

The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

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LONGING UPWARDS.
Rise, O my soul, with thy desires to heaven;
And with divinest contemplation use
Thy time, where time's eternity is given;
And let vain thoughts no more thy thoughts abuse;
But down in darkness let them lie—
So live thy better, let thy worse thoughts die.

And thou, my soul, inspired with holy flame,
View and review with most respectful eye,
That holy cross whence thy salvation came,
On which thy Saviour and thy sin did die,
For in that sacred object is much pleasure,
And in that Saviour is my life, my treasure.

To thee, O Jesus! I direct my eyes;
To thee my hands, to thee my humble knees;
To thee my heart shall offer sacrifice;
To thee my thoughts, who my thoughts only sees;
To thee myself, myself and all, I give—
To thee I die, to thee I only live!

By Sir Walter Raleigh, who was executed in 1618.

CERTAINTY OF REAPING FROM SEED FOR THE HARVEST OF SOULS.

From a Sermon before the Church Miss. Society, on June iv. 16, by the Rev. Thomas Dale, A. M., Vicar of St. Bride's, London.

The simple notion of eternity, so far as it is conceivable, is also overpowering. The spirit is oppressed, and the brain whirls round, as we address ourselves to ponder upon space without measure, and duration without end. The very immensity of the subject is too often made an apology for withholding due consideration from it. It is a fearful thing for man, even under the better and brighter aspect of the enlightened understanding, the awakened conscience, and the renewed heart, to shut himself up in solitude, and meditate upon eternal and unchanging destinies—on souls, immortal as his own, excluded for ever from the realms of light and joy, and consigned to darkness that never can be scattered, and despair that can never be relieved! Meditation, then, that might be profitable, is avoided, because it is painful; and, conversant as we are about things which perish in the using, and connected with each other by ties which are separable by death, yet important in their sphere, and even involving Christian duty, we eagerly catch at every pretext for merging the greater in the less, and losing sight, in objects exclusively temporal, of claims and concerns which are strictly spiritual and eternal. By this renunciation, natural to, though not excusable in, man, the cause of Missions has suffered beyond every other: we do not appreciate the high honour conferred upon us by God, in designating us to employ, for the conversion of sinners, which is the salvation of souls, an instrumentality that is strictly human; we do not recognize aright the weighty responsibility which is consequently imposed on us, of exerting every power, and combining every energy, to fulfil the high purpose of God in the subjugation of all nations to the sceptre and sway of Messiah, His Son. That this purpose would be fulfilled without us—since His counsel shall stand, and He will do all His pleasure—is no plea for indifference or inactivity. The harvest is dependent on influences beyond our control; yet it is for our hand to commit the seed to the soil; and it is ours, also, to await the result with patience and in faith. Brethren, said the Apostle James, if any of you do err from the truth, and one convert him, let him know, that he that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. Is not this equally predictable of one who has never known the truth as of one who has erred from it? Is it not reasonable, that the same effect which is made for the recovery of the lapses, should be made also for the rescue of the lost? Nay, in the one case, our sympathies as men are superadded to our responsibilities as Christians; and we would purchase the return of some dear friend or relative, who had wandered from the right way, at any sacrifice less than that of our own souls. In scattering the Gospel seed, however, at the price of much exertion and sacrifice, over the wide moral waste of Heathenism, the work is evidently a work of faith, and the end is especially the glory of God. We see not what is produced; our dependence is only upon the promise; and labouring in the confidence of this, surely we shall be blessed in the deed!

And let it here also be taken into account, that the measure of what is accomplished by individual effort, however undistinguishable by man, will be brought to light by the discoveries of the Great Day. Here we only observe the collective exertions of the Church. To human apprehension, all contributions, especially such as are offered on an occasion like the present, appear to be merged in one common fund; and, according to their varying estimate of duty, some applaud the liberality, while others lament over the insensibility and apathy of the Church. Nothing, however, can merge the literal accomplishment of the pledge, that with what measure we mete, it shall be measured to us again. Though it is the movement and energy of the entire body which attracts the attention of man, there is an Eye that incessantly marks, and a Voice that eventually and unerringly declares, what every joint supplyeth. Think ye that the many noble acts of devotedness and self-denial, which have adorned the annals of this Society—and I speak not here of the thousands or the hundreds of the titled and the opulent, who had thousands or hundreds still to spare; but of the hard-earned offering, wrung from the sweat of honest labour; the secret sacrifice of the orphan, or of the widow, all but destitute; the precious, though scanty savings of deep poverty, hoarded up, and drawn forth by the constraining influence of the love of Christ—acts of genuine benevolence, the memory of which has perished with the authors, and were never known to man, and never can be known on this side of the grave—think ye that these have not their own memorial before God? Will one such example of love overmastering destitution, and faith constraining unbelief, be overlooked this night? Brethren, such is a special offering, and will draw after it a special blessing. Whatever is thus given, is neither lost nor absorbed. And were offerings of such a character accumulated in such a spirit, O, who can compute what blessed results might follow over the boundless and now almost hopeless field of the Society's operations—how soon the wilderness and the solitary place might be glad for them, and the desert might rejoice, and blossom as the rose?

One thing at least is clear, in which we are all most nearly concerned. There is a portion of the benefit—a portion, in magnitude and in moment, far distancing all the rest—which is not contingent; which is not prospective; which is not affected by circumstances; which is not deferred till Judgment. The liberal soul shall be enriched; and he that watereth shall be watered also himself. As the human body is full of arteries and vessels, intersecting each other in every direction, and acting with equal vigor and vitality upon the peasant, who knows nothing of the direction in which they spread or the functions which they perform, as upon the Philosopher, to whose eye has been unveiled, by long and patient study, the marvellous and fearful mechanism of man; so the varied and manifold duties of the Believer harmonize in one perfect scheme of moral right; and, by the combination, the soul's health is preserved, even where the connexion is lost in the complexity. The exercise of grace, under one aspect, leads to the communication of grace under another; and thousands have doubtless experienced, though they could not so well define, what a distinguished servant of Christ has left on record, "That in administering consolation to the sufferers of his flock, he found for himself that peace and comfort which he vainly sought at home." So will it be in our own instance. The way to obtain a blessing is, the endeavour to impart it. God ministereth seed to the sower; and if it be more blessed to give than to receive, wherefore is this, but because, to give to men for Christ's sake, is the way to receive from Christ for His own? He multiplies the seed sown, and increases the fruits of righteousness.

REVIVAL OF RELIGION IN IRELAND.

Amidst all the difficulties of our land, there has been a great revival of true religion, especially in the Established Church. The Bishop of Cashel, in his last charge, has thus stated this fact, which he afterwards confirms by the testimony of Dr. Chalmer and Dr. Cooke:—

"A revival has taken place in our Irish Church, which has not been the result of any design or power of man brought into operation, is not attributable to any great human instrument or instrumentality. The awakening that has taken place, has been the immediate effect of God's free Spirit, like the wind blowing where it listeth—of His sovereign grace, showing mercy where he will have mercy. 'It is the Lord's doing, and it is marvellous in our eyes. The Lord hath done great things, whereof we are glad.' I am old enough to remember the state of things, in the early part of this century—to know the famine of the word of God—the fearful scarcity of ministers that preached Christ Jesus the Lord, and themselves the people's servants; for Christ's sake; the feyness of those that would lift up their voice as a trumpet, and tell the people of their sins and their Saviour. I consider it a great blessing from the Lord that he has allowed me to see a great, mighty change. The Lord hath given the word, and enlisted a great company to publish it. Whilst we must confess that there is so much of evil still amongst us; that we may individually, and as a Church, well humble ourselves to the dust before our God; yet, as a body, the Irish Church appears in a state of energy and effectiveness, such as it never presented at any former time; not only more of residence—more of regular attendance to the ordinances; not only more that is correct in all the external circumstances of religion; but (without which all external decorum is but vain) more intelligent orthodoxy—more sincere profusion of divine truths, and more sincere personal piety, than ever was to be found in Ireland, since the days of her fabulous history. And this I am enabled to state, not as the individual opinion of a partial member of that Church, but upon the testimony of intelligent observers of differing and opposed communions."

Another favourable circumstance is, that while the distress is so great and so general, there appears to be, along with it, a change and softening of the Irish mind. To adopt the words of one who has recently returned from an extensive tour in Ireland: "The feeling among the population is very strong that the famine is the judgment of God for the sins of priests and people. I found amongst a large proportion of those with whom I conversed, a feeling that the book of God ought to be read." He also shows that, beyond comparison, the most important of the operating causes of a beneficial change in the Irish mind, wanting them from their present spiritual bondage, has been the Irish Society, teaching the people to read the word of God in their own native language, and the going forth of readers of the Scriptures in their own tongue.

Other credible witnesses have stated that never were Irishmen more prepared to welcome with deep interest the tidings of the gospel of Christ than they now are, exemplifying the truth, "in their affliction they will seek me early." A superintendent of the Irish Society expresses it as a general opinion, that this period of calamity, visibly sent by the hand of God, may be of great advantage, as the people acknowledge the power of God speaking in it, and are attentive to hear. Another superintendent, after giving a strong statement of the special difficulties of the Irish Society's conscientious and diligent teachers, left struggling with famine, concludes by stating: "Never was there such a strong appeal to the hearts of Christ-loving men, for the cause of the Irish Society. Both body and soul are in the deepest distress. Never was there such a precious moment for Christian exertion. Oh, it is above all price, if men would but consider!"—Christian Observer.

WORLDFLY CONFORMITY.

From a pastoral letter by the Right Rev. Wm. Alcock, D.D., Bishop of Virginia.
I would in the third place apply the duty of observing the manners which become Christians, to those places and amusements which in all ages of the world have been the delight of the sons and daughters of pleasure—being just suited to the carnal or natural man—having every thing to gratify, the lust of the flesh; the lust of the eye, and the pride of life. Crowds have ever flocked to them, not to redeem, but to kill time—not to improve the mind; but to banish serious thought—not to enjoy the pleasures of sobriety, but of intoxication. Even some of the more sober minded among the heathen condemned, and carefully avoided, the

theatres, the dances, the games of chance, the races, the revellings of the pleasure-loving—but when Christianity came, all these were among those pomps and vanities which every candidate was required to renounce at his baptism, either with his own mouth and consent, or by the voice of a sponsor. An uninterrupted stream of testimony has come down from the purest ages, protesting against all such things as inconsistent with the character and manners of Christians. The presence of Christians at such scenes, has ever awakened the question in the mind, and often has utterance been given to it—"what dost thou here?" The world claims such as its own, because found in the very midst of its own dominions. That there have always been some places thronged by the votaries of pleasure, some amusements most delightful to the unrenewed heart, which the faithful among Christians have shunned as improper for them, and for which their new-born souls had no sympathy, none can deny; and in this fact, taken in connection with the many warning words of God, we have a rule by which to judge ourselves. If any find that they do scarcely in their hearts disapprove, or strongly condemn any of them—it is in relation to some of them they could take a delight in the same, and if permitted or tempted would indulge in them, and more especially, if there be any who delight thus to mingle in unhallowed scenes, should they not fear, may should they not thereby certainly know, that they and the world have never parted—that in their hearts has never been realized the experience of the apostle, "the world is crucified to me and I to the world"—How should such judge themselves before hand, lest they be judged—that is, condemned—of the Lord!

THE POWER OF RELIGION ILLUSTRATED.

We find the following interesting sketch in a volume of "Lay Lectures," by JOHN BULLAN, a fine English scholar and teacher. The subject of the sketch, as will be seen, was a son of the well known John Foster.

"A personal knowledge of our own part in the redemption procured by the sacrifice and intercession of Christ, is the best preparation for a happy eternity."

"There are many expectations with which your imagination is now filled, that will never find accomplishment. They come thickly now, like shadows agreeably coloured by the hues of fancy; but they are as unsubstantial as the glowing clouds of autumnal sunsets. Yet there is an event that must arrive: which it is our true wisdom to hold in view, as a reality, continually. It is appointed to all men once to die, and after this the judgment. Let imagination be trained to the habit of steadfastly contemplating this last great certainty: when the weary and wasted body is sinking; when all that the kindest attendants on the last hour can do, is to wipe the cold damp from the forehead, only to see it return; when food is loathsome; when the pursuits and amusements of life are impossible. The busy are gone away to their merchandise. The gay hasten from a scene of most unwelcome solemnity.—How lonely, how silent, how awful is this hour of ominous stillness! Can the dying one still speak? Will it now comfort him to be able to say, 'I know that my trade prospers; or, I know that my prudence will be remembered, and my property talked of; or, I know that my name will live; that my genius and learning will be spoken of? Surely, if there is a spot, within the horizon of man's mortal existence on earth, more dreary than another—it is this last unheeded hour—this tremendous passage through a 'waste, howling wilderness'; this land of the 'shadow of death,' where 'the light is as darkness.'"

"Turn from it; and enter the chamber of him, who can humbly, yet undoubtedly say, 'I know that my Redeemer liveth;'—and then ask, what ought to be to your life-long choice and effort."

"Such chambers there are. Such was his whose last words have been made the ground of this address. He was the only son of a man of eminently powerful mind, deep thought, and Christian devotedness: the most original writer and thinker, perhaps, of our time; certainly, the most so, of those who have dedicated their pens to such subjects as employed his. This youth was several years under my care: a boy of good parts, and of a strong and clear understanding; but of a most remarkably reserved disposition. Of the discourses which he heard, and of other religious instruction that he habitually received, he always gave so clear and well-arranged an account, as to prove that he both attended to and understood them.—About a year and a half ago, he grew exceedingly fast; and there was so much languor about him, that it was thought prudent he should go home. He rallied for a time, till the rupture of a blood vessel was followed by a gradual decline. Within the last three months it became evident to his father, that he could not recover."

"When this was told to him, his father was surprised and delighted to find, that his reserve at once gave way, and the state of his mind was developed most satisfactorily."

"He most easily and freely entertained the serious subject; and said, that it had been, for a good while before, the frequent employment of his silent thoughts and hours; under a conviction, fully admitted in his own mind, that he was appointed to an early removal from the world. He met, with assenting complacency, the great points of religious truth; expressed a humble hope, that his chief interest was safe; and an entire resignation to the Supreme Disposer: without a murmur; without the slightest expression of a wish to recover; calmly and perfectly willing to die. I received this pleasing account, in a letter from his father, about three weeks ago, with a kind message to myself, expressive of a high degree of attachment, and of delicacy of Christian feeling, as to our past intercourse; and conveying a wish that I would write to him. I did write, with sacred pleasure, with solemn, chastened joy. In such a state of mind as his, I could not but congratulate him: All that I know of this world, as a most dangerous passage to eternity; all that I believe of heaven, as a complete refuge from its dangers, forbade that I should lead a young man, about to escape them all, to repine."

"I therefore aimed to cheer him with happy views of our Advocate before the throne and our Forerunner; reminding him of the tenderness which

Jesus, while He dwelt among men, manifested to every humble suppliant, and of His having taken the same nature with Him to heaven; and especially advising to His most cheering assurance: 'In my Father's house are many mansions; I go to prepare a place for you; that, where I am, there ye may be also.'

"I urged him to exult in the prospect, as being himself, by the mercy of God, sealed to the day of redemption; and entitled to appropriate to himself, that description of the confirmed Christian's happy destiny, which has been so impressively described in the words of one most dear to him: 'I exult in the indications of being fixed and irremovable: I carry the eternal mark upon me, that I belong to God. I am free of the universe; and I am ready to go to any world, to which He shall please to transmit me; certain, that, every where, in height or depth, He will acknowledge me for ever.'"

"I had the pleasure of knowing, that my letter was acceptable and gratifying to this dear dying youth; but a few days more removed him beyond the reach of human advice and consolation."—Episcopal Recorder.

VISIT TO POMPEII.

Nothing so effectively removes the curtain that conceals the past from our view; nothing is better suited to make equally plain and affecting the history of times contemporaneous with Christ and his apostles, than the discoveries that have been made at Herculaneum and Pompeii, cities that eighteen hundred years ago were covered by volcanic eruptions and preserved to the present in almost their perfect original state. Rev. Mr. Fisk, in his Travels to the Holy Land, passed through Italy and visited Pompeii, which he describes as follows:

"We could not leave Naples without making a visit to Mount Vesuvius and Pompeii. The route lies through Portici and Torre del Greco, and is altogether destitute of picturesque objects. The distance to Pompeii is about twelve English miles. It was in the year seventy-nine of the Christian era, that the destruction of this celebrated abode of Roman vice and luxury was effected by a terrible eruption of Mount Vesuvius. Evidence, too conclusive of the degraded state of the Roman mind, are abundantly visible in the various articles discovered during the labour of the excavation, which has been progressing for many years. Some of these still remain in the form of fresco paintings on the walls; and multitudes of other kinds are deposited in the Museo Borbonico. Next to the destruction of Sodom and Gomorrah there has never perhaps been a more signal and just retribution than that which overtook the luxurious, debauched and brutalized inhabitants of Pompeii. When the cup of iniquity was overflowing its brim, and daring licentiousness was at its height, then the wrath of God descended in the burning streams of Vesuvius. And the discoveries which have been the result of laborious excavation, most distinctly show, not only the general habits and character of the people, but exhibit them in their very pursuits and occupations, at the moments when the tempest of divine fury burst over them, and engulfed their city in rivers of liquid and scorching lava. The streets of Pompeii are still as fresh as if they had been in use but yesterday; the track of chariot wheels is every where to be seen; while on the walls, and over the door-ways of houses and shops, are to be read inscriptions—notice—advertisements, and other indications of activity and enterprise, of amusement and indulgence, of idleness and depravity. The temples, amphitheatres, and private residences, convey a distinct idea of the manners and habits of the Roman people eighteen centuries ago; while the articles of domestic furniture and ornament—of luxury and ease, still preserved in the museum, show that, at that distance of time, human nature in its tendencies and pursuits was much the same as it is now—in the nineteenth century. What gives so peculiar an interest to this remarkable scene, is the fact, that instead of being a Roman habitation evacuated of its inhabitants, and left to ruin and decay, it presents, as it were, a petrified reality of men and things as they existed in their day—a synopsis of Rome in the first century of the Christian era. It is like a city of the dead, arousing itself to give testimony concerning the living, who have passed away as if they had never been. Every stone is a monument; and every marble offers a homily to the men of the present generation, whose footsteps break the silence of this scene of death and awful devastation. Looking upward from Pompeii to Vesuvius, the picture is still alarming. The mountain yet threatens; while the indurated streams of lava which are incrusting on its sides, present a lasting memorial of terror."—Boston Chr. Witness.

"I know that my trade prospers; or, I know that my prudence will be remembered, and my property talked of; or, I know that my name will live; that my genius and learning will be spoken of? Surely, if there is a spot, within the horizon of man's mortal existence on earth, more dreary than another—it is this last unheeded hour—this tremendous passage through a 'waste, howling wilderness'; this land of the 'shadow of death,' where 'the light is as darkness.'"

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MANAGEMENT OF CHILDREN.

When busied with the duties of my calling, or when bent upon securing a season of relaxation, I am sometimes rather unwilling to enter into the details of some apparently petty trouble which a child may bring to me, and at first am ready, like Galileo, to drive the annoyance from the judgment seat, for I do not seem to care for those little matters. But upon reflection, I say to myself, "Here you are wrong. You should encourage your child to bring his causes to you. To whom ought the little one to go? Let him not feel that it is mere impertinence that induces you to give him a hearing. Let him perceive that you have a sense of righteousness in the smallest matters. Recollect that they are not small in the estimation of a child, nor small in their effect upon him; and that the smallest matters involve great principles. And if you cannot attend to him just now, tell him before sending him away, that in a few hours, or as soon as may be, you will try to settle the affair for him."

"From what I have noticed in myself and in others, the inquiry has suggested itself, is there not often an excessive legislation for children? Do not parents sometimes make so many rules that even with good intentions, they are ruling tyrannically? I know that I have been vexed at myself when, having given some order altogether unnecessary, it became necessary, in my estimation, to chastise on account of the violation of that order. When Adam was placed in Eden, only one tree was prohibited by the all-wise God; and that prohibition was enforced. But how often is such a scene, as this, for instance, enacted by some of us: 'Thomas and Martha, go into that room, and stay there until I

come back. Your clothes are clean, don't get down on the carpet. Let the books alone—and do not climb on these chairs, but use your own little chairs. Keep still, for the baby is asleep in the room overhead. Yesterday one of you streaked the window with your fingers, and if you do so to-day, you'll get whipped. Now see that you mind what I say;—and see that you let the door of that closet stay shut." Possibly some additional directions are given; and all these are to be kept by a couple of children between three and six years old, it may be, and for nearly an hour, until the father or mother shall return. I have asked myself before now, what shall those children do? what can they do? Almost every thing is forbidden them, and as long as they remember all those orders, they feel as if in prison. Presently a couple of sprightly lasses dash along the street with a carriage, and Thomas runs to the window, climbs on a chair, and puts one hand against a pane of glass. Here are two laws broken at once. In his eagerness he forgot the orders. True, he should not have forgotten them. He has broken a parent's commands, and has done wrong; but why bind him with so many orders? Presently, after both having stood or leaned about until weary, Martha beholds herself on an engraving which her mother showed her yesterday in one of the books. "Oh, Thomas!" says she, "you were not in the room yesterday when Ma showed me that beautiful picture." She looks for it on the table, thinking all the while, not about a forbidden book, but merely about the beautiful picture. Not finding it there, she opens the closet, and soon shows the engraving to her brother. Here, again, two laws are broken. Martha has done wrong. But was it wise to leave the children in a room for an hour with nothing to do; with so many laws and so many occasions for transgression?

The foregoing scene is but a sample of what often takes place in other circumstances, and with older children.

The principle is, I think, a good one, but I sometimes come short in the observance of it, namely, few orders and those well enforced. I am no advocate for indifference to the actions or tempers of children. Everything said or done by any of us has a moral quality. The law of our God is exceedingly broad, and reaches every thought, and every deed. But I fear that sometimes I have been guilty of binding heavy burdens and grievous to be borne, and of laying them upon the shoulders of my children.

Our Maker's law enjoins all that is right and good; let me not impose superfluous injunctions. Let me endeavour that my children may be as righteous, and as happy, also, as possible. And while they look up to me as a judge to interpret for them the law of the Lord, may they never feel that I tyrannize, but may they also look up to me as a father, to dispense to them something of that goodness and gladness to which our Heavenly Father makes all welcome, who believe in his Son, our Saviour.—Mother's Magazine.

TEMPERANCE. Constitutional Right of Excluding Intoxicating Liquor.

IMPORTANT DECISION.

The Supreme Court of the United States, at its late session, gave a decision, the importance of which, to the present and to future generations, can hardly be over-estimated. The friends of an untrammelled traffic in ardent spirits, took the stand, that the laws of the several States, prohibiting the sale of intoxicating liquors, excepting under certain restrictions, were unconstitutional. Consequently, prosecutions under these laws have, for the last year or two, been quite paralyzed. It was known that cases, both in Massachusetts and Rhode Island, had been appealed to the United States Supreme Court, for the purpose of testing this point. These questions came up, at the last term of the court, and were argued by very able counsel, on both sides. Previous to the adjournment, the court gave their decision, in favour of the constitutionality of these laws. It is said, that every member of the court concurred in this opinion. This fact gives a weight to the decision, which will probably prevent any attempt to reverse it, for a long time to come. The termination of this question is hailed by the friends of Temperance as one which will carry with it a tremendous moral power, as well as legal authority. Since the decision has been made, a new impulse has been given to the cause of this important branch of moral reform, and if its friends are cautious and prudent, if they are decided and persevering, they will, no doubt, be enabled to labour with increased success; sustained in their efforts by the unanimous decision of the highest judicial tribunal in the country. Public sentiment would, no doubt, sustain the authorities in the execution of laws, for the stopping of this traffic, which shall be more stringent than any which have yet been enforced. The evil of intemperance has become, of late, so alarmingly great, as to warrant energetic measures to protect the community against its terrible consequences. Legislators and judges and public prosecuting officers, as the commissioned conservators of the public good, are bound to protect, to the utmost of their official ability, the best interests of the people by whose suffrages they have been placed in authority. If they exercise their power, in a proper spirit, they will be the means of effecting a great good, not only in promoting the cause of morality and sobriety in the community at large; but of securing for individuals the blessings which flow from the reformed life of those who have turned away from the haunts of dissipation to pursue a course of virtuous living.—Boston Christian Witness.

Letter from the Chaplain of Bridewell Hospital (Prison) London, on the English National Temperance Society, August 8, 1846.

I am not a member of the Society; referred to, but have nevertheless, watched their general proceedings, not with hostility, but with approbation, and an opinion, that though primarily intended for the interperate, an approximation to its principles will do no harm to the most temperate amongst us. Being, however, fallible, like other men, and anxious for information, I would gladly be instructed, whether there is, indeed, any substantial objection to the plan and object of this Society. I admit that it appears to me to go a great way in the re-