"Glory to God in the highest, and on earth Peace, good will toward Men."

GEO. W. DAY, Printer.

Men point to me as smitten by God's frown Afflicted, and deserted of my kind,— Yet I am not east down.

"I am weak, yet strong,— murmur not that I no longer see,— oor, old and helpless, I the more belong, Father Supreme, to Thee!

#O merciful One!" Cl A

hen friends pass by—my weakness shun-Thy chariot I hear.

Thy glorious face leaning toward me,—and its holy light hines in upon my lonely dwelling-place, And there is no more night.

On my bended knee

Thyself, Thyself alone.

The following beautiful lines are by Elizabeth Lloy: Quakeress, of Philadelphia. They breathe the ver-"I am old and blind!

by means so simple it accomplishes results so various and so important. It would be an amazing pity, if by carless handling, so glorious a theory should be marred.

There is but just one drawback—but one cause of weakness—I hope that it will be able effectually to resist all pressure. But if it should happen ever to explode, I think that I can tell where the rupture will take place. When men are farthest then Thou art most near I recognize thy purpose clearly shown— My vision Thou has dimmed that thou may'st s

I have nought to fear! This darkness is the shadow of Thy wing— Beneath it I am almost sacred—here Can come no evil thing. "Oh! I seem to stand Trembling where foot of mortal ne'er hath been, Wrapped in the radiance of Thy sinless land. Which eye hath never seen. Shapes of resplendent beauty round me throng-From angel lips I seem to hear the flow Of soft and holy song.

"It is nothing now. When heaven is opening on my sightless eyes, When airs from Paradise refresh my brow The earth in darkness-lies.

"In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

"Give me now my lyre;
I feel the stirrings of a gift divine,
Within my bosom glows unearthly fire,
Lit by no skill of mine."

From the Watchman and Reflector.

The Pre-Existent State.

confess that when I first read Dr. E ward Beecher's theory of pre-existence, I was quite carried away with the idea. It seemed to me that to conceive such a theory and spread it before the public is worth living for. It is, undoubtedly, one of the most splendid theories that any mortal ever dreamed out. Even if it could not be applied to any practical purpose it would deserve a niche in the temple of immortality. Suppose that it is not true that we are as old as this theory would make us, yet when a human being has fairly worked himself into the belief that this earth, though as ancient as the most daring geologist would pretend, is, when compared with himself, but a child of yesterday, he is worthy, in his own behalf, of a pre-existence but a little short of eternity.

But this theory has many great and practical uses. It tends to relieve us from the oppressive feeling of our insignificancy. We have certainly one great thing-i. e. age. We may know nothing, yet, surely, we are not heads were quite turned when the nurse of Gen. Washington was carried about for exhibition. With what amazement we gazed on ners entice, thee, consent thou not." her shrivelled form! We never before had seen a piece of animated, breathing clay so venerable. But how those men and women who have not yet been born must have laughed at our extreme sillness in wondering at vagant folly, we used to repeat over the few to destroy. These, we said to ourselves, were remarkably great, yet they were nothing but mee, and we are no less than men-and must, herefore, be very extraordinary beings .-But we need no longer have recourse to this nagic formula is order to save ourselves from he rebound of our lofty vauntings. We have now something substantial whereof to glory. Many boast of their beauty, strength, wealth, and pover. But any, or all of these may fail us in a moment, while our very venerable age s quite safe beyond the reach of time and nance. The very oldest things in the Egyptian Museum are the keepers and the visiors. Layard never dug out Nineveh or in

way we could be made to remember all that we knew in our pre-existent state, we could then do away with the two lialves of the sentence, "We are but from yesterday, and ligious parent, will almost certain'y learn to know comparatively nothing." All that would be authority of God: would be to doze the child, or wash his head with a certain solution, and he would instantly excel in knowledge all the German professors. We could then dispense with all our institutions of learning—all their endowments could be turned to other uses.—

What immense saving could thus be effected.

conduct. It also brings the "Conflict of Ages" to a harmonious termination. I am not aware that as much can be said of any other theory ever advanced by man. It partakes somewhat of the Divine, inasmuch as

can tell where the rupture will take place .-We cannot well disguise the fact that the department of evidence is singularly exposed. Few, indeed, will care that in the region of proof there is nothing to be seen or felt-no, not so much as a shadow, or an echo. Yet there is danger that some curious person may venture too far into that quarter, and slump through. The theory is perfect with the single exception of a support. In all his great works God has wholly dispensed with foundations. The world he has flung out in empty space-men have, times without number, attempted to do the same thing, through their sorceries. But the worlds that they have aunched out have never continued long to float. After a few gyrations they invariably came in collision with each other, or with God's works, and then vanished away. Yet there is something more than a creaturely grandeur in the calm and confident endeavor of launching forth a new world into space.-The results of such an attempt will not be trifling to the experimenter. He will gain a

place either among sages or among fools.

Iacknowledge that I have felt a little concerned for our author, and still more for his theory. If his creation should not prove to be a genuine world, and should not revolve regularly in its appointed orbit, he will gain a place for himself. But should the theory collapse, the loss to the church and to mankind generally will be incalculably great and irreparable. For a long time I have thought of the subject by day and dreamed of it by night. What a lasting pity it would be it such a spiendid production of genius should fall down and break to pieces from the mere want of one strong nail to hang upon. Ardently have I desired that I might be able to come to the author's rescue, and place even a wooden prop under his doctrine just to preserve it from tum-bling down, till a firmer pedestal could be erected. I am persuaded that all it needs is evidence. Only let him have proof, and his glorious creation will be a massive globe and will assume its rank and place among the primary planets. But should not evidence be forthcoming, it will prove to be merely a balloon floating in space so long only as the gas can be kept from escaping .- Glendower

Guard against Evil Companions. Would parents make a more effectual application of their religious influence, let them guard their children against evil associates. Let them say with David, "He that worketh but from yesterday. A few years ago, our deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight."

> The Bible declares, " Evil communications corrupt good manners." And, "Her that walketh with wise men, shall be wise; but the companion of fools shall be destroyed."

It is not wise to exclude the young from Joice Heth, because she was supposed to be society. Their social feelings should be some one hundred and fifty years old, when gratified by proper company. But great care we ourselves had seen the solar system, in its should be exercised in the choice of their comnebulous state, floating over the face of panions. It may not be possible to prevent chaos! Before this theory was broached, we contact with evil. Indeed, contact with evil, use to swell and feel large, as if we were un- under such circumstances as will lead to resist doubtedly the grandest portion of the world. and overcome it, is a part of that moral gym-we often painfully felt however that there was no slight incongruity for creatures so habits are strengthened, just as the muscles young and so ignorant to boast so much. But of the body are strengthened by exercise. in order to conceal from ourselves our extra- The child that overcomes to-day gathers strength thereby to overcome to-morrow. great names that time and change have failed Divine aid is needed, it is true, but divine aid operates in strengthening principles in the use of appropriate means. But, till their moral principles are confirmed, children should be carefully guarded from evil, lest instead of overcoming the weight, it fall upon them and crush them.—Pres. Magazine,

Family Discipline.

To give greater efficiency to the religious nfluence of the parental relation, family dis-

cipline should be faithfully exercised. The levelling system of the present age, is nowhere more unfavourable than in the family. Obedience is the first lesson that Babylon any relic a thousandth part as venerable as himself.

In ancient times, when writing materials were scarce, by some process an old manuscript was cleansed and prepared anew for use. Recently it has been discovered that by some means, the writing that had been removed can be made legible. In some such way we could be made to remove the such as the such as they be discouraged. But the parent's authority ought not to be early, absolute, and entire. The road is an ordinance of God. "He that spareth the rod hateth his son." "A child left to himself bringeth his should be taught. If this lesson is well learn-

SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, JANUARY 31, 1855.

Communications.

European Correspondence.

ROME, Dec. 20th, 1854.

tand seed break of at Concluded at brands to diffeed Agency. The most beautiful triumphal arch in existion with tence is the arch of Titus, built to comment to the sacking of Jerusalem by Titus. It has been representing the carrying has basso relievos representing the carrying

away of the candlesticks, tables of shew bread, &c., from the temple. It is said that the Jews in Rome never pass under this arch. Not having their scruples, I walked beneath it and entered the ruins of the Palace of the Cæsars. This once magnificent building now presents nothing but shattered walls and arches overgrown with weeds, to the eye of the visitor, and the very soil of the Palatine hill, on which it is built, is formed of crumbled brick work:

"Temples, baths, and halls, Ponounce who can? for all that learning reaped From its research, both been that these are walls—Behold the Imperial mount! 'tis thus the mighty falls.' cised previous to any act.

Beyond the Palace of the Cæsars is the Colosseum. With what mingled feelings of admiration, veneration, and horror, I gazed apon this edifice! Admiration was a tribute to its beauty, veneration to its antiquity, but horror I naturally felt when I thought of the terrible scenes which it has witnessed. It was built in the reigns of Vespasian and Titus, and when it was opened, twenty thousand Gladiators were in a few days slaughtered upon the Arena. It is the largest amphitheatre ever built. It was 700 feet in length, 500 wide, and 150 high, and contained 100,-000 spectators. During the age of warfare, superstition, and ignorance which foilowed the extinction of the Roman Empire, it was exceedingly injured, and shorn of much of its beauty. It was turned into affortress and resisted several attacks. War, and the destroying hand of time, however, did not do it so much injure it as the Romans themselves. One of the Popes tried to turn it into a manufactory of saltpetre. For centuries it was considered a public quarry, and many of the Palaces and Churches of Rome were built of stone taken from its walls. At length a stop was put to this, and a law enacted forbidding the removal of more stone. To enforce this law, it was consecrated, and twelve small chapels erected within that Arena, where so many of the early christians suffered martyr. dom. Though two thirds of its walls have been destroyed to build the Palaces repair the walls of Rome, it still remains the most wonderful testimonial which facrope possesses, of the wealth, power, and de prayed luxury of a people, the mightiest the world has ever seen. On one side of the Coosseum are the Baths of Titus. In them the group of the Laocoon is said to have been exnumed. On the walls are Frescoes most beautifully executed, and so fine, that Raphael used to come here to admire and study them. Not more than one-half of the chambers are excavated, the rest are still choked up with rubbish, and await the coming of some government with energy and wealth, sufficient to clear them out, and bring to light the works of art undoubtedly concealed therein. The Circus Maximus was once the greatest building in Rome. It was commenced by one of the early Kings and continued to be enlarged and improved till the time of Constantine, when it is said to have held 400,000 people 1 Of it scarcely a vestige remains. Near its supposed site is the greatest relic of antiquity which Rome possesses the Cloaca Maxima. This has been for housands of years the principal ditch of the city. It was built in the reign of Narquinius Priscus, of immense blocks of stone, and so large, that Pliny says that a cart loaded with hay could easily go through it. It is now

Mr. Editor, I could write for hours about the beauties, the wonders, and the relics of antiquity which abound here, but it is now time to say something about other things. You have no doubt heard of the great council which has lately been held, to decide a ridiculous question that has troubled the brains of Popish wiseacres for hundreds of years. Two hundred Bishops, Archbishops, and Cardinals assembled here from all parts of the globe, and decided that Mary the Mother of Christ was perfectly holy, and consequently that there have been two mortals unstained with sin, thus proving that the teachings of the Book of God are false. But four voices were raised to oppose it, and the immaculate conception was proclaimed a dogma of the Roman Ca-tholic Church. The booming of cannon, the shouting of monks, the ringing of bells, pro-cessions, Te Deums, sprinklings of holy water, indulgences, and 'dear knows what else,' announced the fact to the believing, and pro-claimed the curses of the church upon all who disbelieved and denied it. A great blessing they say will this clearing up of the Virgin mystery be to the world. Yet, though I try hard, I cannot perceive that I am any the need of the minister's dependance on better, that my Kentish friend is less used Divine grace to change the sinner's heart. up,' or that the monks and those clean young gentlemen and ladies who swarm in the streets, are less addicted to howling in accents of despair—" M'Signo, M'Signo! datemi uno quattrino!"

three months in Rome and if you are not tired of my dull letters, will continue to correspond, And believe me, Yours Truly,

COMPONENT WILL WE BE IN A STREET Written for the Christian Visitor.

pel. There are perhaps in our denomination, some few men who abuse the glorious doctrines of grace, and transform free and ac-

limited, and their numbers but few. In our opinion, the error into which these men fall, results from pure ignorance of the Scriptures, and of the operations of their own faculties.

countable beings into mere machines. We

believe that the influence of such is very

He who would avoid the errors of Anthromianism as well as those of Arminianism, must have some clear conceptions of the mode in which our inner faculties are exer-

Immediately before we make an exertion of any kind, there is a resolution or determination made by the will. Let us enquire what leads the will to any such resolution or determination.

We find ourselves in the possession of three distinct faculties. There is the mind, which perceives the quality of objects or subjects; there is the heart, which sends forth all those emotions and desires of which we are conscious; and there is the will, which determines to accept or to reject, to pursue or to

These faculties are not independant of each other. Some object or subject is presented to the mind, and thoughts or ideas are originated. A thought thus formed is presented to the heart, and an emotion or desire arises. A desire presses upon the will, and a determination is formed. The determination is followed by action.

The mind directly sibilities. The sensibilities immediately upon the will. But when the will would operate upon the other faculties, it must do so indirect-It can only operate upon the understanding, by keeping before it subjects of thought; it can only operate upon the heart, by pressing upon it thoughts litted to excite the desired emotions.

As we trace the workings of the inner-man, we perceive that there is always a desire before there is a determination. We choose some bject because it is desirable.

If we knew the exact condition of the hearts of men, we could always predict what they would determine in any given case. It is thus that we know what God will do under certain circumstances. It is thus that we can tell what remarkably virtuous, or notoriously wicked men will perform.

Thus we see there never can be an act of the will, until there has first arisen a motion

But when there is this lesire, the will invariably acts in view of it. Of this we are conscious. We always resolve on that course of conduct which is on all accounts the most desirable. Thus the sinner sins voluntarily.-He sins because sin is pleasant to him, because sinful pursuits excite desire in his heart. He turns away from holiness, because holiness is unpleasant, undesirable.

Thus we see the will is free. It can determine upon what is on all accounts most desirable. Can any one imagine a greater freedom than this?

The will acts freely as the heart desires .-

Now let us enquire how the heart is moved. It does not send forth desires spontaneously. Some thought, some view must be presented We cannot operate on men's hearts by simply commanding them to feel certain emotions. We excite desires for any given end, by presenting thoughts fitted to excite them. When we would excite emotions of love for one's country, we point out its glorious history -we recall the memory of its statesmen, its poets, its heroes, and thus we bring out the

wished for desire. The sinner is a free agent, because the will freely answers to the desires. It we would excite a desire for Christ we must point out the gifts he has to bestow-forgiveness, sanctification, immortality. Whatever may be the nature of the sinner, desires for Christ cannot be excited till he knows him, his love. and his gifts. Reason and Scripture call on us to preach Christ to sinners. But no mere views will effect a change in the human heart. Thus, if a man be su-premely selfish, no mere views of human misery can call forth generous or benevolent desires. If the sinner be totally depraved, no mere views of holiness or its beauty can awaken within him desires for its possession, This is the case with the unbeliever. His heart is deprayed. No views of Christ will of themselves awaken desire. Hence, his helplessness. Hence, the necessity of mighty influences from the throne of God. Hence,

The conclusions to which we come are 1. The wills of all men are absolutely free. Before they can act, desires must be

They are making great preparations in the churches for the celebration of Christmas, I jects or thoughts presented.

4. In the case of the sinner, Divine power

would awaken these desires by presenting an truths and invitations of the gospel, since ual heart is only moved in view of some thought or object. Finally, since the sinner is total depraved, he must ever seek that these truth be accompanied by the transforming energy FISH, of the Spirit of God.

Little Ann; or the Ticket Prayer.

Having been requested to call on a sick man, I knocked at his door, which was open- LOUR, best Canada, ed by his little girl, a child of four years of INDIAN MEAL, kiln dried age. I asked where her mother was.

" Please, Ma'am, she is gone to the shop. was the reply, "and I am to take cartavfather till she comes back," The sight the was poor, and in the last stage of consultances

soon won the affection of her school he wrial Frequent illness interrupted the regularity and her attendance; but when she was well enough she always came, and her companions joyfully welcomed her, always saying, "Here comes Ann..'

said, "She is a naughty child Ma'am. She of my conversion, and has been a great comhas been playing in the street, when I bade fort to me. Read it, and will lead you in the her keep within doors, and as soon as I chid her, she sobbed so that I thought she would hurt herself, and so I sent her to bed."

stairs softly, a few minutes ago, and saw Ann for needful food. on her knees, and when she had ended her The young officer enquired of him the time to God. 'Dear mother,' said she, 'I wanted to ask God to give me another heart, and I to keep it for her own."

After this Ann became very fearful of doing wrong. At six years of age she was chairman, and said, "Sir, I am poor Jack !" taken seriously ill, and suffered much pain, but was patient and submissive under trial-She was unable to swallow or to speak, but she prayed to Him who hears the prayer of the heart. I saw this dear child the day before she died. She pointed with her finger to the second verse of her favorite hymn,

"Other refuge have I none, Hangs my helpless soul on Thee, Leave, O leave me not alone, Still support and comfort me."

body is buried there, but her spirit is above." "They that seek me early shall find me."-Montreal Sabbath School Record.

Little Children

hearts and homes, little conjurors, with their the different classes of society. Often as they bring with them anxieties and cares, and live to occasion sorrow and grief, we should get along very badly without them. Only think if office it is "to turn the hearts of the fathers see I have learnt from it in the Sabbath school, to the children," and draw "the disobedient and then began to repeat some of its promises to the wisdom of the just."

A child softens and purifies the heart, warming and melting it by its gentle presence; it enriches the soul by new feelings, and awakens within us what is favourable to virtue. It is a beam of light, a fountain of love, a teacher missive to the will of God, and was happy. whose lessons few can resist. Infants recall us from much that endangers and encourages selfishness; that freezes the affections, roughons the manners, indurates the heart; they brighten the home, deepen love, invigorate exertion, infuse courage, and vivify and sustain the charities of life. It would be a terrible world, I think, if were not embellished by children .- Rev. T. Binney's Both Worlds.

Obligation to Educate The obligation to educate is involved in

the parental relation. As to feed and clothe and shelter his children is the duty of a parent so is it not less obviously his duty to instruct them. Children are thrown as absolutely and as helpless'y on their parents for the develop-ment of the mind, as for the nurture of the body; and the same instincts and motives which lead and oblige to the one, lead and oblige to the other. The common sense of mankind will not acknowledge any parent to have in money, men and time.

But the religious uses of this theory are the most important. It completely justifies all the dealings of God with us. Not a shadow of suspicion rests on any part of the Divine in money, men and time.

Novel Reading.—It is recorded of Madame de Stael Holstein, that before she was fifteen another Roman gala day in a few days.

I suppose that winter has set in at St John, and that my namesake, held in an icy emission rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of suspicion rests on any part of the Divine of t

Me.,) Hupper, cleared at St. John, N. B., Dec. 5, for New Haven, and has not since been heard from. She was a good schooner of 150 tons, and has a cargo of

St. JOHN MARKETS.

Wednesday, Jan. 31, 1855.

3s. 6d. to 4s.

from the shore. Other wreeks are reported, but no names or particulars received.—[Halifax Sun.
Missing Vessel.—Schr. J. Counce, (of Warren

	Wednesday, Jan. 31, 1855.
	BUTTER, in firkins, per lb Is. 14d. to 1s. 2d.
	" Roll, ber lb 1s. 2d. to 1s. 3d.
	EGGS, per dozen, 1s. 3d. to 1s. 6d.
	HAI, per ton, - 90s. to 110g
	MEAL, Buckwheat, grey per cwt - 21s. 3d. to 22s. 6d.
	Oat none.
	mone.
	MEATS, Beef, per lb., quarter, ?d. to 4dd. 'Lamb, '' 3dd. to 4dd.
	Jegies to au
ŀ	" Pork " "
	ηςης
	OATS, per bushel. 2s. 9d. to as
	POULTRY, Chickens, per pair 2s. th 2s. 3d
	Ducks 2s. 6d. to 3s 3d.
	"Geese, each . 2s. 9d. to 3s.
l	"Turkey, per lb 7d. to 8d
	POTATOES, per bushel, 6s. to 6s.
ŀ	
ŀ	204: tO 18
	LOWER MARKET SLIP.
	APPLES, per bbl. winter Fruit, 47s. 6d. to 11s. 6d.
	" fall 5s to 7s 6d
	BUTTER, per lb. by firkin - Is. 2d. to Is. 3d.
	CIT DECEMBER OF THE PARTY OF TH

EGCS, per dozen FISH, Cod, per qt., 15s. to 17s. 6d. 10s. to 14s. 6d. 17s. 6d., to 18s. 9d. box, 3s. to 3s 3d. 2s. to 2s, 6d. 37s. 6d. to 40s. Pollock, pe; qt... Herring, per bbl. " " smoked, No. 1,
" No. 2,
" No. 2,
" TRE WOOD, Maple per cord,
" OTATOES, per bushel

10s. to 12s. 6d. ls. 3d. to 1s. 6d. URNIPS, per bushel, FLOUR AND GROCERIES. 55s. to 57s. 6d. MOLASSES, clayed, per gal by hhd ls. 2d. to ls. 3d.

OCKS and MITTS, per dozen,

After a brief conversation, I proposed to r in with him, telling the child to remain quiet.

"Ann will not interrupt you." said respectively. The support of the Widows and Children of the gallant Soldiers a desilors of the PATRIOTIC FUND, For the support of the Widows and Children of the gallant Soldiers a desilors of the chands folded together, and her cheeks we with tears.

After this interview, Ann never negletically the duty of praying for her father, and tiff-his death, she became one of my Sarks: a scholars. The sweetness of her disperties are scholars. The sweetness of her disperties are supported to the support of the Widows and Children of the gallant Soldiers a desilors of the Custoff of the Sons of Temperance of Liberty and Human Rights!—The Committee appointed by the several Divisions of the Sons of Temperance community and the public generally, that a Grand Patriotic Temperance Tea and Musical Soirres, will be held in the LONG ROOM of the South Wing of the Custom House Building the proceeds of which will be contributed to the British Patriotic Pund.

Addresses will be delivered by leading men the Province.

Arrangements will be made to enliven the Entainment with Vocal and Instrumental Music. ressepers open at Six o'clock.—Tea on the Table at

great attention you may he had a the seed of," Hearing one day that my little scholar was (presenting him a Bible bearing the stamp of suffering from an abscess, I called to see her. the British and Foreign Bible Society.) "It As soon as I entered the house, her mother was given me by a lady, has been the means way you should go." He went on to confess the wickedness and profligacy of his life before the reception of the Bible, and among other "Is she more composed now?" I asked. enormities, how he cast his little son three "Yes," replied the mother, "I went up- vears old into the sea, because he cried to him

prayer, I asked her what she had been saying and place, and found bere was histown history Reader, judge, if you can, of his feelings to recognize in the dying old man his father, a did not know what words to say, so I just read dying penitent under his care; and judge of this reward ticket, which was given to me the feelings of the dying penitent, to find that last Sunday.' These words were 'Create in the young stranger was his son, the very son me a clean heart, O God, and renew a right whom he had plunged into the sea, and had spirit within me.' I took the card from the no idea but that he had immediately perished. child's hand to read it, and bade her be watch- A description of the mutual feelings will not ful least she would disobey again. She then be attempted. The old man soon expired in begged I would forgive her and give her a the arms of his son. The latter, left the serkiss, and let her have the ticket, as she meant vice, and became a pious preacher of the gospel. On closing his history, the minister in the meeting of the Bible Society bowed to the

The Blind and Deaf Girl and her Bible.

A young woman completely blind and deaf,

was brought before a number of eminent surgeons to see if anything could be done for her. Her sad condition had been suddenly produced by a violent pain in the head. The only method of communicating with her was by tapping her hand, With these lines on her mind she fell asleep which signified no, and by squeezing it, which in Jesus. The following week, one of her signified yes. The surgeons concluded that her playmates led me to her grave, saying, "Ann's case was incurable, and in reply to her earnest inquiries, she received the unwelcome tap. She in mediately burst into tears and wept aloud in all the bitterness of anguish. "What" said she "shall I never again see the light of day, or hear a human voice? Must I remain shut up in darkness and silence as long as I live?" and again she I am foud of children; I think them the wept. It was an affecting sight. If she had been poetry of the world, the fresh flowers of our able to see she might have been pointed to the promises of the Bible; if to hear, they might "natural magic," evoking by their spells what have been cited for her comfort. At length a delights and enriches all ranks, and equalizes friend who was present took up the Bible and pressed it to her breast. It was a touching and beautiful act. She placed her hands on it, and asked "Is this the Bible?" Her hand was there never were anything anywhere but squeezed in reply. She immediately clasped the grown up men and women! How we should Bible in her hands, and held it to her bosom, and ong for a little child !- Every infant comes exblaimed, "This is the only comfort I have left. into the world like a delighted prophet, the I shall never more be able to look upon its bles harbinger and herald of good tidings, whose sed pages, but I can think of the precious promi "Cast thy burden upon the Lord, and he shall

sustain thee. Call upon me in the day of trouble,

and I will deliver thee. My grace is sufficient

for thee; &c. She dried her tears, became sub-

There was a clergyman in 1728, the vicar of parish in Shrewsbury, who committed what the Pusevites would call an act of sacrilege, for he went so far as to remove from his church a nic ture of the crucifixion which hung over what these ersons call the altar; and on the following day the Roman Catholic priest issued a lampoon, at circulated it all over the town:

"The parson's the man, Let him do what he can, for gain leave his God in the lurch Could Iscariot do more Than turn the Lord out of the church ?

The parson, however, gave wit for wit, for he