Pantist, Munswich

CHRISTIAN

The Organ of the Eastern and Western Aew Brunswick Paptist Associated

Published on WEDNESDAY.

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

For Terms, see insid

VOLUME XIV.

SAINT JOHN, NEW-BRNUSWICK, WEDNESDAY, MARCH 6, 1861.

NO. 9.

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. BILL, -Denominational Editor. The New Brunswick Baptist and Christian Visitor—For 1861, Will be enriched by regular contributions from the

pens of REY, S. ROBINSON, Pastor of Brussells-st., E. CADY, Pastor of Portland,
I. WALLACE, A. M., Pastor of Carleton,
J. C. HURD, Pastor of Fredericton,
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Baptist Seminary,

T. TODD, Missionary,—Financial Agent
of the Union Society; and
O. NUTTER, of Livermore, Me.
The Pastors of the different churches, and
other valued brethren will keep the New Series thoroughly posted on all matters of local and denominational interest.

All Communications intended for this paper.

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

TERMS OF THE BAPTIST AND VISITOR. For remittances received by us per up to 1st of March, we will send the Baptist and Visitor, as follows:-To May 1, 1861, ... for " Sept 1, 1861, ... " May 1. 1862, ... " ... 2.00 Subscriptions already received will be credited

according to the above scale. Will receive the Baptist and Visitor as follows 5 to Sept. 1,1861, \$5,00; to May 1, 1862, \$9.00

10 to Sept. 1, 1861, 10,00; to May 1, 1862, 17.50 30 to Sept. 1,1861, 30,00; to May 1, 1862, 50,00 50 to Sept. 1, 1861, 40.00; to May 1, 1862, 70.00 100 to Sept. 1, 1861, 75.00; to May 1, 1862, 125.00 We trust this statement is clear and definite, and will be considered satisfactory, Many poor persons who value the Visitor, and have been receiving it for years at One Dollar per annum, will still continue to receive it by

giving us notice through our local agents, or their minister, and remitting us that or any other sum they may be able to pay. Our ministering brethren, who interest themselves in behalf of the Baptist and Visitor will receive it free. Any who do not receive it, will please send us their address

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

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Poetry.

THE REFORMED.

I've drank from out the blighting cup I've felt its awful sting; I've sank beneath its writhing grasp, A bloated, blasted thing.

I've wrapped my soul in deepest sin;
I've broke my Makers laws;
I've trampled on his precepts all—
I've cursed the christian's cause.

I've sank myself in deepest shame
I've robbed my wife of food;
I've curs'd the very life I held,
And every thing that's good.

But now I've trampled under foot,
That foul and blighting cup;
I've sign'd the Pledge—the liquid fire
I ne'er again shall sup.

To Christ whose precious blood was shed
Upon the painful tree,
I owe my present happy lot,
For he did ransom me.

Now to repay for misery past
The form I vow'd to love,
I ask for aid, for mercy beg,
From God who reigns above.

Literature.

THE ECLECTIC MAGAZINE for MARCH i on our table. Opening this popular Monthly, the eye rests first on a finely-executed portrait of Lord John Russell—then on a beautiful engraving, representing SHAKSPEARE BROUGHT BEFORE SIR THOMAS DE LUCY FOR DEER-SHOOTING. However beinous his crime, according to the laws of "ye olden time," the great poet does not appear to stand much in awe of the "Fine old English Gentleman." Turning to the reading matter, we find a variety of topics treated in a manner which can hardly fail to please "both grave and gay."—
First we are taken back to the MIDDLE AGES OF ENGLAND—then we are told of the MAR-TYRDOM OF GALILEO. With several modern avellers such as Sir R. Murchison, Mission-ries Krapf and Redmann, Dr. Barth, Dr. Livingstone and others, we make sundry Geo-graphical Researches, and with the clever At-kinson we travel through AMOOR, INDIA and

ary, Miscellanies, &c., close the rich feat of be turned again; it shall never run a se- than its usual fog. But here is a monster, Genoa has a hospital, finely situated, with a intellect and taste presented by the ELECTIC. For sale by Henry S. Beek, No. 14, King

The Pulpit.

THE WAILING OF RISCA.

A SERMON

the portals of the tomb

Delivered on Sabbath Morning, Dec. 9th, 1860,

Rev. C. H. Spurgeon, AT EXETER HALL, STRAND.

TION TO OURSELVES.

Suddenly are my tents spoiled, and my curtains in a moment."—Jeremiah iv. 20. II. The second head of my discourse this morning was to be, SUDDEN DEATH, AS never. Thou mayest rebuke thy sloth, but the Saviour, and heard at last the death-WE VIEW IT. MORE PARTICULARLY IN RELA-The miners of Risca had no more idea to you that you preached ten times in the of dying that Saturday morning than you or I have, nor did there seem much likelihood that they would. They had gone up and down the pit, some of them, many thousands of times in their lives. It is true that some had perished there, but then, how very many had gone up and down and had not perished. Nay, they had grown so fearless of danger, that some of them even thrust themselves into it, and in defiance of every regulation for the preservation of human life, they were bold and careless, and would gratify a selfish indulgence when a spark might have caused the destruction of them all. We will not say that it was any negligence that caused this accident-God forbid that we should lay anything to the charge of those who have now departed, and have to answer before their God-but, at any rate, sure it is that men who have most to do with danger are generally the most callous, and those who are most exposed are usually utterly careless about the very danger which others see but which they will not see themselves: Any warning you or I might have given them would have been thought unnecessary, if not impertinent. "Why need I be professional men of education, men of exso careful? I have done this fifty times cellent training and ability, who when they before. Why may I not do it again?"-But as in a moment, although there was once get into a church, feel that they could be very active anywhere else, but as Chrisno lightning flash, no earthquake, no opentians they have nothing to do. They can ing of a pit to swallow them up, quick in a moment the gas explodes and they stand be energetic in parish vestries or in the rifle corps, but in the church they give their before the Eternal God. It was but the name, but their energies are dormant. Ah! twinkling of an eye, even as though the my dear hearers, you who love the Saviour, last trump had sounded (and indeed it when we shall come before Christ in headid sound as far as they were concerned), ven, if there can be a regret, it will be that and down fell the lifeless corpse, and the we did not do more for Christ while we spirit returned to God who made it. And were here. I think as we fall down before you and I are in danger too. We are not his feet and worship him, if we could know in the pit in the midst of explosive air, but a sorrow, it would be because we did not there are a thousand gates to death. How bring him in more jewels for his own crown many there be who have fallen dead in the streets? How many sitting in their own to clothe the naked—did not give more to homes? I staved but a week or two ago his cause, and did not labour more that the with an excellent Christian man, who was lost sheep of the house of Israel might be then in the halest and most hearty health. I was startled indeed when I heard immerestored. Live while you live : while it is called to-day, work, for the night cometh diately after that he had come home, and wherein no man can work. sitting down in his chair had shut his eyes And let us learn never to do anything and died. And these things are usual, and which we would not wish to be found doing in such a city as ours we cannot go down a tion. Well, our turn must come. Perhaps we shall die falling asleep in our beds after long sickness, but probably we shall be suddenly called in such an hour as we think not to face the realities of eternity. Well, if it be so, if there be a thousand

street without hearing of some such visita- if we were to die. We are sometimes asked by young people whether they may go to the theatre, whether they may dance, or whether they may do this or that. You may do anything which you would not be ashamed to be doing when Christ shall come. You may do anything which you gates to death, if all means and any means would not blush to be found doing if the may be sufficient to stop the current of our hand of death should smite you; but if you would dread to die in any spot, go not life, if really, after all, spiders' webs and there; if you would not wish to enter the bubbles are more substantial things than human life, if we are but a vapour, or a presence of your God with such-and-such dying taper that soon expires in darkness. a word upon your lip, utter not that word what then? Why, first, I say, let us all or if there would be a thought that would be uncongenial to the judgment-day, seek not look upon ourselves as dying men, let us to think that thought. So act that you not reckon on to-morrow. Oh! let us not may feel you can take your shroud with you procrastinate, for taken in Satan's great wherever you went. Happy is he that net, of procrastination we may wait, and wait, and wait, till time is gone and the dies in his pulpit. Blessed is the man that dies in his daily business, for he is found great knell of eternity shall toll our dissolution. To-day is your only time. O with his loins girt about him serving his Master; but, oh, unhappy must he be to mortal men, the present moment is the only moment you may call your own, and oh! whom death comes as an intruder, and how swift its wings ! This hour is yours ; finds him engaged in that which he will vesterday is gone; to-morrow is with God. blush to have ever touched, when God shall and may never come. "To-day if ye will appear in judgment. Power supreme: hear his voice harden not your hearts."thou everlasting King; permit not death Many have had their first impressions from thoughts of death, and hence it is that Sato intrude upon an ill-spent hour, but find me rapt in meditation high; hymning my tan never likes to let a man think of the great Creator; proclaiming the love of grave. I know a family in which the gov-Josus, or lifting up my heart in prayer for myself and my fellow-sinners. Let me but erness, the daughter of a Christian minister, was told upon her entering her office. serve my God, and then, Death, I will not that she was never to mention the subject say to thee when thou mayest come-come of death to the children. They were never when thou wilt; but if I might choose, come to me while I am vearning after to know even that children might die. I did not marvel when I knew the infidelity souls; come to me when the cry of inviting of the head of the household. What better love is on my lip, and when I am weeping atmosphere for an infidel to breathe in over the souls of men. Come to me, then, than where the blast of death is never felt? that men may say, Infidels ought to be immortal. They ought

to live in a world where they can never die,

for their infidelity will never be able to pass the stream of Jordan. There are infidels

"He did his body with his charge lay down, He ceased at once to work and live." But I may talk thus about sudden death and the likelihood of it, but ah! sirs. on earth, but there are none in heaven, and cannot stir your hearts, for I cannot stir there can be none in hell. They are all my own as I would. The fact that so convinced—convinced by terrible facts— many die each day has very little force in convinced that there is a God while they it for us, because it is so trite an event, we makes and their dependence of the times of Henry Eighth, entitled The Constable of the times of th

cond time for you. Let it once run out Death, which devours its hundreds at its and you will die. Oh! live as though you meal; and with its iron tongue the funeral meant to die. Live as though you knew knell keeps crying out for more; its greedy you might die to-morrow. Think as though | and insatiable maw never being filled; its you might die now, and act this very hour teeth never being blanted; its ravenous as though I could utter the mandate of hunger never being stayed. And here we death, and summon you to pass through are, and though it will be our turn byeand-bye to be devoured of this great mon-And then take care, I pray you, that ster, yet how little do we think about it! you who do know Christ not only live as One reason I think is, because we seldom though you meant to die, but live while you visit the dving. I stood once by the side live. Oh what a work we have to do, and of a poor boy whom I had taught as a how short the time to do it in ! Millions Sunday-school teacher; he had received of men unconverted yet, and nothing but very little good training at home, and our feeble voice with which to preach the though he was but a lad of seventeen, he Word! My soul, shalt thou ever condemn became a drunkard and drank himself to thyself in thy dving moments for having death at one debauch. I saw him, and preached too often or too earnestly?" No, talked to him, and tried to point to him thou canst never bemoan thy excessive in- throttle in his throat, and as I went down dustry. Minister of Christ! in thy dying stairs I thought everybody a fool for doing hour it will never be a theme of reproach anything except preparing to die. I began to look upon the men who drove the week, that you stood up every day to preach | carts in the street, the men who were busy Christ, and that you so preached that you at their shops, and those who were selling spent yourself, and wasted your body with their wares, as being all foolish for doing weakness. No, it will be our dull sermons anything except their eternal business, and that will haunt us on our dying beds, our myself most of all foolish for not pointing tearless preaching, our long studyings, dving sinners to a living Christ, and inwhen we might have preached better had viting them to trust in his precious blood. we come away and preached without them; And yet in an hour or so all things took our huntings after popularity, by gathering their usual shape, and I began to think together fine words, instead of coming right | that I was not dying after all, and I could up, and saying to the people, "Men and go away and be I fear as heartless as bewomen, you are dying, escape for your life fore. I could begin to think that men and fly to Christ;" preaching to them in were after all wise in thinking of this red-hot simple words of the wrath to come | world, and not the next; I mean not that I and of the love of Christ. Oh! there are really thought so, but I fear I acted as if I some of you members of our churches, who thought so; the impression of the dyingare living, but what are you living for ?- bed was so soon obliterated. If you could Surely you are not living to get money- | see all who die, perhaps the impression that is the worlding's object. Are you liv- would be different. I would liken the sons ing merely to please yourselves? Why of men to a company of South Sea Isthat is but the beast's delight. Oh! how landers, whose canoe being disabled, floated few there are of the members of our churches upon a raft, and they were attacked by sharks: they disappeared one by one, the Do we give to God as much as we give to but three or four were left. Can you conour own pleasures? Do we give Christ's ceive the despair which would settle upon service as much time as we give to many of the countenances of these few? If they our trifling amusements? Why, we have knew a God, do you not think they would then indeed call on Him? And in what respect, except that death was more apparent to them, were they different from us? Man after man is being taken away from us by the devouring monster. Friends and kinsfolk have been snatched into the deep, and some of us remain upon the edge of the raft. You gray-haired man

> eternal song, and "We are to the margin come,

God help us so to live in the expectation of death, that Christ may be glorified in us did not seek more to feed the hungry, or whether we sleep or wake, and that we may be able to say, "For me to live is Christ, to die is gain.'

may be the next that is carried away. The

hosts of God are crossing the flood; some

have already passed it and are singing the

To be Continued

Miscellaneous.

From the Reformer and Telegraph. PROTESTANTISM IN ITALY.

A summary statement of the present state f Protestant activities in Italy, embracing every part of the field, will, be of interest to our readers. The following account is chiefly derived from a writer in the Evangelisches Gemeindeblatt, and from the corresponding

Editor of the New York Methodist. The Protestant agencies row at work in Italy may be divided into four classes. The ancient Vaudois churches, the new Italian Vaudois churches, the purely Italian churches, and the churches for foreign Protestants. 1 The Ancient Vaudois churches are found among the hills and valleys of their ancient home. The chief centre is La Tour, where they have a fine new church, built chiefly by General BECKWITH, whose devoted love for the Waldenses, and many acts of kindness to them. are well known to your readers. They have also at the same place a hospital, orphanhouse, and school. The theological seminary of the Vaudois Church was here also, but they have recently transferred it to Florence, with a view to widen its usefulness in Italy. In the Vaudois valleys there are fifteen parishes, with perhaps twenty-four thousand members. They use the French language, not the Italian. The Italian Vaudois Churches are those which have been established outside of the aucient limits. by Waldensian evangelists. These churches are composed partly of Vaudois from the mountains, and partly of Italian converts. Their principal seats are Turin, Nice, Pignero', Casale, Alessandria, Favale, and Genoa. The most numerous church is that of Turin, which has two pastors, M. BERT and MEILLE, and about fifteen hundred members, of whom, perhaps, one-third are converted Italians. They have a fine church edifice on the Rue Royale. finished in 1853, and provided with parsonage lecture-room, hospital, school-rooms, printingoffice, book-store, and Bible depository. They keep colporteurs constantly and successfully a work : between January 1856 and August all "agree to disagree" on these latitudes and are crushed beneath his vengeance, and have heard of it so many times. We look made to tremble at his eternal power. But down the catalogue of deaths and take the sand Italian Bibles, and within the last year ded always such agreement is sincere and pre-

> has also its church and schools, and forms a centre of light for the surrounding country.

depot for Bibles and religious books, and schools. At Nice, there is a Vaudois congregation of about three hundred persons, French and Italian; but Nice is no longer in Italy. The above points are all in Piedmont. Within the last two years. Vaudois Protestants have availed themselves of the new Italian freedom, and planted evangelists in various places in Central, and even Southern Italy. begin to tell upon Tuscany. It is a drawback to their usefulness that the Tuscans are so hardly listen patiently to any other than Tuscan speech, but this difficulty will disappear as Tuscan Converts rise up and as the seminary gradually sends forth its graduates from Flo. ence. The schools for children at Florence are well attended. Milan has recently been the scene of the evangelical labors of M. ETIENNE MALAN; but RAVIOLI, has been very active and useful in distributing Bibles and religious books. Everywhere the Vaudois by their ardent piety, and their zealous, selfsacrificing labors.

of the word; but there is a vast deal of faith. zeal, and activity among them, and it cannot be doubted that a fitting organization will follow in due time. The Evangelical Italian Church at Turin is under the charge of De Sanctis, who was converted some ten years ago, and whose writings have spread a great deal of evangelical light and truth among his countrymen. This society has about sixty members, and has a school attended by perhaps one hundred and fifty children. The Evangelical Society at Genoa was directed, up to a recent period, by Mazzarella. Since his departure to enter upon the duties of his professorship at Bologna, his place in the society at Genoa has been supplied, to a certain stent, by Larzomarsino, formerly a merchant, who was imprisoned with Mazzarella at Alessandria for his evangelical labors. This society has about one hundred and fifty members, all converts from Rome. There is a Bible depository, near the grand cathedral, which has put in circulation between thirty and forty thousand

At Florence there are several evangelical societies, of which the most important is the Prec Italian Church, under the charge of Prof. Borioni, a very active and industrious man, though lame in both legs. At Bologna, Vastavini, a Neapoliformer palace of Sixtus V. He extends his labors also to Reggio and Modena; he is an educated theologian. At Milan, Asti, Novi, Alcssandria, Novara, Brescia, and other towns, evangelical societies have sprung up, in which prayers and exhortations are offered by converted laymen.

ess under the influence of the so-called Plymouth brethren, or Darbvites. The English brethren send a great deal of money to Italy. Their societies are "gatherings," without a pastor, and without laws or discipline in the ordinary sense of the word. Their worship is very simple; reading the Scriptures, singing, prayer, and exhortations. "Any brother is competent to 'break bread,' that is, to administer the Lord's supper.' The writer in the Gemeindeblatt, states that he has often attended their services, and testifies to their earnest faith, Christian simplicity of manner, and warmth of religious life. "Most of their exhortations are founded on their personal religious experience; they preach Christ and him crucified, as the only Saviour of sinners."

4. The Churches for foreign Protestants, embrace the ambassador's chapels, in the large cities, and also German and French churches in Milan, Naples, and other places. These services, being conducted in foreign languages, have little direct influence upon the Italian people; but, indirectly, they are of great service as moral supports, so to speak, for the converts, and as means of commu nication with the Protestant churches of Northern Europe and the United States.

CHRISTIAN UNION.

" THAT THEY ALL MAY BE ONE," was the fervent petition of the great Founder of the Christian faith; a prayer, not merely of the lips, but the passionate utterance of the sacred heart; and for which unity and the divine benedictions which cluster around it, precious blood was shed amid the tortures of a death as ignominious as it was cruelly painful. Not more full of hope to our world was the prayer bequeathed to Christians-" THY KINGDOM COME!" than the sublime requisition, "THAT THEY ALL MAY BE ONE!"

Nothing has so tended to mar the otherwise ineffable beauty and dignity of the great Christian Dispensation, than have the divisional sectarianisms which have racked and impoverished portions of the militant Church. To be successful -to attain the impassioned ambition of its Holy Author-to obtain success in the overturning of Error and the demolishment of Sin-and to bring down the blessing of Heaven in vouchsafed triumph,-Religion must abound in charity and sincere catholicity. "See that ye fall not out by the way," was an admonition not more needed by the early Disciples than by latter-day Christians.

We do not intend to pursue a polemic discus sion of those distinctive doctrines to which various denominations cling so tenaciously; while erved in its integrity.

Happily over the face of the evangelized portion of the world the necessity and desirableness of Union are becoming more and more appreciated; and the Church,-catholic and apostolicseems to have rebuilded its spiritual architecture, discarding the " untempered mortar," and using the sacred cement of Christian Charity and Unanimity. As in the military matters (if the analogy may be admitted) we find distinctive badges and battalions, acknowledging different Leaders, but aiming at a common purpose—so in the holy Army of living Saints may there not be denominational arrangements and boundaries

and badges, acknowleding the temporal Instruction of men of various ecclesiastical opinions, yet all subject to the will and wish of the great Captain of Salvation?

One of the most beautiful evidences and exhibitions of this Union Sentiment has delighted the world during the opening months of 1860 and 1861. We saw, as it were, not merely localities, or cities, or nations, but the Christian World bended reverentially before ONE GOD supplicating, in concerted prayer, the effusion of the good Their theological school at Florence-will soon | Spirit. If the words were full of meaning of the most precious kind, "Behold he prayeth!" What should be said when the adorations of grateful fastidious as to style and accent, that they can praise ascend from thousands of hearts illuminated by the grace and baptized with the power of a United Christianity-" Behold the Nations of the Earth pray." Ten thousand Altars at the same time exhale the incense, and millions of Chorists chant the glorious hallelujahs.

"Surely over such a fair field the Christians heart might in rapturous songs burst forth-· How good and how pleasant it is for Brethren to dwell together in Unity!"

Let the Christian heart take courage; and the windows of heaven will swing open on their holy evangelists commend themselves to the people | hinges as the blessings of the God of Unity descend upon the Earth. Let the prayer which comes to us from beyond the centuries be reiter-3. The Italian Churches (purely such) are not ated "in every land by every tongue"—that n any organized condition, in the proper sense prayer upon which the hopes and happiness of universal mankind depend : "THAT THEY ALL MAY BE ONE!"

FALLEN WOMEN.

THERE is no subject of more delicacy submitting itself to the consideration of our people and press, than that of the reclamation of Fallen Women to a comparative respectability. There is such feeling of intense indignation against them, that many seldom pause to consider their claims, or to remember that they are not the only sinners against Divine Law-though their sins are undoubtedly scarlet-hued.

The following timely article, in the New Covenant newspaper, from the pen of Mrs. M. A. A. time, that we can allow no false notions of delicacy to prevent us from publishing these remarks of a Woman. Let them be read; and let us all feel how dependant we all are upon the mercy of that incarnate God who wrote upon the ground the forgiveness of the woman taken in sin, and bequeathed to the dying malefactor upon the twin Cross, that memorable pardon, so full of hope, and such an earnest of mercy to us all. Mrs. LIVERMORE writes:

" In no one particular do good and pure women err more grievously than in their estimate and tan, has a congregation which now worships in a treatment of their fallen sisters. No repentance can ever atone for their lapse from virtue, no after-striving for purity of life, can reinstate them in the good opinion of society, or absolve them from the pitiless scorn of those more fortunate, and, it may be, less severely tempted They are dealt with as though no lesson of forgiveness had ever been breathed from the cross, as though no theory of reformation had ever been broached to a sinning world. We are told Most of these evangelical societies are more or that for a long time the passage in the New Testament which records Christ's treatment of the woman taken in sin, "was enclosed in black lines, indicating that it had best be omitted in public readings, so that in many corrupt versions as of the Evangelisteria, it came to be omitted altogether. It was considered dangerous that such leniency should be commended!

All the more noteworthy is our treatment of female sinners from our lenience to the same sin, when man is the offending party. While we tread down in the deepest depths of degradation the woman who has departed from virtue, whether lured by what she deemed love, or driven by the gaunt wolf of hunger, we extend the hand of welcome to the man equally, if not more guilty, lead him to our pleasant parlors, surrender to his companionship our pure sisters and daughters, and clap our applauding hands when he is elevated to high places. Is that then so deadly a sin in woman, which is but a slight peccadillo in men, to be winked out of sight, and spoken of, is at all, with bated breath, and words of apology

The black lines no longer surround the practi cal lesson of forgivenness and charity, but all the same do we ignore it, as though it had never been bequeathed us. Wrapping ourselves in our own righteousness, we gather up our garments from contact with these poor creatures, as if their touch were pollution, and bar more securely the doors of society against them, calling them 'outcast and abandoned." But by whom are they outcast-by whom abandoned? Not by the Great Father, for His arms are ever wide open to receive the sinful, and he not only permits. but invites the return of the vilest. No, it is we. His children, needing hourly forgiveness, who presume to "deal damnation" to a class of offenlers pardoned by His Christ, and dismissed with the gentle reprimand, "Go and sin no more." Is virtue only a matter of sex, and is morality bligatory only on women? We are all wrong this matter: "God is no respecter of persons;"
with Him there is neither male nor female. He

adges the wrong-doer by the actuating motive, and reighs in his balance of equity, the environing circumstances and the power of the temptation which seduced into sin. If fallen woman must be crushed into the lowest strata of social life, let her male paramour have the same retribution meted to him. If the undying finger of scorn is to be pointfollow a guilty woman, let the same hiss of shame follow a guilty man to the ends of the earth.

But such vindictive treatment of either party is

forbidden by a Christian spirit. "To err is human, to forgive divine." No person, either man or woman, can become so utterly dead to virtue, as to be beyond recovery, and never should we yield up any one as "abandoned" to sin. We should not. of course, make a light matter of sin-the crime of our fallen sister is not to be regarded with indifference—but we should have another treatment of her than driving her out as Sarah did Hagar, into the desert places of the world, to perish. Many a woman driven down, down down into a depth of woman driven down, down down into a depth of vice "lower than plummet soundeth," might have heen won back to goodness, if she had encountered a spirit of forgiveness, and had met with encouragement. Facts show that fallen women are reclaimable, and those who have courage to investigate the statistics of the painful subject, will adopt the conclusion that in nine cases out of twelve the departure from virtue was not a matter of choice, and that death or dishonor was the only alternative presented. Who but God can estimate the heroic struggles of our fallen sisters—made as we know by a large class—to extricate themselves from the mælstrom of vice, into which lack of food, clothing, shelter and friends draws them, till they are swallowed in the vortex, and are lost. Only He can shelter and friends draws them, till they are swallowed in the vortex, and are lost. Only He can
take statistics from within man as from without—
and will He not, computing the fierce temptation
and the unseen and unspoken remorse which is
the penal consequence of sin, as well as the impassable barriers to reformation, built up by the good
and pure—will he not find these fallen ones less
guilty than many who have held their high places,
because unvisited by the tempter, and because
bolstered up by influences that forbade their
sinking?

such effort there is much that may be done indi-vidually in the creation of a right public sentiment upon this subject. Let us recognize the lineaments of womanhood even in the fallen of our sex, and in our own hearts, at least, extinguish the inexplicable hostflity to them which is the greatest hin-drance to their reformation. "It is the first step that costs," and this being done, other good and judicious action will follow easily .- New Covenant

RAILWAY ENTERPRISE IN INDIA. When for the first time Indian legislation

s retrogressive, and when the absence of government threatens the extinction of half the European capital in Bengal, we derive new confidence from the two facts that it is non-official energy which has doubled the trade of the country, and created a vast railway system in ten years. Since 1850, eight companies have been formed in England to carry out ten separate railway projects in a country in which no finished material and no skilled labor exist, to which 800,000 tons of iron and 700 European engineers and workmen have been sent. These projects involve a capital of nearly fifty-three millions sterling, of which not one million has been raised in the country to be benefitted by the execution. These companies have undertaken the gigantic task of opening 4,917 miles of communication, at a cost comparatively as low as that of the cheap American lines, through districts rich with the virgin wealth of centuries, but hitherto separated by the impassable barriers of distance. In ten years they have completed a fifth of the work undertaken, and have so forwarded the rest that it will be finished in four years more. Engineering difficulties have been encountered unknown in Europe, miles of quicksand and river have been bridged, and the steep ascents of mountain ranges have been climbed by the iron way. Science has triumphed over nature, and that in a land to which she was a foreigner, under a sky which to her votaries has too often been disease and death.

Living as we do on the spot, looking only at local delays and official obstructions remembering rash promises that were made in the infancy of Indian railways and sad disasters, which would have been averted in 1857, had these promises been fulfilled, we have a tendency to undervalue the extent of railway enterprise in the East. But if we look at the picture of it as a whole drawn by Mr. Danvers, the Secretary to the Railway Department of the India Office, we shall be astonished at its magnitude and congratulate ourselves on its present results. As we read his pages of figures and accurate statements of facts, imagination fails to grasp the full extent of the benefit which these 53 millions of English capital will confer on India. And when we remember that this capital is to be applied almost exclusively to trunk lines, that when they are completed, branches will run out from them into every district, that there is no spot in the plains of India where a line will not pay, we may well pray for peace, that knowledge may be allowed thus to run to and fro and cover the whole land. The basis of trade, as of the military security of India, is a complete railway system.

We have so often described the progress of each railway, that we shall draw on Mr. Danvers only for a few of the most striking facts. His report is a complete history of railways in India, up to the close of last year. Notwithstanding the delays and destruction of material caused by the Sonthal raids and the mutinies; in spite of the distance of India from England, the loss of materials on the way, the mortality among the European servants of the companies, and the difficulty, in many cases, of securing labor; and in the face of the obstruction caused by the supervision and interference of Government, a committee of the house of Commons declared in 1858 that the construction of the Indian will bear favorable comparison with that of the English lines. The same remark is true of the cost of construction, and the expense of working. The Indian companies have had no legal and Parliamentary expenses, while they have paid nothing for the land.

The cheapness and vastness of Indian railways will be seen from a comparison with any of those of England, say the London and North Western. The direct line from Calcutta to Delhi is just 1,120 miles, and will cost for a double line of rails, £17-480 per mile. The railway which begins at Euston Square is 6861 miles, each of which cost £50,000, or three times that of the former. As to speed in construction, the line of 121 miles from Calcutta to Raneegungee, the distance of the Great Western from London to Bristol, occupied just four years. As to engineering works, the waterway of the Jumna, Tonse, Keeul and Hullohur bridges is 9,150 feet, or twice that of all the Thames bridges from London to Westminster inclusive. There are no

railway works out of America to compare with the Soane, the Jumna, the Taptee and the Nerbudda bridges; nor with the Inclines up the Bhore and Thull ghauts. The total number of employees on all the three working railways, is 737 Europeans and Christians, and 7,708 natives.

To the Indian government, as to the public, the question of greatest interest iswhen will these 4,917 miles of railway be mpleted ? The political, commercial and social interests involved in their termination are vast. A mutiny becomes impos-sible; the existing trade of India is doubled; civilization is advanced a century. and England brought nearer Calcutta a and pure—will be not find these failed ones less guilty than many who have held their high places, because unvisited by the tempter, and because belstered up by influences that forbade their sinking?

We are certain that large sympathy should be extended towards this class of unfortunates and that the good women of society should cease to regard them as without the pale of reform, and should in their estimate of them, take into account the temptation as well as the sin. In many cities there is a systematic and organized effort for the restoration of this class—but in the chaence of any