Advertisements inserted at the usual rates.

After what has been proved in former Lectures in regard to Election, the question respecting the perseverance of the Saints is reduced to this in regard to Election, the question respecting the perseverance of the Saints is reduced to this—Are any regenerated besides the elect! For if none but the elect are regenerated, none of the regenerate can finally apostatize. I presume no good reason can be given why any should be "created in Christ Jesus unto good works," who are not to be "kept by the power of God through faith unto salvation;"—why any should be raised from the dead only to return to their graves. But our text settles the question. Here we are plainour text settles the question. Here we are plainly taught that all who are elected are effectually called; that all who are effectually called are justified; that all who are justified are glorified; therefore, that the elect alone are regenerated, and that all who are regenerated are finally saved. The apostle introduces the subject by saying, "We know that all things work together for good, [for salvation, not for destruction]. to them that love God, to them who are the called according to His purpose. For whom He did foreknow, [as His own, not as being hely; for the predestination which followed appointed them to this character], He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Morover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also calculated. He then breaks forth juto this triumglorified." He then breaks forth into this triumphant language, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Here you see joined in one chain four indissoluble links; viz. Election, effectual calling, justification, and glorification. The electtually-called are glorified was tran mo in behaling

With this passage before us it becomes manifest that the doctrine of Perseverance stands inseparably connected with that of Election. If one has been established, the other follows of

the creature afterwards—that men advance just as far as they are propelled by divine power and no further. The most negligent go thus far, beges His conduct towards them, and withdraws His influence. Now, they who have maintained the hypothesis of falling from grace, have always the creature the reason that the divine influence does not continue to be effectual. But the truth is, that influence does continue to be effectual as long as it is exerted (as has been shown in former Lectures), and if the Christian apostatizes, it is because that influence first forsakes him. The

old nature is so averse to the heavenly course that the best man will not advance a step further than he is propelled; and so far the worst will than he is propelled; and so far the worst will certainly go; for God's propelling hand, if it does anything, overcomes the resistance, and makes His people willing in the day of his power. As far as His sanctifying influence is exerted, it always produces this effect. None are willing further than God makes them willing; all are willing thus far, If any cease to be willing and

God, after changing the hearts of sinners, relinquish the work which He has begun, and that too as the first mover in this process of undoing, and without any special cause given Him by the creature? I say, without any special cause given Him by the creature, for such a special cause presupposes the partial withdrawment of His influence. The best man sins just as far as God leaves him, and opportunity and motives present:
as far as God's sanctifying influence is exerted,
the worst man is preserved from sin. Any special
sinfulness in a Christian, therefore, presupposes
the partial withdrawment of that influence. Does God then, as the first mover in this retrograde God then, as the first mover in this retrograde course, and unprovoked by any special offence, withdraw from a work which He has begun? This is the fair and precise statement of the question. Not whether He will keep us if we remain faithful, but whether He will continue us faithful. Not whether He will desert us if we provoke Him, but whether He will suffer us to provoke Him thus far. Not what His agency will be as consequent to ones, but what our agency will be as quent to ours, but what our agency will be as consequent to His. He began the work when there was nothing in the creature to induce Him, but everything to dissuade: will He discontinue the work when there is less to dissuade than at

wholly turns on what He has promised—on the positive stipulations in the covenant with His Son an elect seed, and inscribed their names in the book of life before the foundation of the world; if He promised Him that they "should never perish," that none should "pluck them out of [His] hand," "that of all which He" had "given" Him He "should lose nothing, but should raise it up again at the last day:" (John vi 39, and x 3-5, 11, 14-16, 26-29): if none but the elect are regenerated, as our test expressions engages infallibly to secure them against apostacy; then the Perseverance of the Saints is but the elect are regenerated, as our text expressly declares; and if the covenant made with Christians engages infallibly to secure them against
apostacy; then the Perseverance of the Saints is
secured beyond a possibility of failure.

at the age of len or twelve years, were entirely

That such a covenant was made with Christ in behalf of His elect, was proved in a former Lec-ture, and is confirmed by the texts just quoted. That covenant you may see more largely displayed in the eighty-ninth Psalm, under the typical form of a covenant with David. "I have made a covenant with my chosen; thy seed will I esnor suffer my faithfulness to fail." He who never nor suffer my faithfulness to fail." He who never asked in vain, ledged in heaven a prayer for the safe keeping of all this elect seed to the end of the world: "Glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.—I pray for them; I pray not for the world, but for them which thou hast given me.—Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.—I pray not that thou they may be one as we are.—I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. - Sanctify them through thy truth - Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in as.—And the glory which thou gavest me I have given them, that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou persecution, or famine, or nakedness, or peril, or hast loved them as thou hast loved me. Father, sword?—Nay, in all these things we are more I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me." In accordance with this He told his disciples, "Ye have not chosen me, but I have chosen you, and or dained you, that you should go and bring forth fruit, and that your fruit shall remain."

In virtue of this covenant with the Redeemer,

as soon as a soul is united to Him by faith, it receives a sentence of justification which forever frees it from the condemning sentence of the law:

"Ye—are become dead to the law by the body of Christ that ve should be married to another. even to Him that is raised from the dead, that we should bring forth fruit unto God.—Now we are delivered from the law (that being dead wherecourse. And since the beginning of the world I in we were held), that we should serve in newknow not that any one in his senses ever doubted ness of spirit, and not in the oldness of the letter.

There is therefore now no condemnation to absolute, personal Election.

In another point of view the foregoing Lectures have prepared the way for a ready belief of this of the Spirit of life hath made me free from the article. They have made it apparent that in law of sin and death.—Who shall lay anything every step towards salvation God moves first, and to the charge of God's elect! It is God that justifieth. Who is he that comdemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also cause God is stronger than they; the most vigi- maketh intercession for us. Who shall separate lant go no further, because in them, that is in their flesh, dwelleth no good thing. The difference between the slothful and the diligent is made altogether by divine influence. If then any of the regenerate apostatize, it is because God chantinually make the comers thereunto perfect. For then would they not have ceased to be offered! because that the worshippers once purged should have had no more conscience of sins. - Then He told you that the Christian breaks away from God, not God from him—that God will not for sake us till we first forsake him; thus placing in one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them; After those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin." Though the drift of this passage is to prove that the death of Christ, once endured, was sufficient to take away sin without being repeated, yet the argument is so wrought as strongly to imply, what is explicitly declared in the text, that all who by a union to Christ are once "justified." are forever delivered from condemnation. By postatize, it is because He ceases to make them this men grow to Christ as "members of His willing. The change must commence on His part.
No one, I believe, with this view of divine and human agency, ever doubted of the Perseverance of the Saints.

The question then really comes to this: Does God, after changing the hearts of sinners, relinquish the work which He has begun, and that too as the first mover in this process of undoing. kept by the power of God through faith unto salvation." Henceforth their title is, "no more

a servant, but a son." Had not a seed been secured to Christ by such an absolute covenant, He might have entirely lost the reward of His death. He had no security for a single soul unless the covenant secured the whole. Remove now the immutable purpose and promise of God, and what hinders the whole body of believers on earth from apostatizing at once? The church may become extinct in a single day. But if things are left thus uncertain, what mean all the promises and oaths of God respecting the future glory of Zion?

When God came in time to enter into covenant with his people, He bound Himself to them individually as their everlasting God and portion, and engaged to take upon Himself the whole charge of their salvation. These promises were not conditional but absolute. "For when God made promise to Abraham, because He could swear by no greater He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.—For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God willing work when there is less to dissande than at it? In a word, will He begin a work, uninductive them an end of all strife. Wherein God willing more abundantly to show unto the heirs of promise the immutability of His counsel confirmed it by the general benevolence. This question alone. Nor can it as determined even by the general benevolence God as set forth in that Revelation; for He have strong consolition who have fled for refoge to lay hold upon the hope set before us; which have strong consolition who have fled for refoge to lay hold upon the hope set before us; which hope we have as an anchor of the soul both sare and set forth in that Revelation; for He have strong consolition who have fled for refoge to lay hold upon the hope set before us; which hope we have as an anchor of the soul both sare and steadfast, and which entereth into that within the vail." The covenant which was afterwards in the vail. The covenant which was afterwards for the other which is called "the promise", was conditional, and of course was broken. It was conditional, and of course was broken. It was conditional, or it could not have been broken. This is the covenant with His positive stipulations in the covenant with His remarkable passage—"Behold the days come, the church is built a beautiful circular temple, in the court of the convent connected with the church is built a beautiful circular temple, in the church is built a beautiful circular temple, in the court of the convent connected with the church is built a beautiful circular temple, in the court of the convent connected with the church is built a beautiful circular temple, in the court of the convent connected with the church is built a beautiful circular temple, in the court of the convent connected with the church is built a beautiful circular temple, in the court of the convent connected with the church is built a beautiful circular temple, in the court of the convent connected with the church is built a beautiful circular temple, in the court of the convent connected wit

and they shall be my people:—tor I will forgive their iniquity, and I will remember their an no

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Hold fast the form of sound words." M Timothy, 1.13.

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SAINT JOHN, N. B., THURSDAY, APRIL 21, 1864.

more.—They shall be my people, and I will be their God. And I will give them one heart and one way, that they may fear me forever. And I but little change; and in this respect is one of will make an everlasting covenant with them that I will not turn away from them to do them good; I found it almost subterranean, only the upper last being of for feet above the ground, for the but I will put my fear in their hearts, that they shall not depart from me." This passage is twice quoted in the Epistle to the Hebrews, as comprising the tenor of the covenant established with the Christian Church, which is called by the apostle "a better covenant [than that of Sinai] -established upon better promises." And from this he inters that "by one offering" Christ has "perfected forever them that are sanctified," and that the worshippers once purged" have "no more conscience of sins."

(To be Continued.)

From the Morning Star. PRES. FAIRFIELD'S LETTERS.

Rome, Italy, Jan. 25, 1864. In writing of St. Peter's I omitted to speak f the view from the dome. This is reached by an ascent of 400 feet. To the top of the church of about three or four inches. From this to the highest part of the dome there is a stairway of

steps, each five inches in height. The view from this point is the finest to be had in the city, since permission is no longer granted to ascend to the top of the capitol on Capitol Hill. For two years past, I am informed, this permission has been withheld, owing to the fact that some zealous friends of Victor Emanuel about that time raised the Italian flag there; and although the perpetrators of that thoughtless and indiscreet act have lain in prison ever since, this is not deemed sufficient compensation; and everybody desirous of seeing the city from that central location must also bear a part of the punishment of the deed of the rash young men on that occasion. And if the view from that point is better than from the summit of St. Peter's as all agree in asserting who have formerly enjoyed both—it is no slight punishment to be deprived of it.

From St. Peter's you see the city lying to the east and southeast—the Campagua, stretching out far to the south. In the distance are the Appenines and the Alban Hills, sweeping around

about two-thirds of the horizon. Next to St. Peter's the basilica of St. Paul is the most splendid church edifice in the vicinity quarter outside of the wall, and is apparently of the least possible utility, even for the purposes of their own religion. There is a convent adjoining it, but the location is so unhealthy that in the summer the monks are obliged to leave it and not seem to be a hundred persons living within a mile of it. The location is on a perfect "flat;" and when the old building burnt down forty years ago, it would appear, from a common sense view of the matter, a plain case that it was not worth while to re-build a splendid edifice in so unpropitious a spot. But such views are not to be expected here. A church edifice had stood there for more than 1400 years, and there a new one must be built more spiendid and costly by far than any that had preceded it. And so it is Many prefer it to St. Peter's. The length of the whole building is about 440 feet, width 222, except the transept, which is 250. It is arranged in one central nave with two aisles on each side in one central nave with two aisles on each side in one central nave with two aisles on each side in one central nave with two aisles on each side in the latter of the -four majestic rows of granite columns, with Corinthian capitals of white marble, forming the line of separation. There are twenty of these columns in each row, those in the two inner rows, next to the central nave, being larger and higher than those in the centre. The chief adorn ments are the fine marbles and the incomparable malachite used about the various altars, some excellent frescoes representing the chief scenes in the life of Paul, marble statues of Peter and Paul, and splendid Mosaic portraits of the 300 Bishops and Popes of Rome, all the way from St. Peter (!) to Pius IX. There are busts in an oval form, about five feet by four. Only about 200 of them are yet in position; the work of making the rest is in progress at the government Mosaic factory in the Vatican.

The dedication of the new church in 1854 was great occasion. On six large marble slabs set into the walls of the tribune are the names of the great church dignitaries who were present. I had the curiosity to count them; fifty-one car-dinals, forty-one archbishops and a hundred bishops. In a city which embraces about 5000 priests and friars, the number of such may be conjectured. Their names are not on record. Those of Archbishop Hughes of New York and Kendrick of Baltimore, I noticed among the list Besides St. Peter's and St. Paul's, the churches of St. John Lateran and St. Maria Maggora are the remarkable Basilicas of Rome. The former has connected with it the Lateran Palace, which was for a long time the residence of the Popes; and the chapter of the Lateran still takes pre-cedence of that of St. Peter. The coronation of

the Pope takes place here.

Near this is the Baptistery, in which is exhibited the baptismal font from which Constan-Pilate. It consists of 28 steps of marble, but to save the marble from being worn entirely away the steps are covered by boards. Up these steps no person is allowed to pass except on his knees; and at almost every hour of the day you may see and at almost every hour of the day you may see a considerable number of persons making their way in this manner—men, women and children—it having been proclaimed by successive Popes that for each step thus ascended nine years is taken off from the time to be spent in Purgatory; and if the penitent making the ascent does not need the indulgence, then it is set down to the credit of their friends already in that uncomfortable region.

the centre of which is shown the very hole in the ground where the foot of the cross was planted! This is remarkable, especially in view of the fact that it is very doubtful whether St. Peter ever saw this city in his life! But no matter; it is a part of the theory of the church of Rome that it is right to state and to originate falsehoods if thereby you can bring men to the Catholic faith. And this with them is no idle theory, but one which is made to develop itself in their daily practice the world over.

It is ged his views since he wrote that foolish and unfortunate despatch, and has probably forwarded to the British Home Government an ample correction of his blunder. The Rev. R. S. Maclay writes that "Sir Frederick Bruce now declares that he will do all in his power to obtain for Protestant missions all the privileges that Romish missions in China have hitherto enjoyed."

Many are not bettered by the judgments they see, when they have been by the fudgments they see,

of St. Agnese, and the ceremony of "blessing the lambs!"—lambs not in any metaphorical sense, but literally and strictly. They were brought into the church adorned with flowers and ribands, and with their legs tied. After being carried about the church to be exhibited, they were placed, one at each end of the altar, and "blessed" by the waving of incense and the uttering of some unintelligible mummery. The lambs are then handed over to the nuns of some convent, to be reared for their wool, which is employed in making the palliurus, to be distributed by the Pope to great church dignitaries. Such is the dignified Christian work in which "the church" is engaged! Similar to this is the church of ——well, no

matter what; if I have forgotten its name after seeing it, few of your readers would remember it without remarkable only for the ceremony of blessing the horses, which takes place annually on there is a paved way, gradual with only a slight the 23d of January, and hence occurred but two declivity, so that at each step there is an ascent days ago. Much respect as I have for grad days ago. Much respect as I have for good horses, I did not care to see the ceremony. Formerly much was made of it, but latterly it has fallen into disuse, and few good horses, comparatively, are driven up to receive the priests' benediction. I understand it was given with but little formality this year; and probably even the stupid church officials are getting to be as much ashamed of it—if you can suppose them capable of such an emotion—as the owners and drivers them-

> Many of the churches of Rome are interesting for their architectural beauty-some for the monunents which they contain, and some chiefly for the painting and sculpture.

> One is built over the celebrated Mamertius orisons, described by the ancient Greek and Roman writers, and remarkable for being the place where those associated with Cataline in his conspiracy were strangled by order of Cicero. We were shown the exact spot where the execution is supposed to have taken place.

Another is built over the spot which tradition points out as that occupied by the hired house n which Paul lived for two years; and it is believed by the best judges that this tradition is not far out of the way.

In one—that of the Capuchin convent—there is a marvellous deposit of bones corded up in the of Rome. It is situated about a mile and a basement, and curiously arranged upon the walls, few entire skeletons are standing or lying here and there, arrayed in the robes of the Capuchin order. One who is not at all fearful or superstitious may visit this subterranean deposit and come into the city; and besides these there do arm himself with new weapons against the absurdities of the Papal superstition.

Another contains a tomb adorned by a beauti-

ful recumbent statue, executed by our countrywoman, Miss Hosmer, and for that reason chiefly I went to see it. In one O'Connell is buried and therefore I went to see it.

The church of Ara Cœli occupies the old site of the Temple of Jupiter Capotilinus, and con-tains a wonder working image of the infant ing to the barefooted friars singing vespers, that Gibbon first conceived the idea of writing the Decline and Fall of the Roman Empire.

The church of St. Clemente has long been pointed out to admiring writers as one of the olddest edifices in Rome; but a new wonder was awakened two years ago to find that beneath it was another still older, and that the one standing above ground had really been built upon the walls of that which was beneath. The existence of the older was well known, of course, to those erecting the newer. Its discovery is indeed a wonderful revelation. The whole of the subterranean church is now cleared out: the marble floors of the upper one being supported by arches. constructed as the subsoil was removed. The first was erected in the fourth century, probably, and when the other portions of Rome were filled up this was involved in the common burial. The history of this interment of so much of the old city is yet unwritten.

The church of S. Maria degli Angeli is interesting as the work of the great sculptor, Angelo hence its name. Every church must be called after the name of some saint, and to do this, and at the same time introduce other appellations, requires a circumlocution. Michael Angelo has not been canonized, hence it cannot be the church of St. Angelo; but Mary has been, and her name is attached to no less than forty churches in this city. Other appellations distinguish them from

But I have wearied you, perhaps, with this long notice of the churches of this city. I stop here in the midst of it. For one reason or anothe Pope takes place here.

Near this is the Baptistery, in which is exhibited the baptismal font from which Constantine was baptized, and on the other side of it is the Scala Lanta, or "Holy Staircase." This is said to be the identical one which the Saviour descended when he left the Judgment Hall of Pilate. It consists of 28 steps of marble, but to several of the inferior churches are single chapels upon which ten to fifty thousand dollars have

A few days since Lattended mass at St. Peter's, and witnessed the "great ceremony" of carrying the Pope into the church in his chair, supported by twelve bearers. A great procession of cardinals attended. "His Holiness" waved his hand in benediction upon the devout who fell upon their knees as the procession passed. A few of us were irreverent enough to stand erect, and thus we lost our share of the benediction; a loss, however, which thus far has not been seri-

as British Minister to the Chinese Empire, he wrote a despatch to Earl Russell, in which he pronounced Protestant missions in China a failure, and stating that he intended to afford greater privileges and promore successful than the latter. He has quite chanthe centre of which is shown the very hole in the ged his views since he wrote that foolish and unfor-

Mamily Beading.

MORNING-by Vaughan.

When first thine eyes unveil, give thy soul leav To do the like; our bodies but forerun The spirit's duty: true hearts spread and heave Unto their God as flowers do the sun : Give Him thy first thought, then, so shalt thou ads sikeepsi

Him company all day, and in Him sleep.

Yet never sleep the sun up; prayer should Dawn with the day: there are set awful hours Twixt heaven and us; the manna was not good After sun rising: for day sullies flowers; Rise to prevent the sun; sleep doth sins glut, And heaven's gate opens when the world is shut.

Walk with thy fellow creatures; note the hush And whisperings amongst them. Not a sprig Or leaf but hath his morning hymn, each bush And oak doth know I Am.—Cans't thou not

Or leave thy cares and follies? Go this way, And thou art sure to prosper all the day.

Serve God before the world; let Him not go Until thou hast a blessing; then resign The whole unto Him, and remember who

Prevailed by wrestling ere the sun did shine: Pour oil upon the stones, weep for thy sin, Then journey on, and have an eye to heaven.

Mornings are mysteries: the first world's youth, Man's resurrection, and the future's bud, shroud in their births; the crown of life, light, Is styled their star; the stone and hidden food

Three blessings wait upon them, one of which Should move—they make us holy, happy, rich.

When the world's up, and every swarm abroad, Keep well thy temper, mix not with each day: Despatch necessities, life hath a load

Which must be carried on, and safely may; Yet keep those cares without thee; let the heart Be God's alone, and choose the better part.

SPEAKING THROUGH TEARS.

Old Mr. Malcom was a stern, serious man. Almost from the beginning, life had gone roughly with him. The young human plant had not grown up in a hot house, carefully sheltered and where the rough winds compacted every fibre of A painful sense of anxiety held back the angry its nature, and twisted it into unhandsome shapes; impulses that struggled in his heart. A depresswhere the hot suns dried up its moisture and and toughness, and tenacity; though neither beauty nor grace.

With no heart to love him, and no hand to guide him into safe paths, Mr. Malcolm went astray, debasing and degrading himself. A rough, remonstrances or reproofs; and if force of anv kind were brought against him, he fought his way through with a fierce strength that made him a dangerous antagonist.

A new circuit preacher came into the neighborhood where he lived when he was about twentyty-five years of age, and held meetings in the school house—a man of more than usual earnestness. who had great power in speaking. Considerable interest in spiritual things was awakened....Malcom heard him talked about, and, as was usual with him when religion or a minister was the theme, answered scoffingly. Some of his acquintances tried to get him to the school-house on Sunday to hear the new preacher; but he preferred the tippling shop and his vicious compa-

One day, while the preacher still lingered in this part of the circuit, Malcom met him in the road. They were alone. The preacher had fact became known to his father, whose interdiction of Malcom, and Malcom had heard of the tion was positive. It was his intention to go on preacher both men being noted in their way. The preacher stopped, with his mild calm eves fixed on Malcom's face. Malcom scowled and

"My brother," said the preacher, kindly, and held out his hand.

"Don't brother me, you sanctimonious old hy procrite!" exclaimed Malcom, facing round and confronting the preacher. He looked fierce and threatening.

"We are children of one father," answered the preacher, in a calm voice, still holding out

In his blind passion, Malcom struck the preacher's hand, accompanying the acts of violence with an oath of such deep profanity that the preacher shuddered and turned pale. He was a true servant of his Divine Master-who, while on earth, went about doing good. The blow did not hurt a quick throb of anger. him half so much as the evidence it gave of the man's fearful depravity. He did not feel it as aimed at himself, but at the Lord, whose minister y

The preacher stood still, with his penetrating eye resting on the man. A tender sorrow veiled

"You have hurt me here, my friend," he said gently, but not weakly or timidly, laying his hand against his breast. "My hand does not feel the blow; but my heart is aching. I am only solicitous for your good."

The preacher's eyes were dim-he was speaking through tears. When a man thus speaks, his words have power. Malcom's whole aspect

"My brother!" said the preacher, again extending his hand. Malcom hesitatingly accepted it, "My brother," added the preacher, still speaking through tears, "why should we stand apart ! What is it that comes between us !-evil | hell !

"Evil and not good," replied Malcom, in a voice so changed that it sounded new in his own

talked long together; then, going into the woods, where human eyes might not see them, they knelt, and the preacher besought God's mercy and forgiveness or His long-erring but now reentant son.

pentant son.

From that time Malcom's feet walked in another way. He left the paths of vice and sin, and became an active member of the church. The change was remarkable. In a single hour his whole external life took on a new form. The tippler was no longer seen in dram shops; the scoffer at religiou turned his steps to the house of prayer; the man of violence placed bit and curh on his cruel passions. In all matters of religion he was realous. Strong-willed, and persistent of character, he naturally became a leader arrong.

The pieces of broken thread dropped from John's fingers. He rose to his feet, and going close to his father, caught his hand, and said, with a gush of feeling—

"Forgive me! I was angry! But I will not go!"

Mr. Malcom's face sunk down upon his son's shoulder. Sobs shook his frame as if he were but a child. He was all broken up.

"If I have gained you, my son," he said, after

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> Che Christian Bisitur '-ally a Newspaper for the Family. with the latest intelligence.

his brethren. There was no softness about Him His natural temperament remained. The forms of life, twisted, compacted, stunted in growth by the rough storms and hot suns of his early winters and summers were not changed; but new purposes impelled him in a new direction. He was a better man and a better citizen. He was working to higher ends; but he found it easier to work on the material outside than inside of himself. As he saw, he walked, and walked in the narrow way leading to life eternal,

In a year he married an excellent young woman, also a member of the church. He established himself in business, and, through industry and attention thereto, prospered. At the age of thirty he was a class-leader. Having the gift of language, united with much fervor of spirit, he was acceptable in this position. His class was always full: and the members thereof often spoke of the "precious seasons" they had together.

So the years went on. Mr. Malcom had children; human souls whose lives coming through his life took therefrom hereditary inclinations and a form of life answering to his own. In a degree they inherited his perverse impulses. They were not what we call good children, -gentle, obedient, loving; but active, self-willed, and prone to step aside into forbidden ways. They constantly disturbed the strong, quick nature of the father, not yet wholly subdued, so making him blind and impatient. The oldest son was an especial trial to his father. He resembled him strongly, both as to personal appearance and disposition.

Mr. Malcom was not skilled in the law of love; and, therefore, his government with his children was based on the law of force. He tried to bend the cold iron by main strength, at the risk of snapping its tough, resisting fibres, instead of softening it by the heat of love, and then fash ioning its impressible substance with gentler touches. What followed? If the iron did not break, it got ugly twists, or bent too far, taking always unhandsomer shapes with every effort of his blind strength.

So the contest went on between him and his oldest boy, John, from childhood to early manhood-between the cold, restraining iron and the strong hand.

"I will break his will if I break his heart!" Over and over again did Mr. Malcom come up to the fruitless work of reducing his son to obedience with this stern sentence on his lips. Punishment had been repeated so offen, and with such increasing severity, that it had become cruelty. And yet there was no good result.

As John approached manhood, under this stern discipline, there began to appear signs of resisttenderly nurtured; but out on a bleak hillside, ance. Mr. Malcom was startled and distressed. ing weakness came over him. He had often stunted its growth. But the roots struck down prayed for his son; but never in the broken voice deeply and took firm hold. There was strength, that now marked his petitions. If he had prayed for himself it would have been better-for a softer heart towards his child-for a spirit of tenderness and forgiveness-for love in the place of anger. The hindrances were with himself. He must overcome his own hardness before he could hard, strong-willed young man, he brooked no overcome the hardness of his son. But he did

> John's twenty-first birth-day came. For this day the boy had long looked with a restless impatience that had its groundwork in a sense of filial duty. While under age he owed submission; and however hard it was to yield under his father's cold and exacting discipline, he felt himself bound to the general law of obedience. But now he stood, in thought, absolved from the requirements of this law. He was a man, and answerable only to himself. So he thought, and ho was in earnest. He had been long enough wrenched and beaten upon. That kind of discipline

> There was a race course in the neighbourhood, and a purse was to be run for on John's birthday. Races were held there three or four times in the year, and John was often present on these occasions, though at the risk of punishment if the fact became known to his father, whose interdicthis day openly; to go as a man who had a right to determine his own actions. If it made issue

with his father, his father would have to give way. Parental dictation was at an end. Mr. Malcom had left the breakfast-table, and was passing through the door, when he heard his

wife say, in a tone of surprised remonstrance-"O, no no, John!" "Yes, mother, I am going!" was answered.

"Going where?" asked Mr. Malcom, turning No one answered. He looked at his wife and

he looked at John. Her face troubled, his re-"Where are you going, sir?" demanded the

father, his brows gathering, sternly.
"To the races," said the young man, calmly. "What!" the frown deepened. The voice was

"I am going to the races." "No, you are not! I lay my commands on

"John had a piece of thread in his hand. He held it up towards his father and snapped it in

"So I shall break them. I am of age to-day!" The blood went out of Mr. Malcom's face: a sudden weakness fell upon him; he caught at the back of a chair, and stood with failing knees that pressed against each other. Anger died within him, giving place to a fear that trenched on despair. What hope for his son now? His wilful, wayward, disobedient son! his first-born, who for twenty-one years had lain as a heavy burden on his heart; for whom he had wrestled with God in prayer so many hundreds and hundreds of times;—his first-born, now in the earliest flush of manhood, casting off obedience and entering defiantly the ways that take hold on death and

"O, John, John!" he said, with a quiver in his voice, looking with tender reproach upon the young man, "that I should have lived to see this day! Only God knows all I have suffered for "Put it away," said the preacher. "You are you-all the care, and anxiety, and dread that a strong man, and God wants you. He is calling you now through His servant. He has work for you to do; and all who do his work have a present the care, and all who do his work have a present the care, and all who do his work have a present the care, and all who do his work have a present the care, and all who do his work have a present the care, and all who do his work have a present the care, and all who do his work have a present the care, and all who do his work have a present the care, and all who do his work have a present the care, and all the care, and the care, and all the care, and the care, and all the care, and the care many years. I have prayed that you might be shapen into a goodly stone for His temple, and not be cast out as a brand for the burning I The two men sat down by the roadside, and have tried to do a father's duty. Perhaps I have

had spoken to his son through tears-with an