

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL, "Glory to God in the highest, and on earth Peace, good will toward Men." EDITOR AND PROPRIETOR
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Poetry.

When is the Time to Die.

I asked a glad and happy child,
Whose hands were filled with flowers,
Whose silver laugh rang free and wild,
Among the vine-wreathed bowers:
I crossed her sunny path and cried,
"When is the time to die?"
"Not yet! not yet!" the child replied,
And swiftly bounded by.

I asked a maiden: back she threw
The tresses of her hair;
Grief's traces o'er her cheeks I knew,
Like pearls they glistened there;
A flush passed o'er her lily brow,
I heard her spirit sigh:
"Not now," she cried, "O no! not now—
Youth is so time to die!"

I asked a mother, as she pressed
Her first-born in her arms,
As gently on her tender breast
She hushed her babe's alarms;
In quivering tones her answer came—
Her eyes were dim with tears:
"My boy his mother's life must claim—
For many, many years."

I questioned one in manhood's prime,
Of proud and fearless air,
His brow furrowed not by time,
Or dimmed by care;
In angry accents he replied,
And dashed with scorn his eye:
"Talk not to me of death," he cried,
"For only age should die."

I questioned age; for him the tomb
Had long been all prepared;
But death, who withers youth and bloom,
This man of years had spared.
Once more his future's dying fire
Flashed high, as thus he cried—
"Life! only life is my desire!
Then gasped, and groaned, and died."

I asked a Christian,—"Answer thou
When is the hour of death?"
A holy calm was on his brow,
And peaceful was his breath;
And sweetly o'er his features stole
A smile, a light divine;
He spoke the language of his soul—
"My Master's time is mine!"

Christian Reflector.

Dr. Maclay's Address.

At the recent anniversary of the "American Bible Union," the venerable Dr. Maclay, now President of the Union, delivered a deeply interesting address, which was published in the Chronicle of the 13th inst., from which we make the following extract:—

In May, 1854, he visited Great Britain, with the hope of enlisting sympathy and co-operation in the great objects of the Bible Union. In 1839, he had before crossed the Atlantic, as he supposed for the last time, in behalf of the American and Foreign Bible Society. He was, perhaps, better prepared than his brethren to estimate the probable results of an appeal to the Christian public of England and Scotland. His previous visit, in 1839, which resulted in the formation of the Bible Translation Society, had made him intimately acquainted with the sentiments of the friends of the Bible there, and he knew that then they were in advance of ourselves in the English Scriptures.

Peccuniary aid was not the main object of his mission. They were not engaged in a mere commercial enterprise, where success is to be estimated by the receipts of the treasury. The great aim was to gather the conviction of Christians of every name around a great principle, involving the honor of their Master, and awakening them to interest and action in a movement which was to affect their spiritual well-being wherever the English language was spoken, and as far as its influence extends. His previous knowledge of their sentiments gave assurance that their convictions only needed to be aroused, and that they only need correct information to secure their co-operation. The result of his visit had exceeded all his anticipations.

He reached London in July, 1854, and thought it best to visit, in the first place, Scotland, where were scattered the few remaining friends of his early days. It was a very solitary and desolate feeling to visit one place after another and find that so many of the great and good men he had known were no more. The Halljanes, those men of God to whom the world owes so much, Greville Ewing, his pastor, preceptor, and friend, with most of their associates in a great Reformation, were all gone. But in a multitude of churches, gathered by their zeal, in the persons of their successors, trained by their godly wisdom, and in holy influences that can never be lost, "they being dead, yet speak." At Edinburgh, he enjoyed a season of sweet communion with the venerable Dr. James, who was a professor in the Theological Seminary when he was a student for the ministry of the Gospel. At Dundee, he spent a delightful day with Dr. Patterson, the founder of the Bible Society at St. Petersburg, the chosen friend of his boyhood, his fellow student, the confidential friend of his early ministry, with whom he had passed so long as a missionary to the heathen, when the arbitrary opposition of the government of India sent him to Russia and the speaker to America. At Berwick-upon-Tweed, he spent a day with the saint-like Mr. Kirkwood, also his fellow student. Before they parted, as they knew for the last time, they knelt down and prayed together. Mr. Kirkwood fell upon his neck and wept sore, and kissed him upon either cheek, and bade him a last farewell.

Dr. Isaac took the liveliest interest in the Bible Union, and heard the account of our work with devout joy. He subsequently, on the person appointed in Edinburgh to receive donations, and left with him

his subscriptions. He died some months afterwards, at the advanced age of 85, and before I left England the telegraph announced also the death of Dr. Patterson, and Mr. Kirkwood. The pastors and churches in Edinburgh, espoused the cause with cordiality. Christians of every name manifested a devout interest. Among them, Dr. John Brown, the author of the expositions of 1st Peter, and other well-known works, expressed his earnest commendation of the work. At Glasgow the churches entered with much spirit into the movement. It was so throughout Scotland, and, indeed, throughout England. He had visited the principal cities and towns of both countries, and wherever he went it seemed only necessary to prevent the facts of the case to secure friends. There is, in truth, so far as he observed, but one side there, unless he excepted a few brethren in London; even they are not opponents, but are hesitating as to their co-operation. The pecuniary results of this tour will be found embodied in the Treasurer's Report. Collections made by his personal application, amounted to more than eight thousand dollars. During his limited visit the pulpits of various denominations were opened to him, though he was mainly engaged among the Baptists. But an interest had been awakened among them all, which would not be allowed to die.

Some of the most eminent scholars of the Congregational body, not only received him personally with kindness, but bade him God speed in the enterprise. Among the names of the subscribers would be found that of John Angel James, Dr. Vaughan, and others of like standing. Dr. Halley, of Manchester, and others, had invited him to present the cause to the churches. Several learned ministers of the Church of England gave him their encouragement and aid. Public attention had been aroused.

The learning of Great Britain has been turned towards the object. A society has been organized to promote it. It would be unjust to the learned author if he failed to say that the high place which the revision of the books of the New Testament, and the accompanying notes, which have been already given to the public, at once obtained, in the estimation of biblical scholars in England, largely contributed to the favourable consideration which the cause received among all denominations.

Our cause was warmly commended by Dr. Acworth, L.L.D., President of Horton College, Bradford, Joseph Angus, President of Stepney College, Chas. Stovell, Thomas Drier, Dr. Muslow, and R. W. Overbury. Nor is it only the influential and notable whose names sustain the object, but the humble and holy aided it by their affections and prayers, and his collections were made up for the most part, of small contributions from those who gave, not out of their abundance, but from very limited resources. Among his list of subscriptions in Birmingham, was a widow's offering, £3. It was given by a lady in humble circumstances who came to Mr. Swan with her contribution, with tears in her eyes, and requested that her name might not be known. When Joseph Sturge, the well-known Quaker, who headed the "Deputation of the Peace Society to the late Emperor Nicholas, cast his eye over the list he said, "I cannot give less than the widow," and handed me a like sum, which his family largely increased. But the interest awakened went beyond a passing recommendation, and a subscription to their funds. The movement is laying hold upon the public mind there. It had been discussed in the leading religious periodicals. Even the evangelical organs of the Church of England have expressed approbation of the object. It was about to make itself heard in the British Parliament. Mr. Heywood, a liberal member of the House of Commons, had given notice of a motion for a committee to inquire into the expediency of a revision by authority.

Dr. Maclay said he ought not to omit a reference to a visit which he made to Brother Oncken in Hamburg. Of his character it was unnecessary to speak, for they had seen and heard him. His church, though very different in numbers and circumstances from what it was when he had visited that city fifteen years ago, at a time when the brethren were suffering persecution, preserved the same character, "walking in all the commandments and ordinances of the Lord, blameless." The visit occurred at the time of the meeting of their Association. One only needed to be present to learn what thanks were due to God that he has given such a company of missionaries and colporteurs to carry the Scriptures, in their purity, through the spiritually destitute regions of Europe. While he asked for continued liberality to them in Germany, he would direct their attention to such of them as sought a home in our land, who would serve as lights here also, in the midst of the darkness which infidel Germany is shedding over many regions in the West.

By many tokens of favor, our Heavenly Father was alleviating the discouragement which might arise from the removal of those who have been our leaders. He well remembered with what unworthy distrust he used to anticipate the removal of the venerable man who guided the Christian movements of his early days. But the experience of fifty years had taught him how little God's work depended upon men. They have been removed, and the great enterprise to which they appeared so necessary, not only survive, but have advanced to a point of success which probably men most sanguine in their hopes never anticipated. The Fathers, where are they! and the Prophets, do they live forever? No, but their God still lives unchanged in

grace and might. The principles of the Bible Union cannot perish, and the purpose cannot be abandoned while there is a sinner to be enlightened and a Christian to love perishing souls.

Correspondence.

ST. MARTINS, Oct. 13, 1855.

Dear Brother,—As announced in the "Visitor," our Quarterly Meeting commenced on the 6th inst. There were present on Saturday our ministering brethren Troop and Goucher. On Monday, Brethren Jackson, Burns, Howe, and our venerable and beloved brother Bancroft. On Saturday bro. Troop addressed the meeting, which was certainly a deeply interesting one. Many of the brethren and sisters spoke freely of the love of God, and the power of the gospel upon their hearts. They likewise exhorted each other with tears, to stand fast in the liberty where-with Christ had made them free. The aged gave thanks to the Lord for the conversion of their children, and grand children; and the young blessed God that he had plucked them as brands from the burning. Three who related their experience on the previous day, were baptized on Sabbath morning and added to the Church—the procession to the water was an affecting sight. The singers and one or more of the leading brethren walk in front of the congregation singing some appropriate hymn until they reach the sea shore, when the whole form a sort of semi-circle with their faces towards the waters in which the pastor baptizes the willing converts; after which, the whole people sing praise to the Father, the Son, and the Holy Ghost, receive the benediction from the man of God—then retire.—On every such occasion, there is evident a degree of primitive simplicity and devoted sincerity—encouraging to the saint and confounding to the sinner. O, Lord may such a glorious work long continue. While the meetings continued, our brethren, all of them in attendance took part. We fondly hope that increased good will result from this meeting to the baptized church and the waiting people of St. Martins. Our young brother Goucher preached on Saturday evening from Job xxii. 21, "Acquaint thyself with him and be at peace." Brother Troop on Sabbath morning from Rom. ix. 23, "Vessels of mercy, afore prepared unto glory," and in the evening from Luke xii. 10, "The Son of Man came to seek and save that which was lost." On the following days brother Goucher preached from Luke xiii. 3; brother Burns of Upham church, from Ezekiel xxxiii. 11; bro. Bancroft from John xi. 44, "Loose him and let him go," and again from Ephesians iii. 8. All seemed to feel deeply the importance of their subjects, and the people gave apparently their undivided attention. Bro. Jackson told us of the encouraging prospects before the church at Upham, over which our esteemed brother Burns has been appointed pastor.—Since the formation of that church, from ten to fourteen have been baptized, and others are enquiring. So you see brother we have many reasons why we should bless God and take courage. Our meetings are continued as heretofore from night to night, brother Smith labours as devotedly and earnestly as when they began. As a necessary consequence many are anxiously desiring the prayers of the church on their behalf, and we hope will soon see their way clear to the "fountain opened." We affectionately request the prayers of the brethren throughout the province that the work of the Lord may continue in St. Martins, and spread thence over the hills and valleys, and through the woods and wilds of New Brunswick, until the wilderness and the solitary place shall be glad, and the desert rejoice and blossom as the rose.

Yours, in the unity of the Spirit and the bonds of peace.
C. ABERCROMBIE.

The following communication was received last week.—Ed.
AUGUST 21, 1855.
Dear Brother,—According to previous appointment, we met at Gaspereaux, to organize the brethren scattered around this place into a church. On arriving at the hour appointed we found quite a number assembled to witness the services. We opened the meeting in the usual form, the children of God proceeded to speak with much feeling of the Divine goodness. Our brethren from Sackville rendered us essential aid on this occasion, by their kind counsel and appropriate remarks. It was good to be there.

Twelve presented themselves and were duly organized on this occasion. A very pathetic and well-timed address was delivered to them by Bro. I. Wallace. It was a happy season. The next morning, being the holy Sabbath, we all collected near the baptismal waters, where we had singing and prayer. The beams of the morning sun gilded the unruined bosom of the liquid grave, when three willing converts descended with the Administrator like Philip and the Eunuch of old, and were buried with their Lord by baptism. A holy solemnity pervaded the disciples and spectators, while God's word came to our memories in the blessed example of Christ, "Thus it becometh us to fulfil all righteousness." After the solemn duties of the morning, we all met in the commodious Hall at Bay de Vert, where Bro. I. Wallace preached an interesting and instructive discourse, well adapted to edify and encourage the brethren just organized into one body for the promotion of God's glory. After the close of the preaching, a number were re-

ceived into the Church in the usual form by the writer, who spoke a word of encouragement to them to look to Jesus. Then the Lord's Supper was administered, while all was truly solemn and impressive.

I must not forget to mention that Bro. John Read was duly and unanimously elected Deacon of the Church above mentioned.
I am, yours truly,
JOHN ROWE.

MAUGERVILLE, Oct. 13, 1855.

DEAR BROTHER—The Church in this place is enjoying a revival, and souls are being converted to God. Two were baptized last Sabbath, and six are expected for baptism to-morrow. More are expected, for it is a work strangely powerful, and deep solemnity pervades the people.

A series of evening meetings held during the past week has been attended with special blessings. We are happy to hear of revivals in so many Churches, and to be able to say (we trust thankfully) "The Lord hath visited Maugerville in great mercy." The Church is walking in brotherly love and unity. She is a goodly vine, which the Lord has planted in this beautiful vale, and his choicest blessings water her continually. I have been a resident here since May last; and during that time, I have constantly observed the pleasing harmony in which everything connected with the Church is conducted. Their well-known minister labors faithfully, and is devoted to the work of his master. The people sustain the ministry cheerfully, and they give liberally to the cause of God elsewhere. They "suffer not trifles to win their love" from Christ. The hearts of pastor and people reciprocate the warmest love. During all my intercourse with the people I have never heard one express a word of fault-finding with his minister. This is as it should be.

The social meetings during the season have been frequently well attended, and very interesting. At any time through the summer one would suppose, on entering them that the Church was enjoying a revival.—A weekly young men's prayer-meeting is well sustained. At the close of one of the young men's meetings, a few weeks since, the pastor suggested that they should make the conversion of sinners here a special subject of secret prayer. The vow was accepted, and renewed week after week; the power of God was with the preaching of the word; and the people were blessed. We know that the spirit of prayer, with every other "good and perfect gift," cometh from above. But we also know that it is only obedience which secures a blessing.

I make these remarks because I know that many Churches "ought to go and do likewise."
Yours,
A. B. MACDONALD.

DEAR BROTHER BILL—I am happy to inform you that the Lord has visited this place with a blessed revival of religion. The revival commenced under the preaching of Elder W. Jackson, whose labors have been signally owned of the Lord in this Parish, in the salvation of precious souls. Elder G. Burns has been closely joined with brother Jackson, in this great and good work, since his return from Wickham.

Brother W. Troop and myself have also combined our efforts with our dear brethren Burns and Jackson, in this glorious triumph of truth over the power of darkness. Yesterday seventeen received the right hand of fellowship, into the second church of Upham. Thirteen of whom were baptized in the morning by Elders Jackson and Burns, and four more were received by letter.

The Conference on Saturday was one of the most interesting meetings that I ever attended. The presence of God was wonderfully manifested in our midst. Oh! may God's name be praised for his wonderful works to the children of men. The Lord is blessing the first church in Upham. Three were received yesterday by baptism by the Pastor, Elder J. Banting. There is a prospect of the work extending yet to many hearts. Twenty six have already followed Christ in baptism since the work commenced. Pray for us.
Yours in Christ, W. S. HOWE.
UPHAM VALE, Kings County, Oct. 15, 1855.

DEAR BROTHER BILL—Since I sent you my report in July I have performed 2-1/2 months labor, during which time I have preached 48 sermons, and attended 7 prayer and conference meetings. The Lord has blessed the efforts put forth to advance his cause here. Also in another part of our field of labor in Queen's County the Lord is graciously blessing the people, parents are praying earnestly for their children, backsliders are returning to their Father's home, sinners are seeking pardon, and the children of God rejoicing in his love. Seven have been baptized, and we think the work is only beginning, as many are seeking the Lord sorrowing. We request an interest in the prayers of those who love the Lord, and may read this.

Dear brother, the "Christian Visitor" is well received in this region, and is doing a great work, that will tell on the moral and spiritual improvement of the people, when its esteemed and toil-worn editor has gone to his reward.
I am, dear brother, yours, in hope of eternal life,
JAMES TRIMBLE.
Springfield, Oct. 12, 1855.

RESTIGOUCHE, October 3d, 1855.

DEAR BROTHER,—On my journey to this place, I fortunately met Bro. P. Knight at Buctouche, who kindly consented to accompany me, so that after we left Buctouche we made as little delay as possible on our way to this place. Immediately on our arrival, which was on the morning of the last Sabbath, we called a meeting of the people, and had the pleasure on the Sabbath evening of uniting with them in the worship of God; and have continued to hold meetings every evening since, in connexion with the Baptist Church in this place, and rejoice to be able to say that the Spirit of the Lord has been manifested in stirring up the minds of his people here. We found the cause of religion in a low state in this place. There has been no baptist preaching for the last three years; no conference meetings for the last twelve months; no prayer meetings; and no Sabbath School; and consequently the people are comparatively destitute of the means of grace. But I have reason to hope that for a time, at least those who love our Lord Jesus Christ, will be enabled to live more up to their privileges, by not forgetting the assembling of themselves together for public worship. The church here at the present time numbers only seventeen; five male and twelve female members. At Dalhousie I found none professing Baptist principles. There is an extensive field for missionary operations throughout these regions. From Newcastle, Miramichi, along the coast to this place, a distance of nearly 200 miles, there is no Baptist preaching, and as far as I can learn, there are only five ministers of any evangelical denomination. There is Bathurst, Dalhousie and Campbelltown, large and flourishing villages, together with the intermediate spaces, both on the sea coast and in the interior, teeming with deathless souls pending for lack of knowledge. I am persuaded, dear brother, that upon the Baptist Churches of this Province devolve the mighty responsibility, in a great measure, of breaking to this people the bread of life. O that all who love our Lord Jesus Christ would put up their united, fervent cry to the Lord of the harvest that he would send forth laborers into his harvest.
Yours, in Christian love,
DAVID BLEAKNEY.

While thus engaged on the said evening, hardly looking from the large shoe before him, and heedless of the crowded street, a young man who was passing by stopped and addressed him, saying, "Well, friend—beg pardon—but you seem a merry fellow!"—The person who thus spoke had the look and dress of a student. His features were dark and sombre, with the full black eye, the high nose and rather sallow skin which marked the descendants of Abraham. Hans looked up to him and replied with a cheerful voice, "Merry—to be sure, I am right merry, my brother; and why should I not be so?" "All are not so," replied the student, with a sigh and a shrug of the shoulders. "Why should you not? you asked," continued the student. "I would reply, that your own poverty might afford a sufficient cause for sadness in you. But you have no living thing, I suppose, to take care of, but the bird up there, who seems, by the way, to be as jolly as yourself." "And why should he not be merry? my little speckled breast!" said Hans, chirruping to his starling. "But he is not all my family, young man; for I have a wife and seven children to provide for with these hands; but you see I can sing at my work."

The student was silent; and he began to think of all the sorrow he experienced in the midst of books and literature; and, in spite of having youth and health on his side, with fair prospects of success in the world; yet, he knew not why he was so sad; and the pall of the dead often rested on his spirit; and questionings from the endless future and from beyond the grave came to him in his solitary hours, to which he could give no answer; and he had no peace from thoughts of God, when he had any thoughts of him at all; and he knew not Jesus Christ. He saw a Jew; and felt that for his soul all old things had passed away, but nothing had yet become new! And so while in one of these gloomy moods, and when on his way to seek some repose from the music, and enjoyment from the company in the public gardens, he was arrested by the busy and happy cobbler, and by a sudden impulse was induced to address him, in order to discover from what source one so poor, and yet so contented, drew his happiness.

Again resuming the conversation, he said, "I confess, friend, I am surprised to see a poor artisan like you so cheerful." "Poor!" exclaimed Hans; how knowest thou, friend, how my account stands with the bank?—"Poor! I am richer than thou knowest."—"It may be—it may be," said the student with a smile; "I must have heard of, though I have forgot thy name in the exchange, or heard of the sailings of thy ships, or when in the bank."—"Enough," said Hans, "thou hast confessed thy ignorance of me!"—and then stopping his work, laying his hands on the student's arm, and looking at him with an expression of countenance from which all fun was banished, he said calmly and solemnly, "Stranger, I am not poor. Don't pity me—envy me; for be it known to you that I am a King's Son!"

The student started—made a low bow—and departed. "Poor fellow—poor fellow!" he muttered to himself. "And art thou happy only because thou art a King's son?—and that thou art a prince only because all realities are to the dregs mad, and all dreams realities? I have sought strength and comfort at thy mouth in vain!"

A week passed and again the student traversed the lone street; and there, in the old place, Hans, busy as ever in his cage. The student, as he passed him, took off his cap, and said, "Good evening to your royal highness!" "Halt, friend!" cried Hans, with a cheerful, but firm voice, "and come here to me for a few minutes. I am glad I have seen you again. You left me abruptly 'last evening.' I suppose you thought me mad. But I am not so; but in sober earnest. I tell you again, I am a King's son; and when you interrupted me I was singing a song about my kingdom.—Would you like to hear it?" "Surely, if it pleases your royal highness," replied the Jew, with a benevolent smile, and anxious to gratify his strange acquaintance, whose insanity he never doubted.

Hans, having provided a seat for the young Jew, began to sing a hymn on—"Thy Kingdom Come;" and when it was finished, perceiving that it was listened to with apparently deep interest, he asked if he understood its meaning. The Jew shook his head. Upon which Hans proceeded to explain all he knew—and it was made—about the kingdom of Jesus Christ—and the glory of his King. Beginning with the promise uttered in Eden of one who should be a conqueror, and bruise the serpent's head, he pointed out the growth of prophecy, from age to age, regarding the kingdom of the Redeemer—showing how "all things must be fulfilled which are written in the law of Moses, and the Prophets, and the Psalms, concerning Christ;" how it behoved the Messiah to suffer these things, and to enter into his glory; how all power was now given him; how he was now establishing on earth a universal kingdom, "never to be moved," which embraced Jew and Gentile in one citizenship; and how every subject in his kingdom, was a son and heir, yes, a "joint heir" with Christ the King; and would reign with him forever and ever!

As old Hans expatiated on these promises, his work was laid aside, his eye beamed with love and hope; and deep feeling gave eloquence and grace to his language. The Jew sat as a child at his feet, gazing up to him with his full black eye, and so absorbed by all he heard, for the first time in his life, of the promise made of old unto his fathers, that he was roused from his walking dream only by Hans taking him by the hand, and saying, "Now thou seeest how I am a King's son, and why I am happy; for I know and love this Jesus, and all things are mine, whether life or death, things present or things to come; and, young man," he asked with emphasis, "believest thou the prophets? I know that thou believest!" For, unless I mistake thy countenance greatly thy fathers did; and thou, my son, believing in them, must also believe in Him whom they have foretold, and whom God hath sent to perform the mercy promised to thy fathers, and to remember his holy covenant, the oath which he swore to thy father Abraham. The Jew was silent. Unutterable thoughts passed through his mind. "Where," he asked meekly, "can I learn more of this? for I see much." "Can I learn more of this? for I see much," said Hans, handing him a Bible. "Go home and read there about the kingdom, and return to me when thou hast studied the passages I shall point out to thee—and while thou art doing battle with the enemies of thy soul—for Satan will stir up a host to destroy thee—I shall, like Moses, pray for thee on the mount, and ask one to pray for th—whom as

Moral Improvement.

It has been generally understood that with the reformation of the realm, ignorance to a great extent has vanished, at the increase of learning, which has had a tendency to improve the moral mind of man, and is like a lantern to our feet, and a light to our paths.

Since the day star of light and liberty has dawned upon us, virtue, and knowledge, have become more deeply, and widely diffused, and error, and superstition, to a great extent have disappeared. Those who are so blessed as to possess rational faculties, should believe that it is their imperative duty to promote that which will prove a blessing to society. Moral perception will certainly be obtuse, when reason itself is darkened, but its effects appear rather to the will, than to the understanding, although will itself is limited in certain respects by physical necessity. Emotion, as far as the mind can act voluntarily, in controlling its own feelings, will be evinced according to the state of the intellect, and the acuteness of moral perception, only as far as the susceptibility will also modify emotion, while the temperaments exercise a great influence over the formation of character, and in the conduct of individuals under the same rational and moral convictions.

It is therefore necessary that the first steps should be made firm and easy, and as learning gradually ascends from the first knowledge and use of letters, what better work can the youth undertake than endeavouring to promote that knowledge, which will prevent and root out all habits of an immoral character.

Moral improvement is a social principle, an essential element in nature, and invariably develops itself in given form; but we would not admit, as is so often the case, that young men entering into society, in making a selection choose that course which is demoralizing, and plainly indicates the depravity of the human heart, and at the same time renders that depravity more obdurate and destructive, and has a baneful influence, which militates much against the moral interest, and well being of the human race.

All our passions are more or less subject to the same reciprocal influence; but in having recourse to the moral law, self-government is an imperative command, viz. "Keep thy body in subjection." "Be ye angry and sin not." There are various degrees and kinds of anger. Whatever impulsive a man may feel, he will be moved by it according to his moral convictions, but endeavouring to set forth more minutely the utility of moral improvement, a man possessing an active ambitious mind is disposed to rise rather than sink. If we wish to attain to a high reputation, we must study to have our minds placed upon objects, such as will serve to improve the mind, and influence others who are desirous of acquiring a knowledge of man's nature.

Morality inculcates the highest degree of moral purity, and legislates not only for the life, but for the tongue, and for the inmost thoughts, wonders no vice, but attains to excellence, which issues forth a pure example and results in the most celebrated moral acts.
G. C. DYKMAN.

The Cobbler of Hamburg.

On a fine summer's evening, as crowds of artisans were passing along the streets of Hamburg, to drink coffee and to hear the music at Elb Erholung, or Altona, a shoemaker was busy cobbling his shoe beneath an awning near his door. Above his head was a starling, which sang and chattered, and seemed to keep up a busy talk with its kind possessor, now turning his head and looking down upon his bald pate with most curious eye, as a master would watch and examine an apprentice at his work; and then, as if quite satisfied, would ruffle his feathers, fly up to his perch, and pour forth every note, and bit of song, and witty saying which he had learned, to the great delight of old Hans the cobbler. "Der du lieber Vogel!" Hans would say, half aloud—"thou art a happy bird and well provided for; and why shouldst not I be a happy Christian with such merits?"—and he would begin to sing one of his fine old German psalms.