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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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Melv Brunswick Baptist AND CHRISTIAN VISITOR.

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.

Christian Visitor-For 1861,

Will be enriched by regular contributions from the pens of

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

E. CADY, Pa tor of Portland,

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

J. C. HURD, Pastor of Federicton,

C. SPURDEN, A. M., Principal of the Bapti t 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 tho roughly 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.

Hoetry.

"FOREVER WITH THE LORD."

Not long ago, the question went from journal to ournal, who was the author of this beautiful stanza. "Here in the body pent,
Absent from Him I roum;
Yet nightly pitch my moving tent
A day's march nearer home."

A day's march nearer home."

It was the "Knickerbocker Magazine," we believe, which first proposed the question. The newspapers took it up and repeated it, but nobody took the trouble to answer it.

The hymn in which it occurs is altered from Montgomery. The original poem, from which the stanzas of the hymn are selected and adapted, was obviously not desired. worship; its length, and, to some extent, its struc-ture, being inc maistent with that use. But as a poem—a sacred lyric if you please—it is one of the most admirable in the whole extent of our evangel-ical literature. If set to music by a competent com-poser, and fitly performed, it would be better than

> FOREVER WITH THE LORD. "Forever with the Lord,"

Amen! to let it be! Life from the dead is in that word: Tis immortality. Here in the body pent,

Yet nightly pitch my moving tent A day's march nearer home.

My Father's house on high, Home of my soul, how near
At times, to faith's aspiring eye,
Thy golden gates appear!
Ah, then my spirit faints
To reach the land I love;
The bright inheritance of saints,
Jerusalem above.

Yet doubts still intervene, And all my comfort files: Like Noah's dove I filt between

Rough seas and stormy skies.
Anon the clouds depart,
The winds and waters cease:
While sweetly, o'er my gladdened
Expands the bow of peace.

"Forever with the Lord!"
Father, if 'tis thy will.
The promise of the gracious word,
E'en here, to me fulfil. Be thou at my right hand, so shall I never fail;
Uphold me, and I needs must stand;
Fight, and I shall prevail.

Literary Notices.

THE ALMANAC published by the Wesevan Press of Halifax, N. S., is upon our table, and is replete with statistical information in matters social, civil, political and ecclesiastical. It is a neat and valuable

New Works issued by Gould and Lincoln Boston, Sheldon and company, N. Y. Bible Union, and Am. B. P. Society.

THE GOSPEL BY MATTHEW, THE COMMON ENGLISH VERSION, AND THE RECEIVED GREEK TEXT, WITH A REVISED VERSION AND CRITICAL AND PHILOLOGICAL NOTES. PREPARED FOR THE "AMERICAN BI-BLE UNION" BY T. J. CONANT, D. D.

The author of this work tells us in his preface that "its design is not to present a new translation, but a revision of the common English version." It is issued not as a final revision but to invite criticism. And whatever difference of opinion there may be as to the propriety of a new version of the Scriptures, all who examine the work will agree that it is in all respects a scho larly production of the very first grade .-The changes are numerous, but com-paratively few of them can be regarded a nighly important. Immerse instead of bapwill call forth remark, and for sometime to ome will doubtless confine to a great exten'

nous on every page with exte his position, and puts the question relaword Baptism to rest forever. This appendix alone is worth to the church of God all that the "Bible Union" has cost in the shape of toil and money from the beginning to the present hour.

THE BAPTISTS, THEIR ORIGIN, PRINCIPLES SPIBIT, PROBITY, POSITION, AND INFLU-JONES, D. D.

This work is issued by the "American Baptist Publication Borrety," and furnisa-ce in a very condensed and cheap form

This book is obviously the production of one of nature's admiring students. He has thrown open her vast galleries of precious and beautiful things, and presented them in forms of attractive leveliness. In the progress of the work, Mr. Gosse takes his reader to almost every part of the world, and spreads before him in ample detail the exhaustless variety of the work of God. The descriptions are highly instructive and are given in a style of enchanting interest.

EVENINGS WITH THE DOCTRINES BY NE-HEMIAH ADAMS, D. D.

This work embodies a series of lecture delivered in Boston in the winter of 1858 J. They treat of the existence and character of God, Divine revelation—the Trinity -Deity of Christ-Deity of the Holy Spi rit -Man-the Atonement -Election -Regeneration-Perseverance-Christian perfection. The intermediate state-Retribu-

These important doctrines are discussed with much ability and potency of argument, and may be perused with much proit by the students of theology. The Rev. Author manfully meets the enemy of God's truth, strips him of his armour by clearly pointing out the fallacy of his objections, and then strives to impress his heart sa-vingly by unfolding to him the all-sufficiency, and glory of God's plan of saving sin-ners. This work should be in every minister's library.

LOVE AND PENALTY, OR ETERNAL PUNISH-MENT CONSISTENT WITH THE FATHER-HOOD OF GOD, BY JOSEPH THOMSON, D.

christian faith. By some leading minds universe is so presented as to make the impression, that all that is said in the Bible about the inflictions of the divine anger upas the ravings of a bewildered imagination. Mr. Thompson's work therefore, designed to defend evangelical truth, and to show the harmony existing between the divine benevolence and the punishment of the ungodly, comes at the right time. It is regarded by competent judges as a complete reputation of those plausible errors, the tendency of which is to blunt the religious sensibility of the conscience, and to smooth the path that leads to ruin.

THE YEAR OF GRACE, A HISTORY OF THE REVIVAL IN IRELAND A. D., 1859, BY THE REV. WILLIAM GIBSON, PRO-QUEEN'S COLLEGE BELFAST, WITH AN INTRODUCTION BY REV. BARON STOWE.

This is a carefully prepared report of one of the most remarkable manifestations of the power and grace of the Almighty, witnessed in modern times. It is drawn up by a master mind, so deeply imbued with the spirit of his theme, as to make every page redolent with the sovereign grace and love of God so wonderously made manifest in the salvation of tens of thousands of immortal souls. The permanent record of this work of redemption as experienced by the people of Ireland in 1859-60 will prove a blessing to the church in all time to come. HINTS ON THE FORMATION OF RELIGIOUS

OPINIONS BY REV. RAY PALMER, D. D. OF ALBANY.

This volume is intended for the young. out it may be read with advantage by all classes. It contains fifteen discourses on subjects of vital importance to all travellers to the eternal world, and these are so arranged and amplified as to give guidance to thought and confirm the christian mind in the writers of God's Bible.

LESSONS AT THE CROSS, OR SPIRITUAL TRUTHS FAMILIARLY EXHIBITED IN THEIR RELATIONS TO CHRIST, BY SA-MUEL HOPKINS, WITH AN INTRODUC-TION BY REV. GEORGE W. BLAGAN.

The believer will find much in this unpreending volume to refresh and strengthen is inner life and to cheer him on his way

THE PULPIT OF THE AMERICAN REVO- broken his laws, only have not done it with JOHN WINGAGE THORNTON, A. M.

The Puritans both of the old and of the ew world regarded civil and religious liperty as inseparable; hence these sermons partake largely of the politic-theological element of the age which gave them birth. They were preached by some of the ablest livines of the period of the American Revolution, and as specimens of the talent, sis in the history of this continent are pe-

facts of thrilling importance, and as such adds materially to the value of the work.

unishment and ories peace, peace where have more gentleness and than others of their kind. The to know that copies of this impressive never stand. Or use another

The Pulpit.

SPURGEON ON SELF RIGHT. EOUSNESS.

"If I justify myself, mine own mouth shall con lemn me; if I say, I am perfect, it shall also prove ne perverse."—Job ix. 20.

I. Endeavoring to keep close to my text. shall start with this first point—that THE PLEA OF SELF-RIGHTEOUSNESS CONTRA-DICTS PERF. "If I justify myself, mine own mouth shall condemn me." Come, friend, thou who dost justify thy-

elf by thine own works, let me hear thee nope that I may be able in my own right to claim a seat in paradise." Now, sir, your plea and this declaration of yours is in itself a condemnation of you, because upon its very surface it is apparent that you are committing sin while you are pleading that you have no sin. For the very plea itself is a piece of high and arrogant acknowledges that his boyhood and his and Gentile stop his mouth, and let all the it on inspired authority, that, "there is sorry for now But then," says he, are told by the mouth of a prophet sent ground in acres of fruitful soil; I am still D., of New York.

The tendency of the age is to an alarming extent sophistical and sceptical in rela
from God, that "all we like wandering good; I am still righteous, because my virtues exceed my vices, and my good deeds every one to his own way." And thou, in quite cover up all the mistakes I have commit the sin of calling God a liar. Thou the only rightecusness you claim is a parthe paternal love of the great Father of the hast dared to impugn his veracity, thou hast slandered his justice. This boast of thine is in itself a sin, so great, so heinous, that if thou only hadst that one sin to acon the finally impenitent, is to be regarded | count for, it would be sufficient to sink thee to the lowest hell. The boast, I say, is in itself a sin; the moment that a man saith, "I have no sin," he commits a sin in the saying of it,—the sin of contradicting his have not committed ten thousand sins, Maker, and making God a false accuser of for if you have committed one, you are a

foolish creature, that thou hast been guilty breakage, spoils it. The robe of rig of pride in the very language thou hast used? Who but a proud man would stand up and commend himself? Who, but one who was proud as Lucifer, would in the face of God's declaration declare himself to be just and holy? Did the best of men FESSOR OF CHRISTIAN ETHICS, IN ever speak thus? Did they not all of them acknowledge that they were guilty? Did Job, of whom God said that he was a perfect and an upright man, claim perfection? Did he not say, " If I justify myself, mine own mouth shall condemn me?" Oh! proud wretch, how art thou puffed How hath Satan bewitched thee; how hath he made thee lift up thine horn and stain not the margin, yet if there be on high and speak with a stiff neck. Take heed to thyself, for if thou hadst never been guilty before, this pride of thine were quite sufficient to draw Jehovah's thunderbolts out of the quiver, and make him smite thee once for all to thine eternal destruction.

But further, the plea of self-righteousness is self-contradictory upon another ground; for all that a self-righteous man pleads for. is comparative righteousness. "Why," saith he, "I am no worse than my neighbors, in fact a great deal better; I do not much as a beast touch the mountain it drink, or swear. I do not commit fornication or adultery ; I am no Sabbath breaker; I am no thief; the laws of my counbe not saved, God help those who are worse than I am; if I cannot enter the kingdom of heaven, then who can?" Just that are written in the law to do them." so, but then all that you claim is on sed is the man who sins but once, so, but then all that you claim is that you are righteous as compared with others. Do you not see that this is a very vain and fatal plea, because you do in fact admit that you are not perfectly righteous ;-that there is some sin in you, only you claim there is not so much in you as in another. You admit that you are diseased, but then the plague-spot is not so apparent in you as in your fellow-man. You admit that you have robbed God and have HE PULPIT OF THE AMERICAN REVOLUTION OR THE POLITICAL SERMONS OF
1776, WITH A HISTORICAL INTRODUCTION, NOTES AND ILLUSTRATIONS BY
JOHN WINGAGE THORNESS AND ILLUSTRATIONS BY

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JOHN WINGAGE THORNES tually a plea of guilty, disguise it as you may. You admit that you have been guilty, and against you the sentence comes forth -" The soul that sinneth it shall die." Take heed to thyself that thou find no shelter in this refuge of lies, for it shall certainly fail thee when God shall come to judge the world with righteousness and the peo-

ple with equity. Suppose now for a moment that a command is issued to the beasts of the for and blead that he was not so venemous a creature as the serpent; equally absurd ment to disprove a self-evident lie? What will Become of the Wicked? This important question Dr. Cramp of Acadis Collège answers in an address delivered before the King's County Baptist Ministerial Conference, and by their request the answer is given to the public in a neat pamphlet of 24 pages, issued from the "Christian Messenger" office.

The Doctor treats this subject in his issual comprehensive and perspicuous style, and deals out deadly blows to that system of error which denies the doctrine of future of the work.

Stealthy and cunning, and gaunt, and grim, yet he was not so great a grumbler nor so ugly a creature as the bear; and the lion might plead that he had not the craftiness of the fox. "It is true," saith he "I wet my tongue in blood, but then I have some virtues which may commend me, and which, in fact, have made me king of beasts." What would this argument avail? The indictment is that these animals are not sheep, their plea against the indictment is that they are less like sheep than other creatures, and that some of them stealthy and cunning, and grunt, and grim.

PHILIPS HENRY GOSSE, F. R. S., WITH and scattered widely all over the land.

LEGANT ILLUSTRATIONS.

Lact were being multiplied by the thousand, and is courts of justice, a thief, when called up, should argie, "Well, I am not so great a thief as some; there are to be found some living in Whitechapel or St. Giles who have been thieves longer than I have, and if there be one conviction in the book against me, there are some that have a dozen convictions against them." No magistrate would acquit a man on such an excuse as that, because it would be tantamount to his admission of a degree of guilt, though he might try to excuse himself because he had not reached a higher degree. It is so with you, sinner. You have sinned. Another man's sins cannot excuse you; you must stand upon your own feet. At the day of judgment you must yourself make a personal appearance, and it will not be what another man has done, that will condemn, or acquit you, but your own personal guilt. Take heed peak. "I say that I have no need of a then, take heed, sinner; for it will not salvation by the blood and righteousness of avail thee that there are others blacker another, for I believe that I have kept the than thyself. If there be but a spot upon commands of God from my youth up, and I thee thou art lost; if there be but one sin do not think I am guilty in his sight, but I unwashed by Jesus' blood, thy portion must be with the tormentors. A holy God

cannot look even upon the least degree of But further, the plea of the self-conceited man is, that he has done his best, and presumption. God hath said it, let Jew youth were stained with sin. He tells and Gentile stop his mouth, and let all the you that in his early days he was a "fast world stand guilty before God. We have lad," that he did many things which he is none righteous, no, not one." "There is these are only like spots in the sun; these none good, save one, that is God." We are only like a small headland of waste tial righteousness? and in that very claim you do in fact make an admission that you are not perfect; that you have committed some sins. Now I am not responsible for what I am about to state, nor am I to be blamed for harshness in it, because I state neither more nor less than the very truth of God It is of no saving avail to you that you lost soul. The law is to be kept intact Besides, dost thou not see, thou vain and and entire, and the least crack or flaw, or eousness in which you must stand at I

must be without spet or blemish, and if there be but one microscopic stain upon it. which is supposing what is never true, yet even then the gates of heaven can never admit you. A perfect righteonsness you must have, or else you shall never be admitted to that wedding feast. You may say, "I have kept such a commandment and have never broken it," but if you have broken another, you are guilty of the whole, because the whole law is like one rie and costly vase—it is one in design and fashion. Though you break not the foot, any flaw or damage the whole vessel is marred. And so if you have sinned in any point, at any time, and in any degree, you have brok in the whole law; you stand guilty of it before God, nor can you be saved by the works of the low, do what

'It is a hard sentence." says one, "and who can bear it?" Indeed, who can bear Who can bear to stand at the foot of at and hear its thunders roar? "If so stoned or thrust through with a ert. Who can stand when the lightnings flash and God descends upon Mount try do not accuse, much less condemn me:

I am better than the most of men, and if I be not saved. God help there are a like was beneath as feet? "By the deeds of the law there ands, and members of kindred bodies by shall no flesh living be justified." "Cursed lens of thousands.

ea, hopelessly cursed so far as the law is oncerned. Oh! sinner, I cannot help turning aside from the subject for a moment to remind you that the is a way of salvation, and a way by which the law's demands can be fully satisfied. the punishment of all beauty, so that they cannot be probbed. Chart kept the they cannot be probbed. They cannot be probbed. law of God for micrors, and is willing to east about any and every penitent

demns both it and you. Out of your own mouth it condemns you inasmuch as you have not done all things and have not kept all the law. A great rock lies in your path to heaven; a mountain insurmountable; a gulf impassable; and by that road no man shall ever enter into eter

The plea of self-righteous ele moment. What need of labored argument to disprove a self-evident lie? Why fool would maintain a notion which flies in its own face and witnesses against itself?

PASTORAL VISITING.

Running about one's parish, praying and alking with the people, is the best exercise, he best gymnastics a preacher can have. He cede it after the study of the forenoon. It is no of the best preparations for the Sabbath; furnishes him with refreshment of body and

Temperance, TEMPERANCE.

BY REV. J. C. HURD.

than the present. Many have done nobly, and are still going forward with a manly the ties of more families with ruining determination; but there are others who nced to be aroused. We require their strength, and their aid. A deadly foe is to be encountered, and many a hard battle is yet to be fought, ere he is completely

That the universal triumph of our noble cause has not been already achieved, will afford no matter of surprise, when we consider its comparatively recent origin in anything resembling an organized or systematic form, and also, the character and strength of the evil it seeks to exterminate.

In New Brunswick, thirty years ago, a Total Abstinence Society, was, I believe, a thing entirely unknown. The dark cloud of Intemperance overspread the land, pouring down its phials of destruction on thousands of helpless victims. Armed with its elements of vice and ruin, it stalked forth like a withering pestilence, scattering its foul contagion in every town, village, and hamlet, amongst all classes of society from the highest to the lowest. Like the loathsome plague of Egypt, its effects were seen, and felt in every direction ;-in the house and in the field, in the office and the study, in the courts of justice and halls of legislation, in the pulpit and the church of Christ! By its deadly influences, the fountain of domestic happiness was broken up, people corrupted. The interests of the public were neglected and sacrificed, the progress of every useful enterprise obstructed, and the very heart of the country wounded as with the arrow of death, was quivering with unutterable anguish.

The people, though sensible of the wrongs which oppressed them, were nevertheless unconscious of the real source from whence these wrongs proceeded, and yielded themselves to the torture inflicted upon them with worse than maniacal mad-

It was in this state of things, that the star of Temperance cast its first faint glimmer upon our Province, but little more than a quarter of a century ago; and the voice of benevolence and mercy sought to reveal to the people the cause of their heaviest woes But that voice, feeble, and almost in articulate at first, was drowned amid the frienzied bacchanalia that burst from the ips of infatuated thousands. But the violence of opposition, instead of quelling only acreased its volume and power, till with the onward roll of years, it rose above the rage of its enemies,—shaking to its very centre, the citadel of intemperance, and causing the hydra demon to tremble

of his throne. The little star which appeared in weak made to the consciences of the people, ad dresses were published and circulated broad cast over the land; -ministers preached, and good men prayed, and all worked with a zeal, and energy worthy the cause they had espoused.

Under the idea of an associated pledge societies were formed in numerous localities. increasing steadily in numbers and strength and advancing with the fitness of the times,

That the success of this great moral en-rise has not been confined to New runswick, I will endeavour to show in future communications.

DR. GUTHRIE'S APPEAL.

"I was visiting to-day, and I hold in my hand a letter written by a dying man. His home, three years ago, was one of the happiest, sweetest, tidiest, and most comfortable homes of any working man in Edinburgh. He is now dving of consumption, his life is draining away, cheek is holow, his eye is prominent, his voice sepulchral. There he lies on his dying bead.-When I first went to see him, beside him lay a child of three years old, which was litted out of the bed beside him by its mother. Of all the pitiable objects I ever looked on, it was one of the most touching. Its limbs and arms were reduced to skin and bone. Its ankles were bandaged up with scrofulous sores, and its mouth was drawn together. It had the sweetest face almost ever saw. There was the dying husband, and there was the dying child and there was a woman—three years ago, as respectable, gente l-like, and I know as Edinburgh. And six days ago the mission-ary of the district was heard to say that breaking more hearts-with destroying more bodies-with sending more souls to perdition than almost all the other vices in this country put together. And I would appeal to my brethren if there were any of them here. You are no better of it-you are the worse of it. It does your body no good-it is, I believe, the mightiest agent the devil ever invented to ruin souls. I call upon them, as I did the last time I was here, on their knees, over their Bibles, with the example of Christ before them, to consider this question; and I am certain if they do so in a right spirit, they will come to a right conclusion. They will do what I have done, and I have never regretted it, and I know I never will regret it, by giving myself heart and hand to this cause, until by God's blessing it triumph."

SHE WAS SIN'S VICTIM.

There is a crowd over at the corner .-By the dim light of the street lamps, and the lesser light of two or three candles held gloomy retinue of dire concomitants, prealoft the faces of the miserable beings gathered there look very haggard; they are tiful house of worship, crowded with declothed in rags; they are bloated in visage; vout and pious worshippers, an carnest they come and move around with tottering most successful minister, a flourishing steps; they seem to talk to each other in Sunday school, prayer meetings, and vaa drunken, maudlin tone; shrill above all rious other arrangements for promoting the din may be heard the oath and the vital godliness. A marked change has urse that roll naturally, alike from old and taken place in the character and habits of young in that neighborhood.

they bear something heavy between them in a flourishing condition. All this has down the rickety and filthy stair way. Now been brought about mainly by the scalous as they reach the level of the side walk, and unmeasured liberality of one good and the crowd seems to gather closer around them, and the light shines upon each face. revealing a deeper shade of haggard awe. Soon we heard a loud-voiced boy cry out. " A dead woman!"

A dead woman? But is that all? Eighteen years ago she was the child of parents who loved her. In her childhood as she passed you in the street, you might have said. "What a pretty little girl!" You might have said it truly, for her features were still regular. We cannot tell vicissitudes through which the poor thing passed, between that long gone day and the present so sad end of life. She may have fallen an unwilling vietim to the seducer's art : she may have been trained to a life of prostitution-there are young girls trained to such end-taught that it is a life of mirth and ease, and their sensibilities early deadened to its shame. To rescue little girls and boys from so sad an end should oe the mission of the Christian. This morning, this that now is " a dead

woman" might have been seen staggering ness, gradually expanded into a luminous on the sidewalk nearly opposite our house flame, pouring a flood of light and truth in-They saw her try to raise her hand, which trembled like a leaf in the wind, up to her head, and then they saw both head and hand sink trembling down to her drawn-up Soon after, a kind policeman came up and

nided her to her home—she called it her home in that corner. Once inside the door she laid herself down along the side of the passage way and slent One o'clock came, and still she slept .-

Boys and girls ran in and out, and men and women went cursing up and down, and still she slept. Many a kick she got from pass-At length, some woman less brutish than

the rest wondered, as she gazed, that the drunken woman slept so long. One tried to wake her without success. She turned her face up from the floor, then dropped it, and ran frightened into the street it is a dead woman.

Lights are soon brought, a policeman comes, a policeman's rap brings his partner, and with them gathers a crowd fit representatives of pandemonium. They stand and gaze and shudder. The policeman places what is left of the long-since mother's pet in a hand cart, and so she is conveyed to the Dead House. The trans air lead to

The crowd stand a moment and gaze. then return to the accustomed channels and the waves of just such a death roll on again. O ye, whom God has surrounded with barriers that protect you from such a fate, rejoice with trembling, and seek to throw a saving influence around some little child that plays unhurt beside a river of death, lest it fall into the rapids and be hurled hopelessly over that fearful Niagara of Intemperance and Vice that left nothing but "a dead woman," of what was once a beautiful flower, and a sweet child of inno

NATURALISTS inform us that the leaves that woman had smitten her dying husband and was like to kill her child; and as I went there to day, with the tears falling on the face of that poor young corpse, I gave God thanks the child was dead. On the Sabbath morning the grey dawn looked in upon a room, and what saw it there! A mother lying in the bed, the pillow where that child was lying stained with its life blood—the child dead and the mother dead drunk—and with that poor infant corpse before her but yesterday—I think that scene as I told her, might have sobered according the tree, it along the tree, it along the leaves of a certain tree are exceedingly offensive to venemous serpents. A traveller relates that seeing a bird exhibit great alarm and distress without any obvious cause, he watched its motions, and saw it repeatedly fly to a tree in the vicinity, pluck a leaf from its branches, and returning to its nest, deposit it carefully therein. After having thus wrought for awhile, the mother bird perched on a branch overlooking her nest, and there watched the slow progress of a large serpent, which her vigilant eye had there is a large serpent, which her vigilant eye had there they are left around the tree, it along the first and left, with his double led gun, went up to him, and shoot well, you do." "It was not a mitter that seeing a bird exhibit great alarm and distress without any obvious cause, he watched its motions, and saw it repeatedly "Most willing"." "Most willing", "Most will me of a for that steals my "Most willing", "Most will me of a for that steals my "Most willing"." "It was not a mitter to venemous serpents. A traveller relates that seeing a bird exhibit great alarm and distress without any obvious cause, he watched its motions, and saw it repeatedly "Most willing"." "Most willing", "Most willing"." "I will come to morrow morang with and shoot your for." "Give my would be a leaf to the watched its motions, and saw it repeatedly "Most willing"." "I will come to morrow morang with and shoot your for." "Give my would the man, and there

May all the curses of a gracious heaven be leaves with which the bird had covered her upon that vice; may God blast that tree young, the snake dropped as quickly from that can produce such scenes of misery in the tree as though its head had been shatthis world. I detested drinking before, I tered by a bullet. Dear reader, are you a detest it ten times more now. And how parent? Guard carefully the children of ministers of the gospel—how Christian your love from the approach of man's worst elders in the face of this vice can go on material enemy, the product of the ferwith their indulgence, is to me a mystery, menting vat and the still—that most dead-At no stage of its progress has the cause I cannot understand it. I do not condemn ly of all serpents—for it has charmed, poi-of Temperance demanded more prompt, them—by their own hands they stand or soned, maddened, and finally crushed, in and united action on the part of its friends, fall; but before them I charge drink with its unrelenting folds, millions of our race.

Selections.

WHAT ONE MAN MAY DO. It is amazing, and at the same time

cheering, to consider what an almost in-

credible amount of good may be accomplished for a village or neighborhood by the persevering efforts of a single faithful man. We not long since gave a brief account of the dedication of a commodious and handsome Lutheran church in one of our Western States, which had been erected at an expense of some thousands, almost entirely by the efforts and liberality of a single devoted Christian, and he by no means a wealthy man. Previously Lutheranism was in a languishing and most melancholy condition in that town. They had a name to live but were spiritually dead. Intemperance, Sabbath-breaking, and spiritual deadness, with all their vailed. Now they have a large and beauthe people, and Lutheranism has been res-There are police uniforms, and the light cued, not only from extinction, but also, occasionally flashes from their shields, as in a great measure, from disgrace, and is God-devoted man :- to say the least, without his untiring co-operation and generosity, the result could not have been realized What may not one good man achieve!

We knew another neighborhood where there lived only one solitary Lutheran; but he was a converted, praying, and "wholesouled" man. He first conceived the iden of establishing a Sunday school, in which he constituted himself superintendent, teacher, visitor, collector, treasurer, librarian, fire-maker, room-sweeper-in a word, factotum. His only assistant teacher was his wife. But he soon succeeded in enlisting others. Then he organized a prayer meeting, where he presided, read the Scriptures, and sometimes ventured to exhort. A small revival "broke out," and several of the attendants were converted. Next he prevailed on ministers to come and preach an occasional sermon, and if they had no horse he sent his own for them. But the little room was soon too small to accommodate all the attendants, and he and half a dozen others, aided from other quarters, built a small house of worship, and God blessed them with several

school, teaching parents and children join in that delightful exercise; he himself led the singing, acted as elder, deacon and sexton, and continued to make the fire. sweep the church, mend the windows when broken, call on backsliders and delinquents, and admonished them when necessarv. &c. When we were last in the neighborhood, they had a pastor of their own, a pleasant little congregation, prayer meeting, Sunday school, &c., and a de ed and plainly visible change had been wrought in the moral habits of the people All this, under God, by the instrumental ty of one man, and he without house t land, and dependent for the support of hi family on a precarious income of What may one man of the right spirit not achieve ?- Lutheran Observer.

revivals. h herw our squores

SKETCH OF VICTOR EMANUEL. The following sketch of the King of Sardi-

nia, from the pen of Alexandre Dumas, appears in the Independents of Naples:—Victor Emanuel, who looks like a man of about 40 man with gun and dog. He bears the fatigues of a long day's shooting better than many of the most active mountaineers, and he generally starts on such excursions before sunrise. He makes a very light breakfast, merely