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THE CHRISTIAN VISITOR, fords an excellent medium for advertising.

PERSEVERANCE OF SAINTS.

BY THE LATE REV. E. D. GRIFFIN, D. D., OF BOSTO "Whom he did predestinate, them he also called ; and show he called, them he also justified ; and whom he jus-ified, them he also glorified."—ito n. viii. 30. (Concluded.)

The same [new] covenant is detailed in the numerous promises to the Church which are scat-tered through the Bible. "The Lord God is a sun and shield; the Lord will give grace and glory." "The anomnting which ye have received glory." "The anoming which ye have received of Him abideth in you; —and even as it hath taught you, ye shall abide in Him." Among taught you, ye shall abide in Him." taught you, ye shall abide in Him." Among these promises may be reckoned those which in-separably connect salvation with the first exer-cise of grace. "When thou hast found" wisdom [once], "then there shall be a reward, and thy expectation shall not be cut off." "For whoso [once] findeth me findeth life, and shall obtain favour of the Lord." "Whosoever [once] drink-eth of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into ever-lasting life." "He that cometh to me [once], shall never hunger; and he that believeth on me [once], shall never thirst." "He that believeth once] on the Son, hath everlasting life." "He that [once] believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." "This is the will of Him that sent me, that every one which seeth the Son and [once] believeth on him, may have everlasting life, and I will raise him up at the last day." "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his re-I say unto you, he shall in no wise lose his re-ward." Among these promises may be reckoned those which absolutely secure to every believer growth in grace. "The righteous—shall hold on his way, and he that hath clean hands shall be stronger and stronger." "The path of the just is as the shining light, that shineth more and more unto the perfect day." "They go from strength to strength :--blessed is the man whose strength is in thee." "Every branch that bear-eth fruit. He purgeth it that it may bring forth eth fruit, He purgeth it that it may bring forth more fruit." Grace in the heart, as well as in the world at large, is compared to a little leaven gra-dually leavening the whole lump; to a grain of minstard seed which grows up into the largest of herbs;---to seed which a man cast into the ground, which sprung up and grew night and day, he knew not how, bringeth forth, "first the blade, then the ear, after that the full corn in the ear." " The righteous shall flourish like a palm-tree, he shall grow like a cedar in Lebanon." "He shall be like a tree planted by the river of water, that bringeth forth his fruit in his season; his leaf also shall not wither." "He shall be like a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit." Among these promises may be reckoned those which in particular cases assured good men of their final acceptance long before their death. To Simon Peter it was said, "Whither I go thou canst not follow me now, but thou shalt follow me afterthat where I am, there ye may be also." To the church of Sardis, "Thou hast a few names, even in Sardis, which have not defiled their garments ; are worthy." Such being the promises of the "everlasting covenant," both to Christ and the Church, it be comes a mark of God's covenant faithfulness to carry on the sanctification of His people to the end. "Who shall-confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ : God is faithful by whom ye were called unto the fellowship of His Son .- There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able, escape, that ye may be able to bear it." "The Lord is faithful who shall establish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you." "The very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord This covenant faithfulness is founded on the un-Lord, I change not, therefore ye sons of Jacob are not consumed." On this basis rest the im-mutable love and purpose so often revealed in passages like these—"Having loved His own which were in the world, He loved them unto the end." " As touching the election, they are beloved for the fathers' sakes; for the gifts and calling of God are without repentance." In this unchanging faithfulness of God the most enlightened saints have always confided, for the completion both of their own salvation and others. For the completion of their own salvation: "Thou shalt guide me with thy coun-sel," said Asaph, "and afterwards receive me to glory.-My flesh and my heart faileth, but God is the strength of my heart, and my portion for-ever." "I know whom I have believed," said, that day .- The Lord shall deliver me from every evil work, and will preserve me unto His heaven-Jy kingdom.—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."— For the completion of the salvation of others: "I For the completion of the salvation of others: "I thiank my God upon every remembrance of yon," said Paul to the Philippians; "being confident of this very thing, that He which bath begun a ood work in you will perform it until the day esus Christ." David had the same confide own, for the Lord upholdeth him with his maketh not His sa



New Series, Vol. II., No. 17.

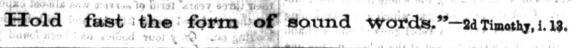
God ! Is it merely a hope that they may happen to be in a gracious state when they die 1 But this is the common hope of all sinners, who ne-vertheless are said to possess "no hope." What less can it mean than that triumphant confidence (involving the certainty of persevering), which Job expressed when he said, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and my eyes shall behold, and not another, though

my eyes shall behold, and not another, though my reins be consumed within me."* It cannot be denied that there are many passa-ges of Scripture which warn Christians against apostacy, which urge the necessity of enduring to the end, and some which, taken by themselves, even seem to speak as though a truly righteous man might finally fall. These passages may all be seaded as the second second second second second second second the truly righteous man might finally fall. be reduced to two classes :

(1.) Those which press upon real Christians the necessity of enduring to the end. These, so far from proving that they may fall away, are the very means by which their perseverance is secured. This may be illustrated by an occurrence in Paul's voyage to Rome. The angel of the Lord had assured him that not one of the company should perish; and yet when the sailors were deserting the wreck, Paul said to the centu-rian, "Except these abide in the ship ye cannot be saved."

It was certain that all the company would be preserved, and it was certain that the sailors would continue in the ship; and this threat was the very means by which the whole was secured. Now, if you find texts which peremptorily threaten real Christians with destruction in case they apostatize, it is only a parallel instance, and no more proves that they will apostatize, than Paul's threat proved that the words of the angel would

(2.) The other class speak of apostacy, not from real go-lliness, but from a profession, from external righteousness, or from a more conviction of truth. Several of the strongest passages are expressly limited to some such meaning by their own context. Take for instance that memorable one in the sixth of Hebrews-" It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made par takers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." This is probably the strongest passage to be found in the Bible. Now, does this speak of real Christians? Certainly not; for to guard against such a construction it snaded better things of you, and things that accompany salvation, though we thus speak ; [we are persnaded that you are real Christians, and of course will not be suffered to apostatize ;] for God is not unrighteous to forget your work and labour of love:" He is not so unfaithful to His promise as to suffer those who have given un-doubted proofs of sincerity to perish. Take another instance from the 10th chapter of that Epistle-" If we sin wilfully after that we have received the knowledge of the truth, there remainwards." To the eleven, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I are there are there you unto myself, eth no more sacrifice for sins, but a certain fearment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant whereand they shall walk with me in white, for they with He was sanctified an unholy thing, and hath done despite unto the Spirit of grace. The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Now does all this prove that real Christians may apostatize ! Certainly not; for it is immediately added, "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." But every question respecting the previous sanctification of apostates is settled, once for all by a single verse in the First Epistle of John. There were in those days heretics and profligates. but will with the temptation also make a way to who had withdrawn from the communion of the Church. The question is, had any of them been real Christians ?. John tells you, in language applicable to apostates in every age, and that sweeps off all these objections at a stroke, "They went out from us, but they were not of us; for if they had been of us they would no doubt have con-tinued with us; but they went out from us that they might be made manifest that they were not Jesus Christ. Faithful is He that calleth you, who also will do it." This covenant faithfulness is founded on the unapostates to the end of the world. Whatever, mber of texts then you may find that speak of apostacy, it is now ascertained that the apostates never were sanctified. It has been said that this doctrine tends to licentiousness. Though after showing that it is a doctrine of the Bible, I am under no obligation to answer objections. I cannot refrain from saying, that such a use can never be made of by any but hypocrites. I appeal to a million witnesses that a holy heart feels no temptation thus to abuse this heavenly truth. I appeal to the history of the Church if the holiest of men have not be-lieved it without becoming licentious—if the principal part of the piety of past ages, especially since the Reformation, has not been connected with this belief. I appeal to that val Paul, "and I am persuaded that He is able to keep that which I have committed unto Him against denomination of hope," and with full confichecks his hungerings after righteousness is ready to return to sin, whether " the spirit of adoption" which confidently cries "Abba Father." is less purifying than the dread of a slave. I appeal to Paul on his throne, whether the full assurance of eternal glory proinpts a wish to return to all that is wicked in Christians) against this abuse, in God respecting the salvation of all the sainta: "The steps of a good man are ordered by the Lord:-though he fall he shall not be utterly ordered by the not be ntterly th him with his not B in the Bible issues warnings to guard it against this abuse, and to silence this complaint, you, fling those very warnings against the doc-



SAINT JOHN, N. B.: THURSDAY, APRIL 28, 1864.

view the astonishing grace of God, and traces riage link, but of that mightier link that binds

your salvation. He promised Him to suffer no real evil to befall you, to supply you with every needed good, and to make you the happier for every event. He promised Him to defend you against every enemy, to suffer neither Satan nor your own hearts to prevail against you, and to bear you in His own arms to the heavenly rest. Your strength, your hope, your salvation, depend on counsels settled in heaven infinite years before you were horn. As sure as God is further a sure as God is further as a sure as God as a sure as Go you were born. As sure as God is faithful, ever-lasting ages of glory are before you. When you From have shed a few more tears in a strange land, your feet shall stand on Mount Zion, and you shall sing to your golden harps the endless song of grace. Already you touch the sacred threshold. Why go ye mourning? Is it for an heir of glory to be sad! Lift up your heads and re-joice in God your Saviour, and in the everlasting covenant. Throw away these comfortless hopes which you draw from yourselves, and behold in the infinite resources of the ever-blessed Trinity the origin and completion of your salvation. When you get home, how will appear a Father's care I how the everlasting covenant that drew you from the pit I Then will you begin the song of grace. While you cast your crowns at His feet, as everlasting ages roll, you will swell the song of grace. Let us even begin it now, and say, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever.

THE FLAW IN THE LINK.

Amen.

BY REV. T. L. CUYLER.

The wedding was a pleasant one, and full of romise. The bride was as clearly formed for to religion, her society was agreeable. attractive grace" as Milton's Eve. Her bright - Two successive ministers of the congregation face glowed with the white and red which "na-to which her family belonged, declared her to be ture's own sweet and cunning hand laid on." the most hopeless individual for whom they la-The man at her side was every inch a man, and bored. They did not however neglect her.

good beginning, thought we. It was the Sab praying for her conver

back your salvation to its proper source, the coun-sels of the adorable Trinity. It shows you where your strength lics, and whence your hope springs. The Father who eternally gave you to His Son, promised Him to take the tenderest care of you for His sake, and to see Himself to every part of your salvation. He promised Him to suffer no faith.

> From that evening he is a new man. His home is a new place. There is an altar at his fireside; behold he prayeth! And ever after through their happy lives there was no flaw in the link that bound them in their daily walk toward heaven. "What knowest thou, O wife, whether thou shalt save thy husband !"-Evan. IN STREPTER RADIA

TO THE UTTERMOST.

Mrs. M—— was an aged woman. For eighty-four years God had spared her, though she was an impatient, hardened sinner. Pious parents from her birth had commended her in faith to God, and with their dying breath prayed that

Early in life she had imbibed sceptical notions, which she loved to avow. She read her Bible to find difficulties and to make objections. When personally addressed on the subject of religion, she would adroitly turn the conversation to dis-puted topics, and claim that she could not under-stand the doctrines of grace. Thus she lived with no fear of God before her eyes, and with no interest in his written and preached word, except as it furnished her with materials for argument and cavilling. Her faculties were unimpaired by age, her mind clear; and but for her repugnance

The man at her side was every inch a man, and his face flushed with honest pride when her softly-spoken "Yes, I do," fell upon his ear. The link that was welded before God with prayer seemed so bright, and firm, and strong, that no one could detect a flaw. A few weeks after, when the bridal tour was over, we saw them at church, side by side. A could her in the sector of the sec

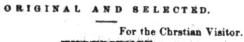
2. Let parents train their children for Christ and in faith commit them to his care. Teach them his word, set before them a godly example, and if you are taken from them, trust in God to make them his own. 'I believe,' said a dying Christian mother, 'that all my children will be converted.' And it was in accordance with her

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3. The greatest sin is the rejection of Chris's love. Such is the testimony of a conscience enlightened by the Holy Spirit. Ah, sinner, beware! Are you slighting the infinite love of unhappiness had taken possession of him that Jesus ! Remember it was to bless you that he day, from which he vainly tried to deliver him-Jesus ? Remember it was to bless you that he died, to make you for ever happy, he bowed his head in unatterable anguish. And his power is as mighty as his love. If you believe on him, he can, he will save you. HE IS ABLE TO SAVE THEM

TO THE UTTERMOST THAT COME UNTO GOD BY HIM. -American Messenger.

Samily Reading.



EXPERIENCE.

If there is any time, circumstance, or place, with which are associated the most pleasing sensations, and from which there beams forth a halo of joy, it is when a reconciliation has been made between man, the sinner, and the "Lord our righteousness." Especially when the conscience has become poignant with a sense of iniquity. and of shame, and feels that the condemnatory entence has already gone forth, "Culprit, thou shalt die and not live;" and when the habiliments of that death seem already winding around in dire forebodings of the future, and all hope seems lost in despair, it is then the heart vibrates with emotions which no pen can transcribe, no painter's brush with its nicest touches delineate, or language portray. Though the tongue may utter language most clearly, and speak the words of inspiration most profoundly, yet it can never tell the feelings of the heart made glad by the exercise of faith in the ability and willingness of Jesus Christ to save even to the uttermost all who come to him with a broken spirit and contrite heart trembling to be delivered. What a change From a view of hell, the black abode of the unclean, to a view of heaven, that happy land where saints and angels dwell; from a view of hell, the

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THE OFFICE OF THE

The Christian Bisitor Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAR.

"Well, to please you, I'll promise to take him back once more, and give him a trial.'

And Mrs. Welden rose up, went over to her husband, pushed away the black hair sifted with gray from his forehead, and the kiss which fell there was the warm, sweet, fragrant kiss of a loving wife.

Half an hour later, Lucius Street was retracing his steps through the wide street, flanked with its stately homes, down which he had wandered unconsciously, for some spirit of unrest and self

"Suddenly a voice called to him on the opposite side-" Lucius! Lucius Street!"

He turned, and there, standing on the broad stone steps of his dwelling, was Mr. Walden, beckoning to him. A blush burned up into the boy's cheek ; he hesitated.

And again Mr. Walden's voice came over to him kindly, but authoritative-" Lucius! Lucius Street !" And it compelled his steps to the gentleman's side.

Mr. Walden looked on his former clerk with kindly eyes, which were not to be mistaken. "Come in, Lucins, come m." he said."

And the youth followed him into the great parlor, whose gorgeousness fairly dazzled his eves. and, seating him in one chair, took another by his side, and looking at him, said in a kindly oice, " Lucius, you have an honest face, and you had an honest name till that time, and because of it, if you had told the truth, we would have forgiven and kept you.'

The tears strained themselves into the boy's eves, his breast heaved, every limb shook. Mr. Walden was touched. He laid his hand on the ov's shoulder.

"Tell me the truth now, Lucius," he said, " you shall not be sorry for it."

The boy looked up; his face was white, and worked fearfully. At last the half-coherent words struggled out.

"It's all dim and blurred to me, Mr. Walden: but I s'pose I did take the money, although I-I can't remember very well; the wine had got into my head."

Mr. Walden shook his head. "Bad company, bad company, my boy," he said.

"It was the first time, the very first time in my life," speaking steady and fervent this time.

"I believe you; and now if, because of this, we take you back once more to your old place, home of the murderer, the drunkard, and all others who are vicious and ungodly, to a view of again, to avoid all temptations of evil, wine and Heaven, the home of the faithful herald upon the wrong companions, for they have made you fall once, and they will inevitably drift you to your ruin ?"

assages, too numerous to be

bath for celebrating the Lord's supper. When the time came for distributing the bread and her household was daily sett wine the non-communicants either changed their ample. seats or left the church; not all, but many of them. The young bridegroom rose reluctantly, seemed the same woman as ever-no penitence, halted a moment, and then took his hat and went no softness. She remarked, 'I can't see any over to a side pew, and sat by himself. The bride thing wrong in what Christians call sin. I see was left to commemorate the love of her Saviour evil in ugliness and the like; but some very good alone. It was their first separation, and in a people are always talking about their sins. I moment a "great gulf" seemed to open between can't tell what they mean." The Scripture statethem 1 Ah, thought we, there is a flaw in that ments respecting the guilt of disobeying God wedding link already; they are one toward each other, but toward God they are two / How can two walk together toward eternity when they are gression of the law of God.' Well, if there is going in opposite directions ? Which of them such a thing as religion, I should not object to will draw the strongest ? If God gives them a have it.' household to rear up, which will the children follow soonest, the praying mother or the irre- as religion ? lignous father? Will it not be a house divided against itself?

Looking round the church we saw other separations just as wide and melancholy as this one. Husbands and wives were there that day that during the previous week dwelt lovingly your son L---- a different person from what he together. They had sat at the same table at once was f Does he not give evidence of a great home; they had wept and rejoiced together in change? the sorrows and the jovs of one common fireside. But at the table of their divine Lord and Re-good boy before he was pions, and he is a good deemer they parted. To human eyes, but a nar-row church-aisle divided them; yet in God's 'Do you not feel that you yourself need to be sight they were spiritually as wide asunder as the poles. Looking at this scene of separation the question came up to our mind, " In the great day when Christ the Judge shall separate souls, as a shepherd divideth his sheep from the goats, will the wedding tie hold them ! Or will there be found a fatal flaw in the link that will leave hus to his surprise he seemed to find a woman not band and wife to break asunder with a parting different from Mrs. M---- as far as form was that shall never again be followed by a meeting ?" To many a loving wife who will read these lines this is a sore and tender subject. What shall I do to save my hnsband's sould has been the burden of her own soul for more than one anxious year. We would reply to such as she, you can pray for him. But to make your prayer of any avail, be careful not to contradict it by your life. Do not ask God to direct him to the "But I thought you didn't understand what Saviour, and then yourself stand in his way. sin is-that you never sinned. What have you You can do more than pray for him; you can been doing so bad of late ? draw him. By driving you can not move him one inch heavenward. You can not force him to the church, to a prayer meeting, to his Bible, or 'Why, what sin is that f to the Saviour. But if, in the name of Jesus, Oh, it's rejecting Christ's mercy all these years. you fasten the silken cords of affection to him, Surely he will not save me now.' you tasten the silken cords of antection to him, and apply the persuasions of earnest lips, still more of a holy, sweet-tempered, noble life, you may be delightfully surprised to see how he will "go after you." As the huge man-of-war on its way down through the Narrows seems to say to way down through the Narrows seems to say to the little steam-tag, "Draw me and I will go along with you." so has many a resolute will and carnal heart been won along steadily toward Christ by the gentle power of a sweet, prayerful woman's life. The positive efforts that you make for your husband's conversion must be made wisely. There is a sort of holy tact in this busi-ness. Watch your opportunities. Do not ap-proach him with it when he is out of temper. Do not worry him with teasing talk, or with taunts; do not assume the tone of pity; it will only irritate. Watch your chances, and aim to co-operate with the spirit of God when you see the heart moved by the truth, or moved by affliction, or by any event of Providence : then work with the Holy Spirit. One good illustration is often worth a hundred work with the Holy Spirit. One good illustration is often worth a hundred

Scripture were in her memory, and that one of her household was daily setting her a godly ex-

One day, as usual, he called upon her. She

Do you doubt then that there is such a thing

'I never saw anybody different after from what they were before they professed to be converted.'

changed in order to meet an infinitely holy God ? 'No, I don't know as I do, I never have done any sin.

After a panse the pastor read a few verses of Scripture, and committed her to God in prayer. Ten days afterwards he visited her again. But concerned, but with a subdued expression of countenance wonderful to behold. She was bathed in tears, and with sobbing and cries for mercy was begging God to pardon 'the chief of sinners.' Her pastor sought to comfort her, but she refused his consolations. 'Oh, there is, there

reason. You can hear and understand his mes-

walls of Zion, the humble peasant in his homely cottage, and all others whose robes are washed in the blood of the Lamb; from a wiew of hell, where echoes loud and long the shricks of spirits damned, eursing their fellows who lured them on to ruin, and casting in their teeth their hellish flames, to a view of Heaven, where loud hallelujah's are sung : where brothers and sisters unite to tune their harps afresh, and bask in the sun-

A point of time, a moment's space, May land us in that beyvenly place; If faithless to God's great command. In hell as quickly we may land.

beams of an eternal day.

WILLIAM.

LUCIUS STREET.

" Look out, Ellen, right across the street," said Mr. Walden, laying his paper on his knee, and speaking to his wife, who sat at the opposite front window. "Do you see that young man ?"

"Yes, Henry ; I happen to know him-one of your clerks," and the lady turned her face, most sweet, most fair, from the beautiful child, to whom she was tossing up and down a cluster of silver-voiced bells, and listening to its crow of triumph.

"Was one of my clerks, you mean, Ellen. That's the very young man we turned off last week for helping himself to a ten dollar bill from out of our drawers. You remember I told you

about it. "Yes, but I never suspected that he was the one. You know he brought me messages several times from the store, and I was always pleased with his bright, pleasant, courteous manner. He had'nt the face of a rogue, Harry."

""No ; this was his first offence. " I believe the boy was as honest when he came up from the country as ever one was; but he fell into bad company, and there was end of him. There's no trusting boy or man after the first theft," and Mr. Walden took up his paper. His wife glanced sadly across the street to the

slight young figure which was slowly passing out of her range of vision. She remembered its rapid, alert step, which had struck her a little before, and fancied there was remorse and depression in the altered bearing. Then her glance dropped on the sweet face with the wide bloom in its cheeks, and the childish wonder and joy in its eyes, and her heart grew pitiful, and reached

out with a half motherly yearning after the slight, half-drooping figure, which had just passed by. She thought of him, friendless, disgraced, de-

solate, this youth, in the great city, so full of all temptation and enticement; and she thought, too, of the mother he must once have had, and who was just as proud and fond of him as she was of her own boy, and involuntarily this lady. with the sweet face, this lady, whom wealth and luxary, and all that is good and to be desired in life, bad not spoiled, reached out her hands with a quick gesture of alarm and protection to her

The gentleman opposite her, with his pleasant face and portly figure, and hair a little sprinkled with gray, caught the movement, and looked up from his paper. "What is the matter, Ellen ?"

She smiled, half apologetically, "I was thinking, dear, what if that boy were

Mr. Walden looked down ou his small heir a little touched. "I shall never place him in the midst of such temptations as my warehouse."

"But this boy had to meet them, and because he failed once, it seems to me that it was hard to turn him right out into the cold and dark of the repeat his remarks before him. It is a sure way world."

"I will promise you, sir." "Then be back. Lucius, to your old place to morrow morning."

The boy buried his face in his hands, and burst into tears-tears which, in his case, were the blessed "latter rain," in which dwelt repentance and a new purpose. And Mr. Walden, touched beyond his usual self, laid his hand once more on the boy's shoulder, and spoke to him many words of counsel and encouragement, which were almost fatherly in their tone, and even invited him to remain to supper with his family; but the reinstated clerk declined doing this. And when Lucius Street went out on the sidewalk once more, it was not as he went in.

That night, at "Spark's saloon," half a dozen young men and boys, bent on what they called mischief," and "fun." waited vainly for another to join their company. The barn was fired : the flames spread beyond the original intentions of the incendiaries. Much valuable property was destroyed, but Lucius Street was not there to see. He was faithful to his new covenant. He withstood the jeers and persuasions of his old companions, the temptations and enticements of his city life.

As his years grew into manhood, he rose to new positions of trust and responsibility in the great warehouse, and always filled these to the satisfaction of the proprietors, and at last he became head clerk in the establishment. And it was not till the evening of his appointment, which transpired ten years after his reinstatement in the warehouse, that he related to Mr. Walden the evil into which he had fallen at that time.

"I was on the brink of an awful precipice sir," he said, with emotion which fairly choked his words. "My ruin was inevitable, and it was von. under God, who saved me."

"Not I." interrupted Mr. Walden, almost as much moved as his clerk, "it was Ellen, my wife, who did it all. You owe the thanks to her. And then the senior partner, whose hair was not now sifted, but crusted with silver, related all which had transpired between himself and wife that afternoon in his sitting room, ten years ago. And the young man wept like a child again.

"I never knew before what made Mrs, Walder so kind to me," he said; "I understand it all now.'

"Come up to supper to night, and tell her with your own lips," said Mr. Walden. And Lucius went, and hearing it, Mrs. Walden

wept for joy, and thanked God in her heart.

How few women take any interest in the life moral or physical, of their husband's clerks and employees ! And here, at their very doors, open out great avenues, through which they may walk like ministering angels, speaking good, true words, doing their sweet, noble, most womanly deeds, which shall be counted blessed and honorable of the angels, and which shall be like good gifts of frankingense and myrrh, pleasant and acceptable

in the sight of God the Father. DUTIES OF A MOTHER.

She should be firm, gentle, kind, always ready to attend to her child.

She should never laugh at him-at what he does that is cunning-never allow him to think of his looks, except to be neat and clean in all his habits.

She should teach him to obey a look, to respect them that are older than himself; she should never make a command without seeing that it is performed in the right manner.

Never speak of the child's faults or foibles, or

to spoil a child.

