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

The l'Inancial and Business Department is under the

THOMAS MCHENRY,

CHRISTIAN VISITOR OFFICE, ST. JOHN, N.B. TERMS : If paid in advance, Seven Shillings and

Sixpence. If payment be delayed over three months, Ten Shillings. No paper can be discontinued without the

payment of all arrearages, except at the discretion o. other, the names of BOTH offices, and the county.

Ministers of the gospel and others, who all send us the advance, for six new subscribers

ess the opinions expressed by correspondents be ditorially endorsed we shall not consider ourselves

Correspondents are respectfully reminded that hort communications, as a general thing are more acceptable to readers of Newspapers, than long ones and that a legible style of writing will save the printer time, which is always valuable, and insure orrect insertion.

AT SURREY GARDENS, LONDON, JULY 31st. THE MEEK AND LOWELY ONE.

Come unto me all ye that labour and all all laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto

four souls. For my yoke is easy and my burder, is light."—Matthew 11: 28-30. II. The second virtue which Christ claims When I looked this passage out in the origial, I half wondered how it was that Christ

I find that if this passage stood in another connec-tion, the word might ever be interpreted " degraded, debased," for the Greeks thought that if a man was humbled, he degraded himself—that if he stooped, he debased himself right out. "Well," says Christ, "if you think so, so he it," and he takes the word. The word means "near the ground." So is Christ's heart. We cannot be in this way. Christ is "lowly in heart;" that is, he is willing to receive the poorest sinner in the world. The Pharisee thought that the keeper of the gate of heaven would admit only the rich and not the poor. Mark Christ's teaching. There were two came to the gate once upon a time; one was clothed in purple and fine linen, and fared sumptuously every day; he knocked, and thought that full sure he must en-ter; but " in hell he lifted up his eyes being in torments." There came another, borne on angel's wings. It was a beggar, whose many sores the dogs had licked; and he had not so much as to knock at the gate, for the angels carried him straight away into the very centre of the Paradise, and laid him in Abraham's bosom.

Jesus Christ is willing to receive beggars unto his bosom. Kings, you know can descend when they permit even the rich to be presented to them, and

permit even the rich to be presented to them, and the kissing of a monarch's hand is something very wonderful indeed, but to have the kisses of his lips who is the King of Kings, is no uncommon thing for men who are shivering in rags, or that are sick upon miserable beds, in dingy attics. Christ is "lowly in heart;" he goes with what men call the vulgar heart; he bath nothing of "affected royalty about him—he hath a nobler royalty that the royalty that is too provides. raffected royalty about him—he hath a nobler royalty than that, the royalty that is too proud to think anything of a stoop, that can only measure itself by its own intrinsic excellence, and not by its official standing. He receiveth the lowest, the meanest, the vilest, for he is "lowly in heart." If I have among my congregation some of the poorest of the poor, let them come away to Christ, and let them not imagine that their poverty need keep them back. He makes no difference between prince and pauper; he takes men to heaven just as readily from the workhouse as from the palace."

Further, this lowliness of heart in Christ

Further, this lowliness of heart in Christ as the learned to himself. I know that sometimes poor ignorant people get a notion in their heads that they cannot be aved, because they cannot read and do not know much. I have sometimes especially in country villages, received this answer, when I have been asking about personal religion. "Well, you know, sir, I never had any learning." Oh! but, ye unlearned, is this a roason why ye should stay away from him who is lowly in heart? It was said of an old Greek philosouher, that he wrote over his door." None

## SAINT JOHN, NEW-BRUNSWICK,

talk with a man who is a rogue or a vagaboud, "come to me at once. Linger no longer. I do or with a woman who has lost her character." I not strive nor cry, nor cause my voice to be know you cannot; there are a great many things heard in the streets. A bruised reed I will not Christ did which we cannot do. We, who are the break, the smoking flax I will not quench; but servants of Christ, have attempted to draw a line I will bring forth judgment unto victory." Como where duty has its bound. Like the domestic then, ye timid ones to Christ for he is meek and to menial employment. We are above our work. pairing; I have been so long under a sense of We are so fastidious, that we cannot go after sin, I cannot go to Christ." Poor soul! he is We are so fastidious, that we cannot go after the chief of sinners, and the vilest of the vile. eth with them." He, in the days of his flesh, a forlorn hope to thee, yet go to him. Say, in became familiar with the outcasts. He sought the words of the hymnthem out that he might save them; he entered their homes; he found his way into the slums, like some diligent officer of the police, he was willing to lodge where they lodged, eat at their table, and associate with their class to find them Oh, see him stand, with arms wide open! Will that thisf, who is justly executed for his crimes, be recognized by him? Yes, he will. There, with his arms outstretched, he hangs; the thief flies as it were to his bosom, and Jesus gives him a most blessed embrace. "Today shalt thou be with me in Paradise." Christ has received the thief with open heart and open arms too. And there is Mury. Do you see her? She As sinner never died."

18 washing the feet of Jesus. Why, she is a Come to him, then, timid and despairing; for he bad character, one of the worst women in the is " meek and lowly in heart." First, he bids town. What will Christ say? Say? Why, hear thee confess. What a sweet confessor! Put thy how he speaks to Simon, the pious, reputable lip to his ear, and tell him all. He is " meek Pharisee. Saith he, after putting the parable and lowly in heart." Fear not. None of thy concerning the two debtors, "which of them sine can move him to anger, if thou dost but conshall love him most?"-and then he explains fess them." If thou keepest them in thy heart, that this woman hath had much forgiven, and they shall be like a slumbering volcano; and a she goes her way in peace. There are many notice, that Christ will take to heaven at last; fessor.

for he is "lowly in heart." He takes the base,

and matter os that, he buildeth up a holy temple,

and despised as well as you. Come and welcome,

Christ bids you come! "Let not conscience make you linger; Nor of fitness fondly dream; All the fitness he requireth, Is to feel your need of him: This he gives you;
'Tis his Spir:t's rising beam."

" I'll to the gracious King appreach. Whose sceptre pardon gives; Perhaps he may command my touch, And then the suppliant lives.

can but perish if I go; I am resolved to try; For if I stay away, I know I must for ever die."

And you may add this comfortable reflection-"But if I die with mercy sought, When I the King have tried, This were to die (delightful thought !)
As sinner never died."

therefore she loves him much. "Thy sins, furnace of destruction thou shalt find even to the which are many, are all forgiven," saith he, and uttermost by and by. But confess thy sins; tell them all; he is "meek and lowly in heart."-

the vilest, the scum, the offscouring, the filth, not truthe garbage of the world, and out of such stuff heart." not trust him? He is "meek and lowly in Sinner! put confidence in Christ,-There never was such a tender heart as his, never and praise.

And further, while I speak of the lowline's of tree, and say, is not that a face that any man might trust! Look at him! Canst thou doubt Christ's heart, I must remark another thing. — might trust! Look at him! Canst thou doubt Perhaps one is saying here, "Oh, sir, it is not him? Wilt thou withhold thy cause from such what I have been, as to my conduct, that keeps a Redeemer as this? No, Jesus! thou art so me back from Christ; but I feel that what I am generous, so good, so kind. Take thou my cause as to my nature restrains me; I am such a dolt, in hand. Just as I am, I come to thee. Save I shall never learn in his school. I am such a me, I beseech thee, for I put my trust in thee.

hard-hearted one, he will never melt me, and if And then Jesus not only bids you confess and he does save me, I shall never be worth his hav- believe, but he bids you afterwards serve him. believe, but ne bids you arrerwards serve him.
And sure, sinners, this should be a reason why you should do it, that he is so "meek and lowly in heart."—It is said, "Good masters make good servants," It is said, "Good masters make good servants," What good servants you and I ought to be, for what a good Master we have! Never an ill word doth he say to us. If sometimes he pointeth out anything we have done a miss, it is only for our good. Not for his profit doth he chaster wood, as Solomon's, or if it be of wood, certainly he has chosen the knottiest trees and the knottiest planks wherewith to build his habitation. He has taken those to be his scholars who were the greatest dunces; though he is able to teach the angels, yet he condescends to instruct babes, and as we go step by step in heavenly literature, Christ is not above teaching the elements. He teaches not only in the University, and the Grammar school, where high attain ments are valued, but he teaches in the day school, where the elements and the first principles are to be instilled. It is he who teaches the convergence of the same to be instilled. It is he who teaches the convergence of the same to be instilled. It is he who teaches the convergence of the same to be instilled. It is he who teaches the convergence of the same to be instilled. It is he who teaches the convergence of the same to be instilled. It is he who teaches the convergence of the same to be instilled. It is he who teaches the convergence of the same to be instilled. It is he who teaches the convergence of the same to be instilled. It is he who teaches the convergence of the same to be instilled. It is he would be a reason why you should do it, that he is so "Good masters make good servants you and I ought to be, for what a good Master we have! Never an ill word doth he say to be, for what a good Master we have! Never an ill word doth he say to be, for what a good Master we have! Never an ill word doth he say to be, for what a good Master we have! Never an ill word doth he was to be, school, where the elements and the first principles are to be instilled. It is he who teaches the sinner what sinner means in deep conviction, and what faith means in holy assurance. It is not only he who takes us to Pisgah, and bids us view the promised land, tut it is he also who takes us to Calvary, and makes us learn that simplest of all things, the sacred writing of the cross. He, if I may use such a phrase, will not only teach us how to write the highly ornamental writing of the Eden Paradise, the richly gilded, illuminated letters of communion and fellowship, but he teaches us how to make the pot-hooks and hangers of repentance and faith. He begins at the beginning; for he is "meek and lowly in heart."

Come, then, ye dolts, ye fools; come ye sinners, ye vile ones; come, ye dullest of all scholars, ye poor, ye illiterate, ye who are rejected and despised as well as you. Come and welcome. know that thou hast died because victory hath

bidden to come to him, but thou art moreover in debt, and he offers now to pay thy debts, and to discharge them in full. Come, come to him, for he is not harsh. Some men, when they do mean to let a debtor off, first have him in their office, Come, poor sinners! come to a gentle Saviour! and give him as much as they can of the most severe rebukes; but Christ is even better than this. "There is all your debt," he says, "I have nailed it to the cross; sinner, I forgive thee all,"

this. "There is all your debt," he says, "I have nailed it to the cross; sinner, I forgive thee all," and not one accusing word comes from his lips. Come, then, to him.

If ar I have spoilt my master in the painting; something like the artist who had to depict something in the wedge, and pressing upon you a conclusion from these arguments. The conclusion of the whole matter is this, since Christis "meek and lowly in heart," sinners come to him.

Come to him, then, first, whoever you may be for he is "meek and lowly in heart." When a man has done anything wrong, and wants a help through his difficulty, if about to employ some counsel to plead for him in a court of law, he maight say, "Oh! don't engage Mr. So and so for me; I hear is a very hard hearted man; I should not like to tell him what I have done, and entrust my case in his hands. Send for Mr. So and so; I have heard that he is very kind and gentle; let him come and hear my case, and let him conduct the pleadings for me." Sinner! you are sinful, but Christ is very tender hearted. Speed thy way to Christ's private chamber,—your sond loset of prayer. Tell him all your sins; he will not upbraid you; confess all your sons; he will not chide you. Tell him all your follies; he will not chide you. Tell him all your follies; he will not be angry with you.—Commit your case to him, and with a sweet

excels all reason,—'Though thy sins be as scarlet, they shall be as wool; though they be red
like crimson, they shall be whiter than snow.'"
The lowliness of Carist may be clearly seen in
yet another point of view. He is not only wiling to receive the poor, and to receive the ignorant, but he is also ever ready to receive men,
despite the vileness of their characters. Some
let, they shall be as wool; though they be red
like crimson, they shall be whiter than snow.'"
Come to Christ, then, sinful ones, because he
is "meek and lowly in heart," and he can bear
with the narrative of your offenses. "But, sir,
I am very timid, and I dare not go." Ah, but
however timid you may be, you need not be
as his wife became so much better that he could
however timid you may be, you need not be
afraid of him. He knows your timidity, and he
took his bag, went to his neighbor's, and
himself to the sick-bed and the family. His
means of support thus cut off, he soon found
himself in need. Having a wealthy neighbour
near, he determined to go and ask him for two
bushels of wheat, with a promise to pay as soon
leave her and return to his work. Accordingly
he took his bag, went to himself to the sick-bed and the family. His
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leave her and return to his work. Accordingly
he to himself to the sick-bed and the family.

# WEDNESDAY

the naked, feed the hungry, relieve the distressed, and comfort mourners?" Yes, why?" the christian father called back his suffering neighbour and gave him as much as he needed. Now, christian readers, do you thus answer

My brother, when you fear your church will Pray without ceasing. be left destitute of a pastor for lack of competent 3. One of the great instrumentalities of your fluence to answer that prayer?

reduced multitudes of your own sex, and from worship, he injected into its busy heart the ideas the fulness of your own heart beseech a merciful and emotions pertaining to eternity. Every in-God to pity and relieve, do you see to it that your cident and every object of nature contributed to prayers go not wholly unanswered?

Christian friends, when you see a world perishing in sin, and hear the actual death-groan prayers, shall not go undone?

up to the work of answering our prayers, as far as it is within our power, a true but fearful test

> From the Religious Herald. A CHARGE AT ORDINATION.

Messrs Editors: The following charge was delivered to my son, Wm. S. Ryland, on the oc-Yours, &c., is published by request.

Richmond College, Aug. 25. R. RYLAND.

inquire how we may best discharge the offices which his ministry imposes.

1. Strive to get your mind saturated with the spirit of the Gospel. Out of the abundance of the heart the mouth speaketh. If then the mouth is to be ever ready to deal out things new and old, the heart must first be filled with those that you have to yours. And you are bound by the large of the stripe of the same right to their opinions that you have to yours. And you are bound by the large of the same right to their opinions that you have to yours. things. In that event, you will not be urged simply by professional consistency to speak a word in season, but it will be the spontaneous outgushing from the full fountain within. The Bible is the great depository of revealed truth. It is the most wonderful book in the world. To least—to cultivate forbearance towards the ad-Bible is the great depository of revealed truth. It is the most wonderful book in the world. To its honest and dilligent student, it will unfold something new every day. Read the Bible, my son, not with a cavilling spirit—but with an humble and longing desire to learn the will of God. Study it prayerfully—eat it up—digest it—hide it in thy heart, and then thou wilt preach the preaching that God bids thee. You are not to make any discoveries in theology beyond the manifest revealings of the Bible. You are not to indulge in poetic reveries or philosophic speculations—not to add to or take from the Bible—not to teach your own thoughts apart from its thoughts, but simply to expound, illustrate and impress its heaven-taught contents. It is of paramount importance that you honor divine truth in all your investigations, and in all your teachings. Your object should not be to support a party, nor to vindicate a sect, but to learn and teach the mind of the Spirit. Follow with self-boring pastors, or with men of the support a party, nor to vindicate a sect, but to learn and teach the mind of the Spirit. Follow world. A true, manly, and prudent pastor may generally avoid entirely, or soon get out of, these truth for its own sake, follow it whithersoever it leads. If it lead you across the path of your own oreed, or your own church, you must go across that path —Better that every creed be abolished and every church utterly disregarded, than to exalt them above the truth. The truth does not you remember that it is better to suffer wrong the cardial properties of including the cardial properties. The little of including the properties of including the least—to cultivate forbearance towards the advocates of error. This peaceable temper is not at war with zeal and uncompromising fidelity to the truth. Preach your own belief.—But when you call names, and impure with the truth. Preach your own belief.—But when you call names, and impure with the truth. Preach your own better. You must vitually assail all contradictory belief.—Bu and every church utterly disregarded, than to ly. If others speak and act unjustly towards exalt them above the truth. The truth does not you, remember that it is better to suffer wrong derive its authority from the church, but the than to inflict it, and that no one can really and exait them above the truth. The truth does not derive its authority from the church, but the church derives here from the church, but the church derives here from the truth. You, therefore, have no interests to subserve in the universe experate from those of the truth. God has decided what the world shall believe and practice. He has devised and published the most beautiful system of doctrines that human or angelic natures ever conceived, and woe to that man who shall erroganily dare to disturb its symmetry by ingrafting on it human inventions, however hallowed by antiquity. At the same time you should avoid a hasty and reckless disregard of the long established land-marks of the churches. Let neither the love of noveity, nor the desire of reputation for originality, nor the ambition to head a new party, beguile you into strange tracts of thought. It is possible to blend the impartiality of a judge with the docility of a child. There is in our Denomination a margin lett for the union of independence of thought with conservatism of action.

2. A sprit of decotion is the best preparation both for the study of the word and for the elucidation of its doctrines. How often does the minister feel, after the physical and intellectual exhaustions of the pulpit, that he has told the people all he knows, and that really he has no the people all he knows, and that really he has no thing more to say. What then is his resource? Nothing that the care and prepare him for a renewal of his stated on the bulwarks of State. Whatever the contract of the other than the state of the pulpit, that he has told the people all he knows, and that really he has no thing more to say. What then is his resource? Nothing more than a proper to say. What then is his resource? Nothing more to say. What then he has told the people all he knows, and that really he has no thing more to say. What then he has told the people all he knows, and that really he has no the people all he knows, and that really he has no the poople all he knows, and that real

the proved. But we do insist, that for personal specific proved. But we do insist, th

and comfort all that mourn. The prayer It is in the closet that the Holy Spirit imparts cluded, the poor man stepped in, and made the strength, the light, the love, the joy and the known his business, promising to pay with the courage which are so essential to success in this avails of his first labor. The farmer was very work. Whatever you do, then, neglect not the sorry he could not accommodate him, but he had habit of careful and earnest and importunate sepromised to loan a large sum of money, and had cret prayer. It will give you a power and an auded upon his wheat to make it out; but he thority in speech that no other influence can ever would let him have it. With a tearful eye and a sad heart, the poor in turned away. As soon as he left the ren may tend to dispirit your nature—but a conhouse, the farmer's little son stepped up and said, sciousness of divine favor brought from a close "Father, did you not pray that God would clothe fellowship with God, will embolden you to look bravely, but lovingly, into men's faces and declare the whole counsel of Heaven. As the chil-"Because father, if I had your wheat, I would dren of Israel could not steadfastly behold the answer that prayer." It is needless to add, that face of Moses when he came down from the mountain where God spake to him, so the proud looks of the rebellious will cower in the presence of one whose countenance is radiant with the light and love which the divine presence diffuses.

support, do you pray God that the church may office is pastoral visiting. Paul taught the peo-not be left as a flock without a shepherd; and ple publicly and from house to house. Much of office is pastoral visiting. Paul taught the peothen rising from your knees, use every means, the instruction of Christ was given in the famiboth through your purse and through your in- ly circle-on the wayside, and from the spur of the occasion. He caught the living, acting world My sister, when you hear of, or see the wretch- at its daily toil, and without a formal preamble, dness to which sin, in one form or another, has or the surroundings and promptings of public the illustration of his sublime mission. The pastor should imitate this common sense habit of his great model and learn to introduce religion of hundreds of millions who are making their last | easily and naturally into the daily walks of life fearful lesp into hell, and your agonizing soul The world has by instinct a strong prejudice cries, "Lord, save, ere they all perish." do your against the ministers of the Gospel. The rich self-denying efforts to do and to give, show to and enlightened look on them as narrow mindall that what you can do in answering your own ed and morose. Social intercourse tends to break down this prejudice. But if they are neat Is not our willingness or un willingness to come in dress and genteel in carriage, so as to gain access to the influential classes, the poor are apt to regard them as proud and aspiring. And this prejudice too can be softened only by a kind and unostentations intermingling with the nasses. You must eat at their tables, love their food, sit by their fire side, and sympathize with them in their joys and sorrows. You must be one of the people. And all the endearments of the family—all the sanctities of the sick room and the death chamber should by association casion of his recent ordination at Middleburg. It cluster around your character. Especially should is published by request. Yours, &c.. dren. They are the future men and women of your charge, and not to implant yourself in their

pression of my sincere pleasure in witnessing the imposing ceremony by which you have been inducted into the office of the Gospel ministry. From your earliest childhood, it has been the earnest aspiration of my heart that God would make you a good minister of the Gospel of his Son. This was also the devout wish of her who first taught you to lisp the Lord's name and the Lord's prayer, and by whose gentle spirit you were guided along the path of infancy, until she was called home. And if the souls of the redeemed who have gone before us ever visit we must carry the Gospel first to the lower straredeemed who have gone before us ever visit we must carry the Gospel first to the lower strathis earth, and attend the gatherings of their at of society that it may gradually work its way yet mortal brethren, as probably they do, who upwards. Far distant be the day when it shall shall say that she is not present to watch and to be the secret boast of our churches that the poor enjoy these solemn and delightful exercises? We are at least certified of the presence of him who said, "Lo I am with you always, even to the end of the world." As under his immediate eye-sight, and by his gracious assistance, let us with the humblest denizens of the vale of po-

and this will throw a charm around the very tri-als of the ministry. Expect great things of God, attempt great things for God, and you shall reap a bountiful harvest. Despondency will not only cripple your energies, but will dishearten your church and dishonour your Master who has promised to bless his own truth. Have faith, then, in God, and hope in Him who has never deceived his servants. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for-

6. Finally, my son, take special care of your character and reputation. I have entire confi-

ever and ever."

dence in the sincerity of your piety and the purity of your motives in entering the ministry.

But still you have need of constant watchful ness. Guard against the appearance of evil, against a corrupt imagination, against all trickery, and "pious fraud" in your ministrations. Don't put on a long face and a sanctimone air because you are a preacher. Simplicity of manners, and neatness of apparel are better than affectation on the one hand, and fastidiousness or vulgarity on the other. Don't assume a zeal in your voice and gesture that your heart does not possess. First get the heart tired with truth and love, and then use your own voice and man-ner, fixing your attention on the ideas express-ed, and not on the drapery in which they are clothed. The cause of Jesus needs no artifices. It asks for a plain, honest, straight-forward ex. hibition of the Gospel, without resort to human morality, such as speaking the exact truth, paying your debts, and paying them at the time stipulated, living within your means, and kee ing your body in subjection. The character of not only from positive evil, but from the faintest tion of views and purposes, and a transparen of heart that will lift him, in the estimation the right minded, above all reproach. " Het no man despise thy youth, but be thou an examno man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." If there be a tendency in men to belittle a minister because of his youth, the remedy is to acquire and exhibit such a dignity of demeaner and such a power of holiness as it is not in the heart of the beldest sinner to contemn. Above all, put your trust in God that he may either deliver you from temptation, or give you strength to bear it. If you ever become a man of mark you may be sure the archers will shoot their poisoned arrows at you, to destroy your peace, and, if possible, your usefulness. But the helmet of salvation and the breast-plate of righteousness, and the shield of faith will defend you from the fiery darts of the faith will defend you from the fiery darts of the wicked. And now, my son, I commend you to God and to the word of his grace. Having often given you to Jesus secretly, I now give you to him publicly, to be devoted to his cause during the remainder of your days. It shall ever be my prayer that He may make you an able minis-ter of the New Testament. And when the chief Shepherd shall appear, may you and I, and all these his under shepherds, receive a crown of glory that fadeth not away, Amen!

MR. BEECHER OUT OF DOORS. One of Mr. Beecher's clerical neighbours, himself a popular preacher, gives an ineight into the cause of his extraordinary popularity in his familiarity with nature, and the open eyes he carries with him at all times. In a very pleasant article in the Christian Intelligencer, Rev. T. L. Cuyler says :a will all be there also bed I

" My master's study is out of doors, sir," was "My master's study is out of doors, sir," was the reply of Wordsworth's servant-maid to the visitor who inquired for the great poet's sanctum. It was a happy reply. But a small part of Wordsworth's art, or inspiration either, could be gathered within four walls. He was the bard of nature. His lines are redolent of daisies and heather-blossoms; his verses are musical with mountain airs and water-falls. Happy is the man who can find his "study" out of doors!

We have long thought that Mr. Beecher owed a vast share of his extraordinary power, both of

We have long thought that Mr. Beecher owed a vast share of his extraordinary power, both of pen, pulpit, and platform, to his minute familiarity with external nature. Now, we are not going to indite any new criticisms upon the Plymouth pastor, who is decidedly the most bewritten, be-praised and be-spattered character of our day. We said our brief say in regard to him when we once paid him our respects for having figured at a "Puritan" wine-feast at the Astor House.

But to return to Mr. Beecker and his abundant

But to return to Mr. Beecher and his abundant floral and agricultural illustrations. They were always a puzzle to us. We never could account for a minister's familiarity with the whole realm of vegetable life, from the cedar of Lebanon to