

"Hold fast the form of sound words."—2d Timothy, i. 13.

SAINT JOHN, N. B., THURSDAY, OCTOBER 22, 1863.

Oh, how beautiful is the pure water! See it gushing out clear, cool and sparkling, from the rock. See it in the tiny jet d'eau, or in the powerful fountains of Versailles, when in the clear sunlight the drops glisten like liquid gems, and the rainbow lends its form and fairy tints to make the scene more enchanting; see it in the brook, where sport the trout, and lilies grow, or in the gigantic streams of the old and new world; in the gurgling fall that leaps yonder bank, or in the broad roar, the mist and roar of Niagara; and there is still beauty, awe, and sublimity! Where e'er its presence graces nature it lends a charm. The wondrous scenery of Venice, the most enchanting scenery of Switzerland, where the calmly slumbering lake contrasts strongly and pleasingly with the rough crags and cliffs, and huge snowy mountains that hem it in—and why particularise? Where e'er on earth there lies a landscape for beauty famed, bright water has applied the finishing touches. Till she took up her pencil, the scenes lay rough, and black, and desolate, roughly sketched in rocks and earth; but with her magic touch she has o'erspread it with warm tints of verdure. You black gulf, that, like a yawning avenue, lay unlighted by a single sunbeam, a huge blot on the yet unfinished landscape, crystal streams fill to the brim, and it is transformed into a beautiful lake, on whose borders bright foliage trees spring up, and e'en as did Eve in Paradise, bend o'er the liquid mirror to gaze upon their own fair forms, and, as the breeze sways them back and forth, start back continually, yet still once more return.

AM I SOUGHT OUT? A SERMON DELIVERED BY THE REV. C. H. SPURGEON. "Thou shalt be called, Sought out."—Isaiah lxi. 12. (Continued.)

II. Secondly, we have in the text SURPASSING GRACE REVEALED. This grace lies in several particulars. First, that they were sought out at all. It is very wonderful grace on the part of God that he should plan a way of salvation, that he should prepare a great marriage supper and issue the invitation to all men to come and feast thereat. The gospel which says to men, "Whosoever will, let him come and take of the water of life freely," is a most gracious gospel; but there is something more gracious than this generous summons. One would have supposed that after the invitation had been freely given and the preparation for the feast had been generously made, that the Lord would leave men to come or not as they willed. It is grace enough, surely, for God to provide meat for the hungry; let them come and eat, and if they will not, let them starve. To prepare ointment for the wounded, is not that enough? If the sick will not accept the medicine, then let them perish for their ingratitude in rejecting the healing gift. Ah, but God's ways are not as our ways. Your bounty and mine would never dream of going any further. But hear, O earth, and be astonished ye heavens! After the general proclamation of the gospel has been made and man has rejected it, after Christ has been offered to men and they have refused him, God's love does not stop there, but determined to glorify his love, he then comes to seek out those who will not seek him. It is a marvel of marvels, that sinful man fleeing from his Maker, rejecting his Creator's invitation, refusing to be blessed with the blessedness of God, is nevertheless with unparalleled perseverance and unexhausted love sought out and made captive by Almighty love. But this grace appears even more conspicuous if you consider the persons sought out. That any man should be sought out in matchless grace, but that he should be sought, is grace beyond degree. My brother, my sister, I do not know what may have been your particular condition, but this I know, you will feel that there was ten times more reason that you should have been left out than that you should have been included in the purpose of grace. Often have I thought that it was the odd man. If in the muster-roll of eternal life there must be one left out, I should myself have made the selection of my own person of the one most worthy to have been disregarded. Why me, Lord? Why me?

Does not the same thought arise in your mind? Is not your soul stirred with a holy and grateful wonder that you should have been sought out? And when, my brethren, I think of some in this place, some who once were in the harlot's company, but who are sought out; some of you who once were plunged in drunkenness, how shall I sufficiently praise the Lord for you. Many of you on the Sabbath day never listened to the preached Word, but sought your own pleasure and followed your own business, but you are sought out! Many a tongue that sung the hymn just now only cursed and blasphemed God. Glory be to the grace which sought you out. Yes, though such were some of us, "we are washed, we are sanctified, we are cleansed," and is not this a marvel that such as we are should have been sought out? If he had sought kings and princes, we might have found a reason, but to seek us poor, obscure working men, illiterate, without ability, this is sovereign grace indeed. He should seek the good, the moral, the excellent, we should not marvel at; but to seek us, the depraved, the wicked, the abandoned, how shall we glorify his name! Tell it in hell and let devils howl, publish it in heaven and let angels sing; chant it ye blood-washed ones before the eternal throne; he hath chosen the base things of this world and the things that are not to bring to honour the things that are. This is a wonder of wonders, that we, even we, should bear the name of "Sought out."

found us! The lives of some of God's people, if they could be written, would make you marvel. The romance of divine grace is infinitely more interesting than the romance of imagination. We have known persons who have run into the arms of Christ while they were intending to run down to hell; some who no more dreamed of being saved than of being made princes, who strolled into the house of God from curiosity, and the minister's finger, or the glance of his eye arrested them, and they felt the power of life divine; same who were rushing to the river to take away their own lives, but some text spoke to their conscience and arrested their guilty feet. Strange and marvellous are the ways which God has used to find his own. He would shake a whole nation with his strong right hand to find his own elect. He would shake all nations, and bring the whole world to unparalleled confusion before he would suffer one of the blood-bought pearls of his crown to be lost among the ruins of the fall. He must and will seek them out, as the shepherd seeketh out his sheep in the cloudy and dark day, bringing some of them down from the steep summit, others from the caverns among the crags; some from the river's brink, others from the flood itself—all must be brought into one place, where they shall form one fold, under one Shepherd.

One second will suffice to hint, dear brethren, that the grace of God is illustrious in the divine agent by whom we are sought out. The text, taken in its connexion, tells that we were sought out divinely. Saved souls are sought out by God himself, and omnipotence is strained; omniscience is fully exercised, every attribute of God is put to its sternest labor to seek out lost souls. The most tremendous effort of divine strength we know to be the regeneration of man. To bring Christ from the dead made God's name to be right honorable for mighty power, but to raise his people from their graves is equally a work of stupendous power and grace. Dost thou ever think, christian, who it was that came to seek thee? It was not the minister; he might have sought thee year after year, and never have found thee. Thy tearful mother, with her many prayers, would have missed thee. Thine anxious father, with his yearning bowels of compassion, would never have discovered thee. Those providences, which like great nets were seeking to entangle thee, would all have been broken by thy strong dashings after evil. Who was it sought thee out? None other than himself! The Great Shepherd could not trust his under-shepherds; he must himself come, and oh! if it had not been for those eyes of omniscience, he never would have seen thee; he never would have read thy history and know thy case; if it had not been for those arms of omnipotence, he never could have grasped thee; he never could have thrown thee on his shoulders and brought thee home rejoicing. Ye shall be called "the people sought out," and this shall be the wonder of it, that ye were sought out in a divine fashion.

Then, dear brethren, to close this part, remember that the glory of it is that we were sought out effectually. We are a people not sought out and then missed at the last. Almightyness and wisdom combined will make no failures. I may seek some of you in vain, as, alas, I have done; I may preach and preach again, as I do to-day, and yet, mayhap, you will all miss the net; but when my Master comes out to fish for souls the net will soon be full, there is no failure in his case. All of us, dear brethren, who have been brought into union with Christ, know that we were brought because it was effectual grace that came to us. There is a grace which may be resisted, there are common strivings of the Spirit, against which a man may contend successfully, but when the Spirit puts out the fulness of his divine energy, with the intention to work a sure work, it can never be frustrated. In each of our cases there has been a divine intention, omnipotently, to constrain us to be saved, and that intention has been followed up by a divine action, which it was impossible for us to have effectually resisted, which, in fact, we did not and could not resist, because it charmed us into a complete subjection, and we yielded at once to its sway. This has taken place in every single heart, and this is the glory of the name "sought out," that we were not half sought out, we were not feebly and unsuccessfully sought, but we were effectually and completely sought out, and that is the reason why we are to-day heirs of God, and joint-heirs with Christ. (To be Concluded.)

NEED OF MISSIONARY INFORMATION.

It is a matter of surprise and regret to all lovers of foreign missions that the receipts into the mission treasury increase so little from year to year. Frequent and powerful revivals have brought great numbers of converts into the churches within ten years, but there has been no corresponding gain in missionary contributions. The new recruits do not swell the charities of the churches. One would suppose that the training of the Sunday school ought to mould a generation of liberal Christians, giving regularly to this important object from intelligent principle. The great body of members in the churches are composed of converted Sunday school scholars, and for the last twenty-five years, the habit of benevolence has formed a part of Sunday school instruction and practice. It was expected when this policy was first introduced into Sunday schools, that the next generation of Christians, having learned benevolence from the cradle, would exercise a wise and uniform liberality. How does it happen that good tithing does not make good men and women? How is it that an increase of numbers in the churches brings no increase of contributions? We think the answer is simple, if unpalatable; the trouble lies in the ignorance of church members. They know little or nothing about the missionary field. They do not read for themselves. They do not learn from others. Many never see even the *Macedonian*; many who receive it monthly, do not read it carefully enough to receive any permanent impression. A large number of church members never go to the monthly concert, feeling no interest in intelligence from heaven lands; and when their own pastor or an agent presents the cause of missions from the pulpit, they find it convenient to be absent or listless. During the early years of the missionary enterprise, there was an intimate connection between the churches and the laborers abroad. The peculiar circumstances under which Mrs. Judson and Rice united with our denomination, and founded the Burman Mission, excited an enthusiasm among our members at home, which made the cause of missions very dear to their hearts. Then came the perils of the Burmese war, the imprisonment of Dr. Judson, and the heroism of

his noble wife, which kindled a new zeal in their hearts. Then the death of Mrs. Judson, and Prof. Knowles' charming memoir of her, and Boardman's labors and early death, fed the rising flame. The wonderful success of succeeding laborers, Wade, Mason, Vinton, Kincaid and Abbott, invested the entire enterprise with a charm, which had power to move the churches and incite to large liberality. In those years it was easier to raise funds than to find the men to be sustained by them.

But the early romance has worn away. Judson, Rice, Vinton, Abbott, and many other known and loved missionaries, have ceased from their labors. The work of missions has settled down upon its true basis, a long and hard contest between the forces of Christianity and the forces of Paganism. There are no more novelties to excite enthusiasm, and few extraordinary incidents to arouse the indifferent. Sturdy principle, warm attachment to Christ, and a knowledge of the field, and the laborers, and the progress made, are now needed to secure regular contributions. These exist in large measure in some churches, and from these churches every year large sums flow into the treasury. In other churches of equal ability there is little information, and the receipts are correspondingly meagre. It is to be deplored that the younger members of our churches feel so little interest in missionary intelligence. Many of them have never read the memoirs of Ann Judson, or Harriet Newell, or Henry Martyn, or George Boardman. These used to be favorite volumes in the Sunday school, but now they are displaced by the light literature of the day. Many young christians rarely open the *Missionary Magazine*, but are regular readers of Harper and the *Atlantic*. They skim over the columns of the *Macedonian* listlessly, but have a keen relish for the stories in weekly papers of the lowest grade. It is not surprising that they know little of missions, and give little. Interest will keep pace with knowledge, and until some means are found by which they will either read or hear what our missionaries are doing and what they need, no more can be expected of them. Information must go before activity and zeal.—*Watchman and Reflector*.

SLAVERY IN THE PACIFIC.

Under this heading will be found in another column the details of such a story of cruelty and villainy as we might have supposed impossible in this century. The slave-trade in its worst form, with all its violence, fraud, and recklessness of life, has, for about a twelvemonth past, been pushed with the utmost vigor in the numerous groups of South Sea Islands, of which Tahiti, seized on by the French under Louis Philippe, is best known to us. The horrid tale emerges to notice so unexpectedly, that it seems almost like a fiction—there can, however, be no fiction in the case, for not only have we the testimony of missionaries, both native and European, but the French Government has adopted vigorous measures in regard to the islands, which it forcibly and causelessly took under its protection—a protection which it is but candid to acknowledge is now of some value, for they have spiritedly fulfilled its duties in regard to those unlooked-for kidnappers. The guilty parties are Peruvians, and the object is the same as was that of their Spanish forefathers of old, to work the mines.

The trade appears to be a large one; not fewer than twenty-five vessels being known to have been fitted out to carry it on. One mercantile house at Callao is believed to own the whole or the greater part of them, and, as if to stir up British ire, a house in Liverpool is believed to be implicated. Our great seaport has indeed an unenviable notoriety in regard to slavery. The most unblushing advocate of the Southern States is a scribe with a fluent pen who hails from Liverpool, by favour of the *Times*. It is known that not less than 2,000 have been kidnapped already, and are either killed or dragged to Peruvian mines, or are yet at sea. One whole island has been swept clear of its inhabitants by seven ships' crews landed at once; the houses were burned, and the island converted into a depot where the kidnapped islanders are brought, and conveyed at leisure to bye-ports to avoid attracting notice. The whole business is thoroughly organized, and 10,000 slaves is the fewest with which these pirates will be content. We wonder that tidings of this barefaced wickedness has not reached us till now and even before Parliament broke up; but no time must be lost in encouraging our Government to do what we have no doubt it will do most willingly—namely, to let the Peruvian Government know that the thing must not be and shall not be done.

The French Government would be certain to co-operate heartily with us, for they dealt energetically enough with the case of captives from the islands they protect, compelling the restoration of the kidnapped men, and demanding heavy damages when death or any other cause rendered it impossible to restore. We can hardly doubt that they will be happy enough to join us in very decisive dealing with the Peruvian Government, and in effectually compelling it to prevent this scandalous traffic with all the islands of the Pacific. Great Britain is too deeply pledged in regard to the slave-trade to tolerate its renewal by such a contemptible government as that of Peru; and though we dealt somewhat too high-handedly with the more respectable government of Brazil, which was doing its best to suppress it, that is no reason why we should not deal very firmly indeed with a Power which permits this horrible trade to be reopened by a new country, and by the enslaving of a new and free race. Petitions have been, it will be seen, sent over to our Houses of Parliament, but they will not meet in time. It strikes us that this is a case in which the Christian ministers and people, of every town in the United Kingdom, should unite in memorialising her Majesty to adopt such measures as shall at once put a stop to the entire traffic. Why not at once, by Order of Council, treat it as piracy? This is no case for adhering to slow diplomatic forms, for while notes were passing, the free natives would be passing into bondage by hundreds and thousands. It strikes us, also, that the restoration of every captured islander should be imperatively demanded both by France and England. The demand would be immediately complied with, and all the costs of restoring the natives should be thrown on the Peruvian Government, who, if they are innocent, could recoup themselves from their Callao offenders.

We need hardly remark that the case makes the strongest appeal to Christians. Were all the captive heathens, the claim would be strong and pressing; but a great number of them were Christians of no ordinary character, a great many of them members of Christian churches. Who are the men whom we should ask of our Government to demand back from their captivity? We read of them that "on the morning following the dreadful day on which the murderous proceedings took place at Savage Island, the natives, while their hearts were bleeding and their tears flowing because fathers, husbands, brothers, and sons,

were torn from their embrace, lifted up their voice to God in prayer, not to invoke vengeance upon the heads of their guilty oppressors, but to pray that their hearts might be changed, and that they might be led to abandon their wicked courses." Still more touching, perhaps, is the scene on board the floating hell where the poor captives were confined. "When they supposed the hour had arrived at which they had been wont with their families to worship God in their happy homes—now no longer theirs—they united in their accustomed exercises; they prayed and sang praises to God; and, no doubt, like their friends on shore, sought blessings for the miserable men by whom they were being so cruelly wronged." Surely we have not a comparatively omnipotent power to emancipate such men as these, for no purpose. If they pray for their oppressors, let us be the instrument of Heaven in fulfilling their prayer; for the very best thing we can do for these pirates is to teach them to restore fourfold. What we do, however, we should do at once. We have every reason to believe Lord Russell would be but too glad of a national appeal to him, and Lord Palmerston has, at least, the merit with all parties of undying zeal against the slave-trade. We earnestly hope, therefore, that England will show the South American States and their advocates that she is as earnest as ever in her hatred to buying, selling, and kidnapping men into slavery.—*London Freeman*.

HINTS TO MOTHERS.

HOME, SWEET HOME. While a mother needs to guard her children carefully from the many temptations to vanity which will beset them from the very cradle, she cannot be too choice and scrupulous in having their surroundings those which will refine and cultivate the taste and feelings. Everything which will do violence to good taste and refinement, and promote coarseness and carelessness of manners, should be most carefully avoided, even in their most secluded hours. Yet there are homes whose parlors are highly adorned, where the private apartments are all in confusion, and where convenience and tasteful arrangement are the last things thought of. Children take in, with the atmosphere of such a home, the principle which governs it, and it will run through all their after life. "No matter what we are, so that we show off well." Hypocrisy is its foundation, and it pervades all departments of the character. It costs little to make a home tasteful and cheerful, if only the heart is in it. Abundant pictures on the nursery walls, be they ever so simple, if they only tell some sweet story; a pot of flowers in the window; a hanging basket or two, even if made of a cocoanut shell, with graceful vines winding around the strings that suspend it; a few pretty shrubs in the yard, though the space be ever so scanty; a rosebush or two by the doorway, and if possible trees about your dwelling; all these are refining agencies which exert a powerful influence on the hearts of your children. Let them help you in little tasteful works some rainy day when you can spare the time. Teach them to make a little frame of shell work, or even acorn cups, pine cones, parti-colored corn and the like, and see if a little picture set in it will not afford them greater enjoyment than the most costly, gilded work of art you can buy them. Go out into the wild woods with them and help to gather pretty mosses and old grey lichens for a moss basket or home-conservatory. All these simple arts which make beautiful, are well worth cultivation—a thousand times more valuable than the most elaborately embroidered skirts and braided mantles.

Here, as in everything else, "wisdom is profitable to direct." I do not doubt but that excellent woman Solomon describes, had a beautiful, tasteful home for those children who "arose up and called her blessed," and the husband who praised her.—*N. Y. Chronicle*.

STATEMENT OF THE BUSINESS OF THE BLACK VALLEY RAILROAD.

- 1. From accurate estimates carefully made in the U. S., it appears that this Road carries annually more than 300,000 persons, mostly young men, down to the condition of Common Drunkards.
2. If the families of drunkards average five persons, it carries untold misery and wretchedness directly to more than 1,500,000 persons, a large proportion of whom are women and children.
3. It carries more than 200,000 to the Alms House.
4. It carries 75,000 criminals to Prison.
5. It is carrying toward destruction multitudes of the brave and noble young men in our army.
6. It has carried down to disgrace, poverty, and destruction many of the most talented men of the country, from the Bar, the Bench, the Pulpit, and the Halls of Congress.
7. It carries more than 30,000 into Eternity.
8. It incurs more than 100,000,000 of dollars to destruction. A distinguished observer of facts says, "All the crimes on earth do not destroy so many of the human race, nor alienate so much property as drunkenness."
9. It is prosecuting its terrible business against the laws of God and man, and in defiance of all authority.
10. Its business is rapidly increasing.

In view of the above statement of facts, it is proposed to make a STRATEGIC MOVEMENT for the destruction of the Black Valley Railroad, demolishing the Great Depot and Station House at SIPPINGTON, and removing the Rails as far as TRIPLETON, thus cutting off supplies for the lower regions of the country, for which the road is doing its vast and most terrific business. Will you help by adopting the principles of the Temperance Pledge, and encourage others to do the same!

THIRST WORSE THAN HUNGER.

That disturbance of the general system which is known under the name of raging thirst is far more terrible than that of starvation, and for this reason:—During abstinence from food, the organism can still live upon its own substance, which furnishes all the necessary material; but during absence from liquid, the organism has no such store of supply within itself. Men have been known to endure absolute privation of food for some weeks, but three days of absolute privation of drink (unless in a moist atmosphere) is perhaps the limit of endurance. Thirst is the most atrocious torture ever invented by Oriental tyrants. It is that which most effectually tames animals. Mr. Astley, when he had a refractory horse, always used thirst as the most effective power of coercion, giving a little water as the reward for every act of obedience. The histories of shipwreck paint fearful pictures of the sufferings endured from thirst; and one of the most appalling cases known is the celebrated imprisonment of one hundred and forty-six men in the Black Hole at Calcutta.—*Blackwood*.