

THE CHRISTIAN VISITOR,
Is Published every THURSDAY, by
BARNES & CO.,
AT THEIR OFFICE,
58 Prince William Street,
SAINT JOHN, N. B.
TERMS—Cash in Advance.
One Copy, for one year, \$2 00
Fifty Copies to an Address, \$1 00
Advertisements inserted at the usual rates.
THE CHRISTIAN VISITOR
affords an excellent medium for advertising.

**GRAND PRE SEMINARY,
WOLFVILLE.**
THE First Term will commence AUGUST 9th, and end
DECEMBER 25th.
Principal, Miss M. R. EATON.
Assistant, Miss H. M. NORRIS.
French Drawing and Painting, Mr. F. CRAWLEY.
Music, Mr. F. CRAWLEY.
Matron, Miss M. R. EATON.
Board and Tuition in all the ordinary branches,
\$25 per quarter. Music, \$5 per quarter. French, \$3 per
quarter.
Pupils furnish Bedding, Towels, Fuel and Light—
Bills payable quarterly in advance.
Committee—Revs. Dr. Cramp, L. W. P. Blois, and F. A.
Higgins.
Miss Eaton, the Principal, has consented, at the
risk of her own salary, to make the charges less for the
present year than they have been heretofore, and also, un-
der other arrangements can be made, to take charge of the
Music department. It is therefore hoped that her willing-
ness to make sacrifice for the benefit of the School will
meet with a hearty response, and that a full attendance
may be secured.
July 29.

THOMAS B. JONES,
10, King Street, - - - St. John, N. B.
IMPORTER OF EVERY DESCRIPTION OF
DRY GOODS,
(Simple and Fancy.)
READY-MADE CLOTHING, HATS, CAPS
And every requisite for City and Country Trade,
Carpenters, Mining Companies, and Ship
Builders' use in the above line.
TWINES, FISHING THREADS, LINES, &c.
For sale Wholesale, on Liberal Terms.
June 11, 1870.

DR. J. R. FITCH informs his friends that he has
removed to Carleton, Saint John, where he intends
to practice his profession, in its different branches. Office
and residence—King Street, opposite Saint George's
Church, Carleton. Nov. 13.

FIRST GOLD MEDAL
AWARDED TO
MASON & HAMLIN,
PARIS EXPOSITION 1867.
EDMUND E. KENNEY, Pianoforte Maker,
begs respectfully to inform the public that he has
obtained the Agency of the two most celebrated makers in
the world, viz. **MASON & HAMLIN'S** CABINET ORGANS,
and **CHICKERING & SON'S** PIANOFORTES.
A large stock of the above on hand. Please call and
examine, or send for illustrated Circular. As the whole
of the above stock has been personally selected by the
Subscriber, and being a Pianoforte maker himself, he can
warrant every instrument with confidence. He repairs
all Pianos and Melodions Taked and Repaired,
taken in Exchange and to Rent.
(Established 21 years.)
No. 120 Germain St., St. John, N. B.

**LIVERPOOL AND LONDON AND GLOBE
FIRE AND LIFE
INSURANCE COMPANY**
Fund paid up and invested, £3,212,843 5s. 1d. stg.
Premiums received in Fire Risks, 1864, £745,474 stg.
Losses paid in Fire Risks, 1864, £265,248 stg.
Premiums in Life Risks, 1864, £265,248 stg.
Losses paid in Life Risks, 1864, £143,197 stg.
In addition to the above large paid up capital, the Share-
holders of the Company are personally responsible for all
Policies issued.
EDWARD ALLISON,
AGENT FOR NEW BRUNSWICK,
10, King Street, St. John, N. B.

**PHOTOGRAPHIC
SPECIAL NOTICE.**
Right on the Corner King and Germain Streets.
MR. MARSTERS thanks the public for their very liberal
patronage in the past, and begs to say that having
just thoroughly renovated, enlarged and improved his
Establishment, and increased his facilities for producing
First Class Work, he is determined to merit a largely in-
creased patronage.
He has now the finest rooms and best skylights in the
City, and is enabled, by long experience and practice, to
promise his patrons a style of work that is not surpassed
anywhere, with perfect confidence.
Notwithstanding the low prices, he will use only the
best Materials, having made ample arrangements to
procure them.
A newly fitted up Ladies' Dressing Room, which is en-
tirely private, has been added for the convenience of his
Ladies customers.
All kinds of work furnished at short notice.
Miniature, Magnificent and Stereoscopic in Photograph,
Autotype or Oil.
N. B.—Having in possession the Negatives of his pre-
decessor, Mr. J. N. Burdick, copies can be furnished.
Remember, right on the Corner King and Germain Sts.
May 20. HENRY JACK, L. W. W.

L. L. SHARPE,
WATCHMAKER AND JEWELLER,
13 King Street, - - - St. John, N. B.
ENGLISH AND SWISS WATCHES;
ENGLISH AND AMERICAN JEWELRY;
WATCHES AND JEWELRY REPAIRED;
Just received—A choice assortment of Silver Hunting
Patent Lever Watches, which will be sold very low for
Cash. A good variety of Fancy Jewelry, Finger Rings,
Hair Chains, Spectacles, &c., on the most favorable terms.
Wishes purchasers will please call and examine for
themselves. Nov. 4.

**NORTH BRITISH AND MERCANTILE
INSURANCE COMPANY,
OF EDINBURGH AND LONDON.**
ESTABLISHED IN 1825.
CAPITAL, £2,000,000 Sterling.
Invested Funds (1864), £3,504,512 7 10 1/2.
Annual Revenue, £64,465 18 2 1/2.
THIS COMPANY insures against loss or damage by
Fire—Dwellings, Household Furniture, Farm Property,
Stores, Merchandise, Vessels on Stocks or in Harbour,
and other Insurable Property, on the most favorable terms.
Claims settled promptly without reference to the Head
Office.
LIFE DEPARTMENT.
Ninety per cent. of the profits are allocated to those
Assured on the Participating Scale.
INDISPUTABILITY.
After a Policy has been five years in existence it shall
be held to be indisputable and free from extra premiums, even
if the assured should remove to an unhealthy climate after
that time.
For Rates and other information apply at the Office of the
Company, on the corner of Princess and Canterbury
streets, to HENRY JACK, General Agent.
March 26.

FIRST PRIZE CABINET ORGANS
PROVINCIAL EXPOSITION, OCT. 13, 1867.
The first and only prizes for Cabinet Organs was
awarded to the above establishment.
READ THE JUDGES REPORT:
"M. LAURELLER exhibits a fine toned large Cabinet
Organ, with two banks of Keys, Eight Stops,
FIRST PRIZE."
Mr. L. also shows a Cabinet Organ in Rosewood Case,
Double Reed, with Knee Stop and Automatic Swell, of great
power and purity of tone, which is entitled to Honorable
Mention.
Also, an Organ in Native Wood, and one in Black Wal-
nut, without Stops.
These Instruments are equal in every respect to the best
American makers, and will be sold at 50 per cent. less than
can be imported.
Every instrument fully warranted. An inspection re-
spectfully solicited.
**PIANO WAREHOUSE—Sheffield House, No. 5, Market
Square, (Oct. 17.) A. LAURELLER.**

**M. FRANCIS & SONS,
New Brunswick Boot and Shoe Manufactory,
88 Prince William Street.**
We have been manufacturing very extensively during
the winter, and are now prepared to meet our
Wholesale and Retail customers with an assortment not
to be surpassed. We now offer THREE HUNDRED and
FIFTY CASES of the usual assortment, embracing all
qualities and styles made.
Ladies' Blouses and Children's Serge, Kid, Goat, Calf,
Pebled Calf and Grain, in Baltimore, Congress, Imitation
Baltimore, Imitation Boston, and all the latest styles made.
Men's, Boys' and Youth's Wellington BOOTS, Baltimore,
Congress, Oxford Ties and Brogans, suitable for Spring
and Summer wear, made of the best English, French and
Domestic manufactures.
The above Stock will be sold as low as any other estab-
lishment in this City.
Wholesale and Retail Prices—We call and judge for
ourselves in regard to quality and price.
The Goods recommended in this establishment can be
relied on—strict orders being given to the salesmen not to
misrepresent goods. Terms CASH.
April 15. M. FRANCIS & SONS.

The Christian Visitor.

THE OFFICE OF THE
CHRISTIAN VISITOR,
58 PRINCE WILLIAM STREET,
SAINT JOHN, N. B.
REV. I. E. BILL,
Editor and Proprietor.
Address all Communications and Business
Letters to the Editor, Box 194, St. John, N. P.
The Christian Visitor
Is emphatically a Newspaper for the Family.
It furnishes its readers with the latest intelligence,
RELIGIOUS AND SECULAR.

"Hold fast the form of sound words."—2d Timothy, 1. 13.

SAINT JOHN, N. B., THURSDAY, MAY 26, 1870.

New Series, {
Vol. VIII., No. 21. } Other No. 385.

Old Series,
{ Vol. XXIII., No. 21 }

[From the Religious Herald.]
ON THE RECENT CALAMITY AT RICHMOND.

"In the midst of life we are in death."
Ah! fearful fell the crushing stroke
Of undistinguish'd ruin nigh,
Which, in a fatal moment, broke
So many a fond entwining tie,
And left its suffering scores remain
To die or linger in their pain.
Alas! what shadows are we still!
What shadows with allurement new,
Yet often fraught with threat'ning ill,
On life's dim path we stroll pursue,
Till o'er our heads they wildly fall
In deepening cloud and darkness pall.
How oft this frail and fleeting breath
Is wrenched' as by a stroke away,
And in the very midst of death
We live and move from day to day,
From month to month and year to year,
Unmindful of the danger near.

By fire, by flood, or accident
Unseen, amid life's flattering plan,
Death's dread, inevitable event
Destroys the fairest hope of man,
O'erwhelming all his boast and pride
In torrents of affliction's tide.
Ah! strange illusions that deceive
Our nature while it dreams or delves
To lead men fondly to believe
That all are mortal, but themselves,
And tempt them mid their work or play
To put far off the evil day!

Among that crushed and suffering throng,
From two, at least, a voice survives,
In accents that their pangs prolong—
The echo of contrasted lives—
So eloquent in truth and power,
In that alarming, honest hour,
"Oh! had I liv'd," the one exclaims,
"As now I would, indulgent Heaven;
No more neglectful of thy claims,
My life to thee should all be given!"
Ah! sad remembrances that now
So deepen his impassion'd vow!

The other, with his dying breath,
As only Christian lips can sing,
In quivering agony of death
Exclaimed, "O death, where'er thy sting!"
Felt all the monster's power o'erthrown
Beneath the greater conquering One.
Ye mortals! heed the solemn tone
Of judgments passing o'er the land;
O, learn to rest on Heaven alone;
And seek the all-sustaining Hand;
Hear ye the lesson of His rod,
And listen to a chastening God!
Washington, D. C., April 29, 1870. S. P. H.

FUTURE PUNISHMENT—EVERLASTING.
An Essay read before the Charlotte County Baptist
Quarterly Meeting,
BY REV. J. E. HOPPER,
And Published by request of the Meeting.

The doctrine of future punishment is one that
appears clear to our reason, and one that is abun-
dantly supported by the statements of Scripture.
Very few, if any, hold that men regardless of
character, when they die, go immediately to the
fellowship of the blessed God. With this view
suicide would cease to be a proof of insanity, and
murder would be the easiest way of fulfilling the
great law of love. To kill a man and to die for
killing him would be to confer unexpressed hap-
piness upon our neighbor and oneself. Most men,
both civilized and barbarous, hold that some pun-
ishment must be awarded to sin, and further that
it must be applied in proportion to the guilt of
the sinner. The great underlying principles of
government and our consciousness of right and
wrong teach us that the prosperity of the selfish
and the villain even to his grave is not all the
portion of his cup. The Psalmist's words find a
response in all hearts when he describes such ones
thus: "Their eyes stand out with fatness. They say
how doth God know? Behold these are the ungodly
that prosper in the world." All seemed
mysteriously until he went into the house of God,
and then understood he their end.

It is impossible to deny that the Bible, whether
true or false, sets forth a future punishment for
the wicked, as a fixed fact. Its teaching in relation
to this subject cannot be explained away as ex-
aggerated figurative language. In fact the figurative
language of Scripture in reference to the
eternal world, instead of going beyond the truth
falls far short of it. As to heaven it is said "eye
hath not seen, nor ear heard, neither have entered
into the heart of man, the things which God hath
prepared for them that love him." We can't ex-
aggerate them in relation to the glories of heaven,
neither can we in relation to the terrors of hell,
for it is the abode of those who at last experience
"the wrath of the Lamb." This wrath is so
dreadful that it is said to be better for the one
enduring it if he had never been born. God's
love and God's wrath are both clearly revealed in
the Scriptures, and generally are set over against
each other.

1. **What does Christ say about future punish-
ment?** "All that are in their graves shall bear his
voice, and shall come forth; they that have done
good unto the resurrection of life, and they that
have done evil unto the resurrection of judgment."
"He that believeth not shall be condemned."
"All things that offend (or all the causes of of-
fence—the tempters and hinderers of others) and
them which do iniquity shall be cast into a
furnace of fire: there shall be weeping and gnash-
ing of teeth." "Then shall the righteous shine
forth as the sun in the kingdom of their Father."
And those who minister not unto Christ and his
people "shall go away into everlasting punish-
ment, but the righteous into everlasting life."
We might multiply passages of this kind, but
these are enough to give us an idea of Christ's
teaching on this subject. Christ from his very
nature and character was incapable of exaggeration
or evil passion. His was the only perfect
love ever manifested in human form. He was
"the truth" and these are his utterances. We
may try to pervert or adulterate his words, but
we can never take from their awful ring.
He as Judge of the world will utter these as our
death knell unless we give all diligence to make
our calling and election sure.

2. **What do the Apostles say about future
punishment?** Paul says: "The Lord Jesus shall
be revealed from heaven with the angels of his
power, in flaming fire, taking vengeance on them
that know not God, and that obey not the Gospel
of our Lord Jesus Christ, who shall suffer justly,
everlasting destruction from the presence of the
Lord, and from the glory of his power. The
writer of the Epistle to the Hebrews says: For
those who go on sinning wilfully after receiving
the knowledge of the truth there remaineth no
more sacrifice for sins, but a certain fearful look-
ing for judgment and fiery indignation which shall
devour the adversaries. Peter says: The heavens

and the earth are reserved unto fire against the
day of judgment, and perdition of ungodly men.
Jude says: The Lord cometh to execute judgment
upon all, and to convict all the ungodly among
them of all their acts of ungodliness which they
have committed, and of all the hard things which
ungodly sinners spoke against him. John says:
And when at last the sea shall give up the dead
in it, and Death and Hades, the dead in them
they will be judged every man according to his
works, and whosoever is not written in the book
of life shall be cast into the lake of fire.
These are a few selections from many that can
be gathered in the Apostolic writings. The men
who wrote these sentences were under the special
influence of the Holy Spirit when they penned
them. They were men who more than any that
ever lived loved their race—men who like their
Master wept over sinners, and "with many tears"
exhorted them to flee from the wrath to come.
There must be a tremendous reality in the re-
presentations of Christ and his Apostles when
they use all the most terrible imagery to set forth
the coming woe of the finally impenitent.

3. **Is the punishment of the wicked everlasting?**
There are three phrases used in the Greek New
Testament to denote everlasting, viz. *eis ton aionan*
rendered "forever," *eis tous aionas ton aionon*, ren-
dered "forever and ever," and *aiwvion*, rendered
"everlasting." Let us now examine to what these
expressions are applied, and see if by any means
we can shorten their common meaning, so as to
make it possible that all punishment may in the
future cease out of God's universe. The first
phrase, *eis ton aionan*, "forever," is used to describe
the happiness of the redeemed, in John vi. 58,
"He that eateth of this bread shall live forever,"
the glory of Christ, in Heb. vii. 17, "Thou art
a priest forever," &c.; the exhaustless sufficiency of
God, in 2 Cor. ix. 9, "His righteousness remaineth
forever," and the punishment of the wicked, in
John 13, "To whom is reserved the blackness of
darkness forever." If we are allowed to shorten
the meaning of the last reference by the same
method we may do the same unto the others
which no advocate of universal salvation or anni-
hilation will admit. The second phrase *eis tous
aionas ton aionon*, "forever and ever," is used
in Rev. xii. 5, to describe the happiness of the
righteous, "They shall reign forever and ever";
the blessedness of Christ, in Gal. i. 5, "To whom
be glory forever and ever"; and in Rev. xix. 3,
"The smoke of the torment of the persecuting
Babylon ascendeth up forever and ever." Now
if we shorten the meaning of this expression in
the last instance must we not proceed to the
others and serve them likewise—a work no Chris-
tian is willing to undertake. The third phrase
aiwvion, "everlasting," is used in Matt. xx. 29,
to describe the happiness of the righteous, they
"shall inherit everlasting life"—The glory of the
blessed God, in 1 Tim. vi. 16, "To whom be
honor and power everlasting"—and in Matt. xxv.
46, the wicked are said to "go away into everlast-
ing punishment." The same force must be given
to "everlasting" in each of these quotations. No
servant of God doubts its meaning in the first two
cases. Let him be persuaded also in the last case
that the punishment is hopeless and endless.

These three forms of expression are the only
ones used by inspired men to set forth the dura-
tion of the happiness of the redeemed, and the
duration of the honor and glory of the blessed
God, and they are all used to describe the pun-
ishment of the wicked. Must it not be endless,
when every expression of Scripture to denote ever-
lastingness is applied to it.
The teachings of Scripture on this subject already
adduced, whatever application exceptional cases
may demand, ought certainly to rebuke a style
of talking indulged in by far too many of our Lord's
professed followers. Many do not hesitate to call
this dreadful life of misery an unjust award—
something opposed to the love of God. Ought
not they to remember that the lost would have it
so despite all the arrangements of divine grace!
Ought they not also to remember that the charac-
ter of God may be used to explain Scripture, but
never to set aside a doctrine which it reveals!
Whilst God is represented as having love for re-
penting sinners, it must not be overlooked that
sin is that abominable thing which God hates,
and that He "is angry with the wicked every day."

This is not a pleasant doctrine to proclaim, but
shall we hesitate to utter that which flowed from
the lips of Christ and His apostles? As God's
called servants, we are to herald all the truth
which men will hear or forbear. God, by the
word of the prophets of old, has spoken plainly to us
when he said: "If the watchman warn not the
wicked from his wicked way, to save his life, the
same wicked man shall die in his iniquity, but
his blood will I require at the watchman's hand."
We can well afford to be grieved if we have God
and truth upon our side. Paul was thought to
be mad for making an honest and faithful pro-
clamation of the gospel. Our first duty is to assure
ourselves that we have the truth, and then it is
no part of a man, much less of a Christian, to
wince and cringe under the denunciations of those
who, like Festus of old, cannot stand the truth.
Our communion with the King in Zion reads
thus, "Go ye into all the world and preach the
gospel to every creature. He that believeth and
is baptized shall be saved, but he that believeth
not shall be condemned," and Christ gives us no
order to say to men that they, after being finally
condemned, shall ever be revived or annihilated.

SHOT AT THE DOOR.
THE FULTON STREET PRAYER MEETING.
The Observer says the crowds that come to this
old church, from day to day, are a wonder to
many. And strangers passing by and seeing the
multitude often stop to see what is going on. And
strange things happen to some, which the outside
world know nothing of.
For example, a man stood back in the crowd
near the door. He spoke with a loud, clear voice,
and said:
"This is the second time I have been in this
meeting. The first time was five years ago. I
had to crowd to get in. Shall I tell you about
it."
FIVE YEARS' EXPERIENCE?
"I stood near the doorway. I never had been to
the Fulton Street prayer meeting before. I
never have been since. I got an arrow in my heart
from the bow of the Almighty when I was here
before, and I went away wounded, like a stricken
deer. It was a wound which none but the Great
Physician of the soul could heal. I carried it
many days. It was very painful. I knew I was
a guilty, perishing sinner. The cry of my soul
every day was, 'O that I knew where I might
find Him of whom Moses and the prophets did
write! I went mourning many days.' At length
I met Him whom my soul loveth. He became
mine, and I was His. I basked in the light of
His countenance. I felt that my sins were all
forgiven. I began a new life. These five years
have been the happiest years of my life.
"I live far from here—hundreds of miles away.

I have not had the second opportunity to come
in here until to-day. The first time I came to
this meeting out of the merest idle curiosity. I
could not have told the reason why I came.
"Now I am here to bring my thank offering
to God, that His Holy Spirit ever led me to this
place of prayer. I came, I have no doubt, in an-
swer to the prayers of a dear, pious mother. It
was to be God's way of answering prayer which
had gone up for me ever since I was born. I
came in answer to your prayers.
"I opened the doorway of the old room, and
there, in a flash, I was struck. I remembered
all my mother's years of anxiety that she might
see me a Christian. I felt solemn as death. I
felt that I stood on holy ground. I heard how
you prayed for sinners. I thought, 'This is just
as my mother prays for me. She longs for my
conversion with an unutterable longing.' I said
to myself, 'My poor mother shall not be disap-
pointed. I ought to be a Christian. I will be
a Christian. I will go to Jesus and give myself up
to His service.'
"But it was not so easy. I did not know the
way to be saved. I knew I must believe on
Christ, but I did not know how to believe. Who
could tell me how?
"But in process of time I found myself be-
lieving, and I never could tell how. When I
felt I could do no more—and I could do nothing
—just right then and there Jesus stepped in to
my help. I was persuaded to put my trust in Him
—persuaded and enabled to believe in Jesus as
He is freely offered in the Gospel. I never could
tell how I came to believe. But I have a joy in
believing which I cannot describe. I am happy
every day. I cannot tell you how precious is this
place of prayer to me, nor how endearing the re-
membrance of this Fulton Street prayer meeting
to me. I cannot forget the merciful Providence
which brought me here five years ago. I would
never forget that God's Holy Spirit arrested me
when I stood listening to the prayers which were
offered, and was thus reminded of my mother's
prayer."

TO PREACHERS.
The Christian says some good things for the
benefit of ministers which are worth reading and
remembering:
"Pack your sermons. Make your words like
bullets. A board hurts a man most when it
strikes him edgewise. An ounce bullet will kill
quicker than a sack of wool. Do not condense
too many words into a few thoughts. Make your
discourse proportionate. If your talk is narrow
and shallow, do not fail to make it short. If it
is deep and strong, the stream may run longer. Do
not think every brook is deep, because you can
not see the bottom of it, nor call a man a deep
diver because he always brings up mud. Know
what you are talking about; then you can make
others understand you. Stand for God, if you
stand alone. Keep out of the clutches of party
hacks, and religious politicians. Do not play
with edge tools, nor fool with temptations. Look
to stars instead of weather-cocks for guidance. Be
earnest, but not wild. Do not be a clown. Let
the devil make his own fun, carry his own mail,
settle his own quarrels, and foot his own bills.
Make few promises. Learn to say, no, very
sweetly. Keep out of debt. Do not feed babies
to babies. Do not abuse people for believing for
what you once believed yourself. Respect honest
convictions. Judge no man. Be patient toward
all. Make friends with the children. Be cheer-
ful with the young. Keep clear of gluttony,
dyspepsia, and pious grumbling. Remember each
sermon may be the last you shall preach, or your
hearers shall listen to. Keep the judgment in
view. Please God, and you will please Christians.
Let others praise you. Live for Christ. Preach
the word."

EXTENDING CHRIST'S INVITATION.
Unless in the sense guarding their peace of
mind from being disturbed by temptation, and
their purity from being stained by sin, those who
find treasures in the gospel do not hide them.
On the contrary, they seek to make the great
discovery known, and to communicate its benefits
to all. There is no temptation to do otherwise,
to keep it to ourselves, since it has blessing in the
pardon and peace of God, enough for us and for
all others. It is as if one of a caravan that had
sunk on a burning desert were, in making a last
effort for life, to discover no muddy pool, but a
vast fountain—cool as the snows that replenished
its spring, and pure as the heavens that we see
reflected on its bosom. He revives at the blessed
sight, and pushing on to the margin stoops and
drinks; yet ere his thirst is fully quenched, see
how he speeds away to pluck his friends from the
arms of death, and hark! he shouts, making the
loose desert ring with the cry, "Ho! every
one that thirsteth; come ye to the waters!"
None ever found Christ but they wished that
others also might find him, were ever saved with-
out a desire to save springing up in their hearts—
theirs is the spirit of Andrew, when he went to
his brother Peter, saying: "We have found the
Messias"—of those who said, "Come thou with
us, we will do thee good," "Arise, for we have
seen the land, and behold, it is very good."—
Guthrie.

IMMENSITY OF THE UNIVERSE.—The late Prof.
Mitchell closed one of his lectures on Astronomy
with the following passage. After speaking of
the unathomable distance which no telescope can
penetrate, lying far beyond the system in which
the earth revolves, and yet filled with independent
systems of worlds of infinite numbers, he said:
"Light traverses space at the rate of a million
miles a minute, yet the light from the nearest star
requires ten years to reach the earth, and Herschel's
telescope revealed stars two thousand three
hundred times further distant. The great tele-
scope of Lord Rosse pursued these creations of
God still deeper into space, and having resolved
the nebulae of the Milky Way into stars, discovered
other systems of stars, beautiful diamond
points glittering through the black darkness be-
yond. When he beheld this amazing abyss—
when he saw these systems scattered profusely
throughout space—when he reflected upon their
immense distance, their enormous magnitude, and
the countless millions of worlds that belong to
them, it seemed to him as though the wild dream
of the German poet was more than realized."

A white garment appears worse with slight
soiling than do colored garments when much
soiled; so a little fault in a good man attracts
more attention than great offences in bad men.

A RELIGIOUS NEWSPAPER.

1. A good religious newspaper makes Chris-
tians more intelligent.
2. It makes them more useful.
3. It secures better pay for the pastor.
4. It secures better teachers for the Sunday-
school.
5. It secures better attendance at the prayer
meeting.
6. It leads to a better understanding of the
Scriptures.
7. It increases interest in the spread of the
gospel.
8. It helps to settle many difficulties.
9. It gives unity of faith and practice in the
denomination.
10. It exposes error.
11. It places weapons in the hands of all to
defend the truth.
12. It affords a channel of communication be-
tween brethren.
13. It gives the news from the churches.
14. It brings out the talent of the denomina-
tion and makes it useful on a wider scale.
15. It throws light upon obscure questions of
practical interest.
16. It gives light on obscure passages of the
Bible.
17. It cultivates a taste for reading.
18. It makes the children more intelligent.
19. It makes better parents.
20. It makes better children.
21. It awakens interest for the salvation of
souls.
22. It gives general religious news.
23. It gives the more important current news
of general interest.

All this it furnishes at a very small cost com-
pared with its value.

FASHIONABLE WOMEN.

Fashion kills more women than toil and sor-
row. Obedience to fashion is a greater trans-
gression of the law of woman's nature, a constitution
injury to her physical and mental constitution,
than the hardships of poverty and neglect. The
slave woman at her task will live and grow old,
and pass away to three generations of her mistresses
peace two. The washerwoman, with scarcely a
ray of hope to cheer her in her toils, will live to
see her fashionable sisters all extinct. The kitchen
maid is hearty and strong, when her lady has to
be nursed like a sick baby. It is a sad truth, that
fashion-pampered women are almost worthless
for all the good ends of life; they have but little
force of character, they have still less power of
moral will, and quite as little physical energy.
They live for no great purpose in life—they ac-
complish no great ends. They are dolls—they are
in the hands of milliners and servants,—to be
dressed and fed to order. If they rear children,
servants and nurses do all, save to conceive and
give them birth. And when reared, what are
they? What do they ever amount to but weaker
scions of the old stock? Who ever heard of a
fashionable woman's child exhibiting any virtue
and power of mind for which it became eminent?
Read the biographies of our great and good men
and women. No one of them had a fashionable
mother.

THE RICHMOND CATASTROPHE.

The *Religious Herald* of the 5th inst. furnishes
the following graphic sketch of that terrible ca-
lamity. The editor says:—
We have just returned from one of the saddest
scenes which it has ever been our misfortune to
witness. Nothing like it has occurred in the city
of Richmond since the burning of the theatre in
1811. The Court of Appeals, which occupied a
room in the second story of the capitol, was at
11 o'clock, this 27th day of April, about to de-
liver its judgment in the case of the contested
mayorality of the city. The room was crowded
to its utmost capacity, with lawyers and citizens,
drawn together by the deep interest felt in the
decision to be announced. Fortunately the judges
were in a small ante-room, awaiting the moment
for opening of the court, and out of danger. Sudden-
ly the floor gave way, and precipitated the
human mass, a distance of at least twenty feet,
into the room of the House of Delegates, which
happily, at that moment, was unoccupied. The
jostling news of the event spread rapidly through
the city. Leaving our study, we hastened to the
scene of suffering and of death. We found the
streets thronged with inhabitants, many of whom
were frantic with anxiety for the unknown fate
of friends, or overwhelmed with grief at the as-
surance of their wounds or their death. We met
carriages and wagons bearing to their homes the
wounded, the dying and the dead. In the hurry
of the moment we could not learn the names of
these victims of the disaster. To aggravate the
calamity, rumor, with her thousand tongues, and
imagination in her momentary delirium, lent their
aid. On reaching the Capitol Square, we found
it filled with anxious or grieved spectators. We
could not, for the crowd, approach nearer than
one hundred feet of the capitol. As yet, the ex-
tent of the damage is unknown. Strong men
are laboring, as for life, to extricate the sufferers
from the debris, in which many of them, not killed
or wounded by the fall, it is feared will perish
from suffocation. Enough is already known to
fill the hardest heart with grief, and cover our
city, not unused to calamities, with the deepest
gloom.
Finding that we could render no service, either
in relieving the sufferers or in comforting the sor-
rowing, we returned to our home, to ally, as best
we could, the prevailing panic, and, for the relief
of our own troubled heart, penned the above
gloomy lines. We will return to the scene of
suffering, to gain further information.
On returning to the capitol in the afternoon,
we found that the rubbish had been removed from
the hall of the House of Delegates, and the dead,
dying and wounded had been rescued from the
superincumbent mass. The crowd had mostly
dispersed, and orders had been issued to clear the
grounds of spectators. Some estimate could now
be formed of the extent of the frightful disaster.
Between fifty and sixty persons had been killed,
and a much larger number had been wounded,
some mortally, more severely, and more slightly.
The calamity, however, can hardly be estimated
by the bill of mortality. The number of deaths
caused by the burning of the theatre slightly
exceeds that resulting from the falling of the court
room. There is this difference, however, in the
two cases. The mortality at the theatre was lev-
ied on the pleasure-seeking community: that at
the capitol, on the business portion of it. The
sufferers at the theatre were chiefly the young
and the gay, with a few men of distinction and
influence: those at the capitol with the excep-
tion of a page of the House of Delegates, a
sprightly boy, were men, mostly in the vigor of
life, with few exceptions heads of families, and
many of them distinguished for abilities and use-
fulness. The calamity at the theatre fell on the
city in its vigor and prosperity—that of the capitol
in its prostration and feebleness.

It is needless to mention the names of the dead.
All interested in knowing them will learn them
from other sources before our paper can reach
them. The victims being to every class of so-
ciety. Men of all professions, politics, grades of
intelligence and social position, as well as of all
colors, were leveled by a common catastrophe.
Lawyers, statesmen, a physician, state and city
officers, merchants, mechanics, a colored minister
and men of leisure were all, in a moment, and
without warning, overwhelmed in indiscriminate
ruin. Yet this terrible judgment has been mingled
with mercy. It is estimated that the court room
contained from three to five hundred persons at
the time of the crash. All these, excepting the
few who escaped through the doors or along the
windows, were precipitated into the abyss,
amid breaking and falling timbers, masses of de-
scending plaster and clouds of suffocating dust.
The wonder is, not that so many were killed and
wounded, but that so many escaped unhurt, or
with slight bruises.

Another day has dawned upon us. It is one of
the sweetest of vernal mornings. Everything
around us is bright, cheerful and inspiring; but
the cloud of sorrow hangs dark and heavy over
the city. Richmond has seen many days of
trouble from pestilence, war, fire and want; but
she has never known a sadder day than this.
Stores and places of business have generally been
closed, and the day has been devoted to grief.
The constant tolling of bells, the sound of funeral
music and the slow moving processions, have
struck a sympathetic chord in every heart, and
intensified the universal sorrow.

There are important lessons to be learned from
this afflictive dispensation of Providence, at which
we can only glance, but which all would do well
to consider and obey. It most obviously teaches
the uncertainty of life. When the sun rose on
yesterday morning, none had a fairer prospect of
continued life than the victims of the disaster.
They were healthy, strong, and buoyant with
hope; no sign of danger appeared: no thought
of approaching death entered their minds; but
before the sun had reached the meridian, they
slept in death. What happened to them, they
slept to others. How impressively does this
calamity teach us the importance of an instant,
through the constant preparation for death. He
will not consult our convenience, or tastes, or ne-
cessities. He will not delay his coming till we
are ready. "Be ye ready, for in such an hour
as ye think not, the Son of Man cometh."
The catastrophe at the capitol was incidental to
the late political contest. It gave birth to the
excitement that crowded the court room and
caused the crash. Both political parties have
been sorely scourged by the rod of Providence.
It is time that men of all parties, and men of
no party, should unite their counsels and their in-
fluence to heal old