weaver and Mr. Radcliffe began their Sabbath evening addresses in Exeter Hall, which was hired for several weeks, but after the first service the Managers of the Hall refused to let the building to be used again in the same manner.

Some of the daily papers published a burlesque of the addresses and of the tunes to which the hymns were sung, and the Managers were afraid that their straight laced supporters would decline to hold any more of their meetings in the Hall if they did not pack Messrs. Weaver & Co. off; and so off they went. But the proprietors of the Surrey Theatre were not so alarmed for the proprietors, and there the discarded revivalists found a very suitable refuge. The Rev. Mr. Fisher, a Free Church of Scotland minister in the south of London, and the Rev. Charles Stovel, a Baptist in the east, have since opened the doors of their large chapels to Mr. Weaver and the crowds that followed him, and the Rev. T. Thomas, a Congregationalist at Bethnal Green, is about to do the same. These two men are certainly most zealous and laborious in their work—I mean Weaver and Radcliffe; and though they do give expression to many most objectionable things, blessed effects undoubtedly follow their rough spoken words. On Saturday evenings they conduct a prayer meeting at Hanover Square Rooms—a spacious concert hall in the most aristocratic part of London. All who go there are understood to be Christian people. I have attended several of the meetings, which have been uniformly large and earnest; and on each occasion have been amazed at hearing the deep-toned and even passionate prayers of converts of a few weeks, and these of the middle as well as those of the poorer classes. It cannot be doubted that there is a blessed revival work going on in the midst of us, in the world and in the Church."

DEATH'S DOINGS.

During the past year death has been doing his work in the high places of the earth. Romancers, merry-makers, travelers, heroes, artists, historians, scholars, princes and divines have been borne on its current into the vortex of eternity. The first rays of 1860 fell on the new-made grave of Maquail. Then passed in succession to the tomb the great topographer of the classic lands of Greece—Sir William Napier; Mr. Jameson; Buxton, the comedian; the Abbe Hue, a traveller in Central Asia; Col. Mure, the Greek historian; Theodore Parker, the eloquent Unitarian preacher; James, the novelist; Prince Jerome Bonaparte; Sir Charles Napier; Sir Harry Smith, the hero of Alnair; Lord Dundonald, the naval commander; Rev. Dr. Cooley; Chalou, the artist; and Brunson, the historian. But death has visited not only the wise, the wealthy and the great, he has knocked at the door of the lowly as well. In this city during the past year, 20,800 have passed on to the land from which no traveller returns. And during the same time, allowing the world's population to recede one to a second of time, more than thirty-one millions closed their eyes in death with its last exasperating grip. What myriads of human beings sleep their final sleep beneath the bosom of the mighty deep! What treasures—what blasted anticipations—what ruined prospects and buried hopes lie curbed beneath the folds of its ruthless waters! The winds, the floods, the lightning and the earthquake could speak their tale of woe, and unfold their acts of dread to a weeping universe. But it is in vain—the theme is too stupendous. Each beating pulse is but the knell of a departed one to the bar of the Eternal, and swifter than a weaver's shuttle our lives are passing away. Says an old Latin poet, "The way of death is once to be trodden." Reader, what provision have we made for the journey? A King of England once gave a staff to his friend, Rochester, and told him to give it to the first person he met who was a greater fool than himself. Some time after, the King fell sick, and sent for Rochester. He obeyed the summons. Said the King, "I am very sick, and must soon die, and I wanted to see you once more." Rochester replied, "when you and I took our journey together on the Continent, we expected soon to return, but nevertheless we made provisions for the way. Now you are going to

Correspondence.

FROM OUR NEW YORK CORRESPONDENT.

New York, Jan. 18, 1861.

MESSRS. EDITORS:—In absence of interesting news at present, permit us to take a brief review of the past, examine the doings of the present, and look towards the future. For there is wisdom in looking backward as well as in looking around and forward, since whatever lifts us out of the region of the present, and gives us a view of the past and the future, possesses an elevating power. Although our daily necessities bind us to the material and the fleeting, yet the soul has cravings and desires which things of an earthly nature cannot satisfy. Hence the absurdity and madness of the vauntful science of our times which elevates reason to an undue prominence and trails revelation in the dust. The German Neologists would have us believe that our ancestry is traceable back to an ape and further back to an oyster, and that the brightest prospect of the profoundest intellect is the possibility of being a star in some unoccupied space in the universe. Such a belief circumscribes the field of man's knowledge within the narrow limits of the earthly and material, and leaves him bewildered on the table-land of the present which slopes down on every side into the misty sea of nonentity. It thus disappoints man's heart and his intellect in their natural longings, veils the backward vista of Eden, and the prospect forward into the New Jerusalem. But the doctrine of the despised Nazarine enables the soul that sees in him his Atoner and burden-bearer, to have an outlook upon the Eternity past when Gods was its solitary inhabitant, and also to see beyond the tomb a final judgment and a dread eternity. He can trace his origin back to the first man Adam,

Poetry.

GOD LIVETH EVER.

God liveth ever!
Wherefore, Soul, despair thou never!
Shall He slumber, shall He sleep,
Who gave the eye its power to see,
Shall He not hear His children weep,
Who made the ear so wonderfully?
God is God: He sees and hears,
All their troubles, all their tears,
Soul, forget not mid thy pains,
God o'er all forever reigns.

God liveth ever!
Wherefore, Soul, despair thou never!
He who can earth and heaven control,
Who spreads the clouds o'er sea and land,
Whose presence fills the mighty world,
In each true heart is close at hand.
Love Him: He will surely send
His angels to thy pains,
Soul, forget not in thy pains,
God o'er all forever reigns.

God liveth ever!
Wherefore, Soul, despair thou never!
Those whom the thoughtless world forsakes,
Who stand bewildered with their woe,
God gently to His bosom takes,
And bids the angels to His throne,
In His sorrow's swelling flood,
Own His hand who seeks thy good,
Soul, forget not in thy pains,
God o'er all forever reigns.

God liveth ever!
Wherefore, Soul, despair thou never!
Let earth and heaven, outworn with age,
Sink to the chaos whence they came,
Let hell shoot forth its fiercest flame,
Fear not death nor Satan's thrush,
God defends who in His trusts,
Soul, remember in thy pains,
God o'er all forever reigns!

God liveth ever!
Wherefore, Soul, despair thou never!
What through their tears with bleeding feet,
A thorn path of grief and gloom,
The God will choose the way most meet
To lead thee heavenward, lend thee home,
For this life-long night of sadness,
He will give thee peace and gladness,
Soul, forget not in thy pains,
God o'er all forever reigns.

HASTE NOT—REST NOT.

"Without haste! without rest!"
Bind the motto to thy breast!
Breathe it with thee as a spell,
Storm or sunshine, guard it well:
Haste not, rest not, till the bloom
Be it onward to the tomb.

Haste not—let no thoughtless deed
Mar the work of the spirit's speed;
Ponder well and know the right,
Onward then with all thy might;
Haste not—rest not, till the stone
For one reckless action done.

Rest not—life is sweeping by,
Go and dare before you die;
Something mighty and sublime,
Leave behind and conquer time;
Glorious 'tis to live for aye
When these forms have passed away.

"Haste not!—rest not!" only wait;
Meekly bear the storms of fate;
Duty be thy polar guide;
Do the right, whate'er betide!
Haste not—rest not! Confide not
God shall crown thy path with light.

Literary Notices.

THE PRINTER BOY, OR HOW BEN FRANKLIN MADE HIS MARK; By William Thayer.

From the publishing house of J. E. TITUS, BOSTON, we receive this pretty bound volume, the first of a series of books for the young. In its well printed pages we find a sketch of the life of Benjamin Franklin. The different scenes in his eventful history are woven together into a charming tale, and in the closing chapter we find the achievements of his manhood so summed up as to substantiate the force of his numerous maxims.

Young readers are promised another book from the same pen in due time, bearing the title, THE FARMER'S BOY, OR GEORGE WASHINGTON BECOMES PRESIDENT. Both these books will be sure to meet a ready sale.

AMERICAN HISTORY by Jacob Abbot. Vol. III. of this entertaining work comes to us from Sheldon & Co., New York, and is printed in the same tasteful style as its predecessors.

This volume gives us a narration of the settlement of the Southern Colonies, and just as the sun, when all eyes are turned southward, we read with peculiar interest, it is not necessary to particularly refer to the year 1733, when the first settlement of Georgia was made. The volume is equally interesting and instructive.