

who are plunging over the precipice before him; keeps from sight the future miseries and degradation he must endure; blinds his faculties; blunts his conscience; makes him insensible to his change of circumstances; even cause him, in moments of intoxication, to believe himself rich and happy; and if, in a sober hour, conscience awakes, and a resolution to reform is on his mind, it sends the hellish thirst that leads the poor victim to renewed potations and deeper draughts of misery; and when almost the last round of the ladder is reached, still speaks the deceptive words, "Ye shall not surely die." The fault of the drunkard lies not in his continued drunkenness, in his bearing about him, without shame, the effects of intoxication, the bloated face, the blood-shot eye, staggering gait, and all the dread accompaniments of intemperance, it lies not in these, but in the first listening to the syren voice that tempts him from the paths of rectitude and virtue. The great evil consists in the first fall, in the first glass; it was the knowledge of this that caused the first reformers to inscribe on their banners "Beware of the first glass." They knew to what to trace their fall; they knew where the danger lay; and from what to warn their fellow-men. There is an enmity in rum so subtle, so delusive, that few men, once having commenced the downward course, know how fast they are going down, until they are plunged in almost irremediable ruin. Those who are now safe should take warning from the fate of those who are gone before them, and when the tempter comes, fly from his face; listen not to his words, but fix your eyes on the straight path of virtue and sobriety, and listen to the words that proceed from the mouth of wisdom, that tells man that so long as he shuns the intoxicating bowl, and acts the part that nature intended he should, "he shall not surely die."

—*Crystal Fount and Reachable Recorder.*

A MISSIONARY'S CHARGE TO HIS SON.—On Sabbath evening, 12th Nov., 1843, Mr. Henry M. Scudder, son of the Rev. J. Scudder, M. D., was ordained a Missionary at the Carmine Chapel, New York. In the father's address to his son occurs the following:

"I charge you in the most solemn manner, and with all the weight of parental authority, that you set an example of the strictest temperance before the heathen; let it be known on your first going among them that you are an enemy to intoxicating drink of all kinds. I would not allow a heathen to see me take a glass of wine for a kingdom. The influence of Europeans and others upon the heathen in the use of those drinks has been of a most distressing nature. It has brought a stigma upon christianity which will not be wiped off, it may be, for a century to come even though temperance principles should take deep root among them. The words drunkard and Christian have become synonymous terms in India. By way of reproach it has been said by the heathen that even the Brahmins were becoming christians, because they have begun to drink. After what I have said it will hardly be necessary for me to add, that you should turn a deaf ear to all those arguments with which you will be met by Europeans—arguments which would go to persuade you that your health cannot be preserved in a warm climate except in the use of these pernicious drinks."—*Congregational Magazine.*

ANECDOTE.—Now when the temperance anecdotes are in fashion, it may not be improper for us to relate one that has more truth than is usually found in the like, and illustrates well the proper relationship of selling and buying of spirituous liquors. A modern reformer, who had grown rich on the profits of a country store, and was now on the down hill of life, tried his hand at lecturing a besotted neighbour, erstwhile a man of respectability and one of his best customers.—"Tom," said the retired trader, "you are a fool for such work; if it had not been for rum and tobacco, you might have rolled along in your coach and four."—"True, Mr.—" replied the toper, as he gathered up his muscles; "and if it had not been for the same, you might have been my coachman!"

The Government of the principality of Waldeck, in Germany, have given public notice that no license to marry will hereafter be granted to any individual who is addicted to drunkenness; or if having been so, he must exhibit full proofs that he is not longer a slave to this vice. The same government have also directed that in every report made by the ecclesiastical, municipal, and police authorities, upon petition for license to marry, the report shall distinctly state whether either of the parties desirous of entering into matrimonial connexion, is addicted to intemperance or otherwise.—*Boston Times.*

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, AUG. 15, 1844.

THE ONE THING NEEDFUL.

THE subjects into which Divine Revelation is distributed are few; and these are repeatedly exhibited under as great a variety of aspects as is consistent with the maintenance of the truth. The paucity of their number, however, cannot be urged as an objection against them, and every attempt to multiply them involves a grave and dangerous consequence. The truths of Christianity bear the same relation to God himself, that streams do to the river from which they proceed; and for this reason they can derive no beauty from novelty of sentiment, and very little from variety of expression. Religion is the offspring of the Almighty; and its interest will be best promoted by presenting it as it is. The excellencies of sculpture appear more fully in a naked figure than in one partially covered with drapery; and in like manner, religion appears to greater advantage, when it is allowed to display its own quality, and to shine by its own light.

The defence of the opinions we have advanced lies in an appeal to the following facts; and if these facts are viewed in the proper light, it will be admitted that the subjects which form Christian theology are divine pearls, and that the various gifts and attainments which are developed, by Ministers that rightly divide the word of truth, are but the different kinds of settings in which these pearls are enclosed. The Supreme Being cannot be exalted—Infinity cannot be amplified—absolute perfection cannot be improved; the Gospel is too simple to propitiate eloquence, and too sacred to have any intercourse with fiction. The awful consequences that result from the neglect of religion, and the advantages which accrue from the enjoyment of it—the nature and character of God—the relation in which sinners stand to him—the impossibility of being saved without repentance, faith, and holiness,—and the unchangeable state into which death introduces us,—all these unite to declare that "religion is the one thing needful."

Religion being "the one thing needful," it is necessary at all times and seasons, and essential to "all ranks and conditions of men." The soul cannot be happy without religion, no more than the body can be well without health. Fame, honour, wealth, even learning itself, might be dispensed with—but religion is indispensably necessary. The man that enjoys it, though poor, possesses all things. He that is without it, though rich, is poor indeed. Ahasuerus, seated upon the throne of Persia, needs it as much as the slave that toils in the mill. Dives, clothed in purple and fine linen, needs it as much as the beggar that lies at his gate full of sores. In a word, Religion is the pardon of our sins—the sanctification of our nature—a meetness for the enjoyment of Heaven, and a title to the possession of it—and therefore it is "THE ONE THING NEEDFUL."

LOVE.—All the harmony of sweet sounds seems to be comprised in this word. It consists of but one syllable; but that syllable expresses more than could be uttered in a thousand homilies, or described in a thousand volumes. Grace issues from the lips when the word is spoken, yet Love consists not in word only, but in deed and in truth. Love—all its conceptions are full of humanity and tenderness; kindness, benevolence,—pity, gentleness, liberality, &c., are only modifications of its original essence. These are constantly is-

suing from it; but the quantity is never diminished. Love is constantly employed in performing these virtues; but its power is not impaired. Love is amiable in its deportment; for it doth not have itself unceremoniously; it is disinterested, for it seeketh not her own; nothing can exhaust its patience, for "it suffereth long and is kind." The gifts of tongues, eloquence, and the spirit of prophecy, are of no value without it; without love, the zeal of a martyr is the effect of obstinacy; but the possession of it, enables us to bear all things, believe all things, hope all things, and endure all things. Many waters cannot quench love, nor even can the floods drown it. Prophecies will fail—tongues will cease—knowledge will vanish away—but Love will never fail. Love is the absorbing theme of the redeemed in heaven; and it is to the song of Moses and the Lamb, what the Greek chorus was to the ancient Pæans. Ask Paul what is Love? and he replies, "it is the fulfilling of the law." Ask Jesus what is love? and he points to his cross, that gratitude may teach us the definition. The promises are the expressions of its liberality; and the prophecies demonstrate its sincerity and prescience. Love commenced its public mission among men in a stable; and closed it upon a cross. The incarnation was the effect of its humility. The crucifixion was the result of its intensity; the resurrection was achieved by its power; and the wonders performed on the day of pentecost, were the result of its embassy. "Love is of God," and "every one that loveth is born of God." "Whoso dwelleth in love dwelleth in God; and God dwelleth in him."—In a word—"God is Love."

Accounts from all parts of the country represent the grain crop as good. We have had so much rain in Lower Canada that it is to be feared the hay crop will barely be an average one. We spoke, this morning, to a practical farmer, who has visited several of the districts in this neighbourhood, and who informs us that he has seen a quantity of grass rotting in the fields. Potatoes, it is also feared, will be injured by the frequent rains, and oats are not said to be very thriving. We have had but one day this month exempt from rain.—*Quebec Mercury.*

THE MORMONS.—The two Laws, who are seceders from the Mormons, commenced a settlement near Rock Island, Illinois, and large numbers of the Mormons are quitting Nauvoo and joining the Laws. The Alton Telegraph thinks that the division among them is a happy circumstance for themselves as well as for the community in which they are located.—*N. Y. paper.*

JUVENILE DEPRAVITY.—On Wednesday Justice Bennet committed to prison two girls, or rather children, of the most depraved character. One is about 14, the other 17 years of age. The eldest has been twice in prison in New York, and this is her third commitment there. She told Justice Matsell of New York, who had the opportunity to advise with her, that she was "determined to live as she then did, and he could not prevent it." She reiterated the same thing to Mr. Bennet. This is the second time the younger one has been sent up. It is only about three weeks since they were discharged; since which they have lived in out houses, barns, &c. When arrested they were found in a barn on the outskirts of the city, where they had passed the night. The elder has no parents.—She is said to be rather good looking and of good intellect. The younger has parents living in this city, who will be compelled to look after her. It is seldom we hear of such complete, wilful juvenile depravity.—*New Haven Courier.*