

my prayers, my years of anxiety and my long journeys will be as nothing in comparison."

No farther news arrived from little Mary, until the Spring of the year 1845, when her benefactress had a sweet and grateful letter, saying: "My mother is dead, she died happy in Jesus! She had been for some time both a teetotaler and a Christian;" and then the writer went on to say that circumstances had changed with herself; and it seemed that the little ragged child who ran errands for the vagrants in Newgate Prison, Dublin, is now a respectable and happy wife and mother, in prosperous circumstances, and what is better, maintaining her integrity of principle, holding by the truths she set out with, and keeping up a good profession in the midst of a crooked and perverse generation. Her husband is a flourishing tradesman, a Wesleyan, and a teetotaler.

I know not reader, if this true and simple narrative affects you as it did me, when I heard it from the lips of the venerable lady who rescued little Mary in her childhood from the dangers and pollutions of her forlorn condition and miserable associates; but I cannot help thinking it must be a proud head, and a cold heart that could look with disdain on this exemplification of the Scripture truth, "Commit thy way unto the Lord, and he shall bring it to pass." While every pious child and tender mother, in the fulness of their own kind hearts, and warm affections, will surely join in uttering a mental blessing on "Little Mary."

#### DR. CHEEVER ON THE SUNDAY LIQUOR TRAFFIC.

Rev. Dr. Cheever preached a bold and powerful discourse on the desecration of the Sabbath by the unlawful liquor traffic tolerated in the city, to a very large and influential audience, on Sabbath evening last. Dr. C. was decidedly in his element, and brought to bear a storm of imagery and argumentation against the evil, which equalled the energy and power of his happiest days. We should think ourselves to be doing the temperance cause a good service to publish a full report of the discourse, at the present time; but our limits will suffer only the briefest notice of some of its main points.

Dr. C. read two texts; Luke vi. 9, where our Lord announces the great law of the Sabbath, that it is lawful to do good on the Sabbath; and Nehemiah x. 28, 31, which describes the covenant of the Israelites to sustain Nehemiah's efforts to sanctify the Sabbath. His discourse began by remarking that the law of the Sabbath was from the first, a law of benevolence—a law appointed for doing and getting good; for doing good by getting it, and for getting good by doing it. It was intended to prepare the people for a life of active benevolence, and to sustain them by the fixtures of a life of piety, for a daily obedience to God's law through the week. Every violation of the Sabbath, was therefore destructive of the law of love. It was a violation to do evil on the Sabbath, most certainly. It was also a violation of it to tie up the Sabbath in a bag of such human superstitions—to put such a Pharisaical interpretation upon it, and to overlay it in such a manner with punctilious traditions, treading out the spirit of it by the letter, as to prevent or restrict men from doing good on the Sabbath.

Now, said he, if it is lawful to do evil on the Sabbath, then it is lawful, pre-eminently, to make a traffic of ardent spirits on the Sabbath; for that is one of the most gigantic and powerful forms of evil with which sin has ever cursed the world. If it is lawful to destroy life on the Sabbath, then it is lawful to license and sustain spirit-shops for that day and that week. But if it is lawful to do good on the Sabbath—if that, by God's law, is both the object of the day and our duty, then it is lawful to put down by law and practice, the traffic in ardent spirits on that day. It is not only lawful, but a supreme obligation and necessity both of duty and of life.

Dr. C. then graphically sketched Nehemiah's efforts for

suppressing the Sabbath traffic, which he found rife on assuming the government of Jerusalem. Nehemiah, said he, was the best Mayor of a city the world ever saw. He was afraid of no man, and of no class of monopolists or traders; but backed up by the covenant and the people, every man was afraid of him, and no man dared to sell wine or strong drink on the Sabbath. His great power in this reform was undoubtedly the co-operation of the people which he enjoyed. If those who signed the covenant to sustain him, had some of them rented their shops in Jerusalem to those who would sell wine and strong drink on the Sabbath, and others of them taken a Sunday morning newspaper once in a while before service, and so patronized and winked at sins which they had sworn not to sanction, Nehemiah's power of public opinion would have been cut off, and Satan would still have kept possession of the Sabbath. But the Jews in this case, were not such monstrous hypocrites; they kept themselves from other men's sins, and supported their excellent Mayor in his energetic and faithful execution of the law. The application of this historic sketch was very palpable.

To illustrate the peculiar importance of preserving the Sabbath to a country like ours, Dr. C. went into a comparison between the state of society here and in England, and by a most ingenious trope, sustained and finished with the greatest beauty, exemplified the necessity of beginning all reforms at the bottom—with the mass of the people. Society is so connected together, and the different spheres of it are affected so much by each other, that to suffer the evils which a habit of breaking the Sabbath would ensure, to prevail among the lower classes, or even the lowest class, would necessarily send a demoralizing and destructive influence through the whole social body. Our power, our piety, our happiness, must be that of all. Let it be remembered, too, there is no rejuvenescence possible for our institutions, if we suffer them to fall. There are no younger veins than ours, from which we can draw a supply of healthful blood. That which we are drawing from other sources is itself corrupt, and relies upon the redemptive vigour of our system to be cured. It is not as if we were having a tide of virtuous emigration pouring in upon us. And there is no captivity that we can go into for our discipline, and return after a temporary failure. The Jews had this advantage; they had been destroyed by the profanation of the Sabbath, and still, after learning this awful lesson of its value, had opportunity of salvation. God called them back from their captivity; and then the very first thing the true patriot did, (and there never was a truer patriot than Jeremiah,) was to reinstitute and reinstate the Sabbath. For us there is no such probation. There is no Saviour to come. God has no more time to spare in this world for such costly experiments, and besides there have been plenty of them already, and the world is strewn with the carcasses of dead empires.

When tyrants would subjugate a people, they toss the Sabbath to them as a jubilee of sin. It was thus that James and the Charleses profaned the Sabbath with their Books of Sports. The preservers and defenders of liberty in the kingdom were those who protected the Sabbath against these incursions of its enemies. It is the best defence of freedom, both against the passions of the multitude and the despotism of the few. If the Sabbath had been kept in France, there would have been no French Revolution, and no need of one. If the Sabbath, by example and influence, had gone careering over the continent as Napoleon went, the Sabbath, with the Word of God and its attendant influences, there would have been no need of the carnage of Napoleon's armies, and Europe at this day would have been enjoying the blessings of freedom, and of quiet social order.

The Sabbath, in a great city like this, is of incalculable importance to our temporal interests as well as our spiritual. But in proportion to its importance as a sacred day is the