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

VOL. XII.

SAINT JOHN. NEW-BRUNSWICK, WEDNESDAY, JULY 6, 1859.

The Christian Disitor, Devoted to Religious & Secular Intelligence,

H. P. GUILFORD, EDITORS. The Financial and Business Department is under the THOMAS MCHENRY.

(Opposite the Country Market.) All Communications, whether on business or fo CHRISTIAN VISITOR OFFICE, ST. JOHN, N.B.

If paid in advance, Seven Shillings and Sixpence. If payment be delayed over three months, Ten Shillings.

No paper can be discontinued without the

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DESIRE OF HUMAN APPLAUSE AN OB STACLE TO FAITH IN CHRIST. [Concluded.]

It remains to be shown, 3. That the desire of human applause hinders the growth of faith when it has been avowed.

I need not detain you by showing that the Christian ought to become stronger and stronger in faith; the point to be proved is that desire of the praises of men tends to weaken faith. It especially is demanded a firm faith in the Son of God, as the only Saviour; an unwavering belief in the doctrines and statements of Scripture as the word of God; and a strong conviction of the power of divine truth over the consciences of men. But if the minister is smitten with the cursed love of human applause, if he is tempted to please the various tastes and fancies of fallible men, see how it will check his boldness, tone down his fervour, enervate his zeal for truth, modify his opinions and belief; and it will be well if the very foundation itself be not destroy-

It is no easy matter for the servant of Christ to keep his eye steadily fixed upon his master, under the most favourable circumstances; but if man intervenes; if the thought of man's judgment lays its hand upon his eyes; if the breath of human applause or human censure rises around him, like a mist, how can he behold his masters face? if the din of human praise or human blame resounds in his ears, how can he hear his master's voice? Having become the slave of men's approbation, he ceases to be the servant of Christ. His faith dwindles, until he fails altogether to commend himself to every man's conscience by manifestation of the truth. "How can ye believe who receive honour one of ano ther, and seek not the honour that cometh from

The bancful influence of human applause is equally prejudicial to the faith of the private christian. The christian's life should be a life of faith: and faith becomes strong by exercise .-But no little portion of that exercise consists in the inquiry; what does Christ think of my spis rit and temper, my words and conduct? A faith in vigorous exercise will daily seek to please the Lord; to make its possessor an Israelite inwardly; one whose circumcision is of the heart, in the spirit, whose praise is not of men but of God. But if our chief concern be to please or the other; to know what such a ne says or thinks about us; if we are in a turmoil of distress because so and so is offended, or does not approve our course; where is our faith in Christ? And yet how many thoughts rise no higher than to win the favour of men .-How many things are said and done that would be left unsaid or undone if we sought honour from God alone. How the heart swells with vanity when the praise of man is won; how it sinks with disn av when blame is incurred -The thought of pleasing God is often swallowed up in the apprehension of displeasing mon .-The favour of the Saviour is often bartered for the smiles of men. And as an inevitable result the life of faith is impaired, the walk of faith be- | king. comes unsteady, the crumph of faith is not achieved. My conviction is, that this is one main cause of the weakness of farth in the preof losing it, is now the snare of the christian church. If it be so, let us, in the strength of the Lord, break the snare, that our soul may be

against the usages of society, and the harmles customs of your companions. Do not think that you are pleasing the Lord when you are simply gratifying your own love of eccentricity,

mies caluminated him as a gluttonous man and a or cheers of his fellow men to him? What their wine bibber, and the scribes tried to tring odium opposition or favour? what their frown or smile? upon him by pointing at him as the friend of "Cease ye from man, whose breath is in his nos-

which is from God, for the honour conferred by esteemed." Amen.

Faith in Christ and a desire to please him, act and react, they strengthen e ch other. Do you believe that he loves you, that he has saved you A SERMON DELIVERED BY REV. C. H. SPURGEON, by his death, and washed you from your sins in his blood? And will not this faith prompt you to please him more and more, and to seek the the violent take it by force."-Matthew, 11:12. honours which his favour bestows? And when Do not invisible realities rise in your estimation? the pathway of faith?

Compare together the honour and applause of men on the one hand, with the honour and praise one is partial, the other impartial; the judgment pearly gates of Paradise. of the one is erroneous, that of the other is according to truth; the one judges from external appearances, the other looks at the heart; the much into the treasury, the other commends the half which is regularly allotted to divine worin the minister of the Gosnel. In him poor whose deep poverty becomes a well spring ship, they will have done enough. No they honour which comes from God only.

> have the training of youth, whether an appeal to for I am in anguish about sin, and I want to find the approbation of men ought not to be sparing. the Saviour ; I am in hopes that being in the ly used, and whether the motive drawn from way the Lord will meet with me, so I am about God's approval might not be more frequently to lay myself down by the side of the pool in urged than it is. So constant is the tendency to Bethesada, in the hope that the Holy Spirit will refer to what men will think and say, and so sel - stir the pool and enable me to step in." You do dom is the thought of Christ's approval brought not find these people like the most of modern distinctly and prominently forward, that hearers, critical, or else careless. No; they are there is a danger of teaching a child to regard all awake to see whether there is not something the opinions and praises of others as the highest to be had which may be a balm to their wearied object of youthful ambition.

> the habit of seeking human applause solely or home. They go to their chambers and they beeven chiefly, he will grow up in a condition ad- gin to pray; not that prayer between sleeping verse to the exercise of fauth in Christ. For if the and waking that some of you are used to attend prevailing question in every step in life is, to, not that drowsy supplication which never "what will men say?" why not in religion? If gets beyond the ceiling of your bedroom; but the inquiry, "what will men think," dictates the they fall on their knees and with a holy anxiety ordinary words and actions of every day life, they begin to cry, "Lord, save or I perish; O

the honour which God bestows.

What is the applause of men? It is as hollow as it is variable. How large a class wait to God. They do not read its chapters as if the see what is the decision of some magnate whose word is law. How many applaud with the majority, and change with the multitude. How many will shout "Hosanna" one week, and "crucify him," the next. Ever shifting is the tide of worldly honour. Va jable as the wind is the breath of popular applause. Is it for this you The glory of one age becomes the reprobation thy help and thy grace." And then see these as if they had been a group of statues—the stance. It is one and the same for soldier and die. civilian; for prince and peasant; for David My hearer, have you ever been one of these

social gatherings of the people, so that his ene- gitimate conclusion. What is the laughter or publicans an I sinners. trils; for wherein is he to be accounted of?" Neither do I exhort you to throw yourselves Hear the words of the Lord, "whosoever shall better than alarm, in remembering that Christ ever expect it? Why, you preach like one who loose from all the restraints of honour, to be re- be ashamen of me and of my words, of him shall gardless of pleasing or displeasing, to stelle the Son of man be ashamed, when he shall come was willing to cast himself upon his blood and believe in Christ, may say of you with kind pardesire of praise; but I hid you desire the graise in his own glory, and in his Fathers,' and of the frighteousness and take him at his word, and trust tiality, "Our minister is a dear good man;" but of your Saviour, I ask you to try and please him holy angels. "Them that honour me, I will hewell in all thirgs, to substitute the honour nour; and they that despise me shall be lightly

SPURGEON'S SERMONS.

AT SURREY GARDEFS, LODDON, MAY 15TH. "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and

I shall this morning, first, direct your attenhis praise has filled your heart with holy fervour, tion to these violent mer. Look at them. Sodo you not feel strength imparted to your faith? condly, we shall show their conduct. What makes them so violent? Are they justified Do you not walk, yearun, with fresh alacrity in in this impetuous vehemenc? We shall next rejoice in the fact, that they are sure to be successful in their violence. And then, I shall endeavor to arouse in your hearts, by the help of of God on the other. In conferring praise, the God's holy spirit, that holy violence, without one is blinded by prejudice, the other sees and which the gates of heaven will be shut in your judges according to the reality of things; the teeth, and you will never be able to enter the

1. First then, LET US LOOK AT THESE VIO-LENT MEN. Understand that what they are, they have been made by divine grace. They are not one waits to see what the issue will be, the other so naturally of themselves. But there has been says at once, "well done, good and faithful ser- a secret work of grace in them, and then they vant :" the one decides according to the event, have become violent men. Look at these violent praising the successful man, blaming the un- men, who are violently earnest to be saved. You successful, the other approves the incipient de- will observe them when they come up to the sire, accepts the intention of the heart, and house of God; there is no yawning with them, praises the attempted good even though it may no listlessness or inattention, no imagination that the souls of men. Mark his outward actions, fail of success; the one extols the rich who cast if they do but sit in the place the hour-and-aof liberality; the praise of the one is as short hear with both their ears, and look with both their lived as it is fluctuating, the honour which God eyes, and all through the service they have an hestows endures for ever. How weak must be intense desire that they may find Christ, Meet up that faith which deliberately prefers the honour them as they go up to the house of prayer, and is which a fellow mortal can give, and seeks not the lask them why they are going there. They know ad right well what they are going after. "I am go-It is worthy of the consideration of those who ing there to find mercy, peace and rest to my soul; spirits, and a cordial to their troubled breasts If the mind of a youth become familiarized to Mark these violent people after they have gone why should it not do the same in religious duties? Lord save me ; I am ready to perish ; Lord, I In conclusion I would press upon the devout beseech thee, stretch out thine hand and rescue consideration of each one, the higher motive of my poor soul from that destruction which now haunts my spirit." And see them after they have prayed, how they turn over the Word of mere looking at the letters was enough, but they read just as Walts says in his hymn,

> " Yet save a trembling sinner, Lord Whose hope still hovering round thy word. Would light on some sweet promise there,

Some sure support against despair." And down they are on their knees sgain. "O will forego the service of Christ, and overlook the Lord, speak to my soul through thy word! Lord honour which fle gives? The standard of ho- help me to lay hold on the promise, enable me to nour among men is subject to continual change. grasp it! Oh, let not my soul perish for lack of of the next. Take the example of duelling. Not violent men whom God has really made in our half a century ago, the practice of settling dis- nest about being saved. You will not find them putes by deadly weapons was in high estimation leaving their devotions in their closets, or in among honourable men; now it has fallen into their house of prayer. Wherever they go there disfavour and is discountenanced; the next ge- is a solemn earnestness upon them, which the neration may see it revive with all its pristine world cannot understand. They are seeking afglory. But the honour that comes from God is ter Jesus, and rest they neither will nor can uninvariable. As His nature is immutable so is the til they find him. Their nights are disturbed with praise He confers. It is the same under a mo- dreams, and their days are made sud with pantnarchy that it is in a republic. The divine code ings after the blessing-without which they canof honour changes not with rank and circum- cannot live, and without which they dare not

while he was a shepherd, and when he became a violent men, or are you so now? Blessed be God if this holy violence is in your spirit, you Seek the honour that comes from God only, shall take heaven by force yet; you shall take that alone is true honour, that alone is perman- it by storm, and carry the gates of heaven by the ent, and of real value. It is worthy of remark that outlery of your prayers. Only persevere with sent day. The fear of man bringeth a snare; those who aim at obtaining human praise, rarely impunity; still plead, still wrestle, still continue and the fear of not gaining the favour of men or grin what they seek for; whereas those who in to strive, and you must at length prevail. But the fear of God, walk by faith, and strive to ah! my hearer, if thou hast never had a strong please the Lord, will at last compel the involun- unconquerable anxiety about thy soul, thou art tary homage even of the world. The advice of as yet a stranger to the things of God. Thou Leigh Richmond to his children is worthy of re- dost not understand that violence victorious withnembrance 'act so as to please the Lord, and out which the gates of heaven never can be en you will please all whom you ought to stormed. Some of us can look back to the praise, and worldly distinction, break at once first ray of light that came into my chamber

Rise and Progress of Religion in the Soul, and have been disappointed, "for the violent take it own food, but fed at the will of his master, his Allan's Alarm, and read them. But, still, I think by force." And you too, my brother in the I might have read them to this day, and not gospel, you have marvelled and wondered why been a whit the better, if I had not something you have not seen souls regenerated. Did you came into the world to save every sinner who does not believe what he is saying. Those who God. Have ye not seen many-and are there the careless young men that attend your minisnot many among us-men who have said, "I try, say, " Does that man expect me to believe must have mercy, I must have it; it is not a that which he only utters as a dry story, and to thing which I may have, or may not have but I convince me when I see him go through the am a lost soul if I have it not?" And when they service with all the dulness and monotony of have gone to pray they have seemed like Sam- dead routine?" Oh, my brethren, what we want sens; they have got hold of the two posts of to-day in the churches is violence; not violence heaven's gate of mercy, and they have pulled as against each other, but violence against death, if they would pull them up by their eternal roots and hell, against the hardness of other men's, sooner than not get the blessing. They have hearts, and against the sleepiness of our own. hammered at the gate of heaven until it seemed In Martin Luther's time, truly the kingdom of as if they would split the golden bolts rather heaven suffered violence. The whole religious than be turned away. No man ever gets peace world was wide awake. Now, I fear the most until he gets into such a passion of earnestness part of it is sound asleep. Go where you may, to be saved, that he cannot find peace until our churches have come to be old-established Christ speaks pardon to his soul, and brings business. They do not care to extend themselves. him into life and liberty "The kingdom of We must have new blood, nay, we must have new heaven suffereth violence, and the violent take it fire from heaven to fall upon the sacrifice, or else

mark his prayers and you will see there is vio- take the kingdom of God by force. lence in all his supplications when he pleads for and they are violently sincere, violently earnest. Mark him when he preaches; there is no dull old mariner represents the corpses of all the dead for one, do not. It is just what is wanted .of the sermon. He would not think of violating thankfully received. a single rubric that has been laid down by his

a fish is fresh when it has been packed in ice.-I have seen the people sit, and they have listened take this matter up in right good earnest. chiselled marble would have been as much ofnested by the sermon as they. I have seen the descons go about their business just as orderly, and with as much precision as if they had been mere automatons, and not men with hearts and

expressed by individuals who have never found a stones? But they sharpen the scythe, and to do in the service of God. "I have been Books are grindstones and whetstones for a man's a Sunday school teacher for years," says one, mind. "and I have never seen any of my girls or boys | Many are unwilling to buy a treatise upon the converted." No, and the reason most likely is, disease of the horse, although there are several you have never been violent about it; you have which will prevent most of the evils which affect never been compelled by the Divine Spirit to this noble animal. In the West, the horse is mind which receives it. It lifts man's whole namake up your mind that converted they should used, in town and country, by almost every man. he, and no stone should be left unturned until But very few profess to know how he should be If you are fettered by the vain desire of human myself awake of a morning easily then. The they were. You have never been brought by the treated! And, of those who think they are wise, Spirit to such a passion, that you have said, "I how many have any knowledg except of a few

and the violent take it by force."

like Baal's priests, we may cut and hack our But this violence does not end when a man bodies and distract our minds in vain; there will finds Christ; it then begins to exercise itself in be " no voice, nor any to answer, nor any that another way. The man who is pardoned, and regardeth." The sacrifice shall lay unburnt who knows it, then becomes violently in love with upon the altar, and the world will say our God Christ. He does not love him just a little, but is not a living God, or surely we are not his he loves him with all his soul and all his might. people, "And thou shalt grope at noon-day, as He feels as if he could wish to die for Christ, the blind gropeth in darkness, and thou shalt not and his heart pants to be able to live atone with prosper in thy ways: and thou shalt be only ophis Redeemer, and serve him without interrup- pressed and spoiled evermore, and no man shall tion. Mark such a man who is a true christian, save thee." Violent men, then, are those who

To be continued.

For the Christian Visitor.

MESSRS. EDITORS :- It was with a great deal oning out of a monotonous discourse, he speaks of pleasure I read your Reminiscenes on the man who means what he says, and who first page, and also your editorial on the "Bapseak it, or else woe would be unto him if tist Seminary, Fredericton," fin the last Visitor. hed not the gospel. As I look around The part that cheered me most was that recommed not the gospel. As I look around the employment of a competent Agent. Yown church, I am apt to feer that they are "to travel over the country delivering loctures, God's children at all, because they have and striving to arouse the people to come forsing of his holy violence. Have ye yet read ward in support of the Institution, by giving their Coleridge's Ancient Mariner? I dare say you money to liquidate the debt, and by sending their have thought it one of the strangest imaginations sons to enjoy educational advantages,&c." Who ever put together, especially that part where the doubts the wisdom of that recommendation? I. men rising up,-all of them dead, yet rising up to There ought to have been an Agent in the field manage the ship; dead men pulling the ropes, long years ago. Arouse then my bretbren, and dead men steering, dead men spreading the sails. do your duty. The conductors of the Institution thought what a strange idea that was. But do are the right men in thoir right places; give you know I have lived to see that true; I have them the material to work up, and, my seen it done. I have gone into churches and I word for it, those entrusted to their care will have seen a dead man in the pulpit, and a dead never have cause to regret it. Yes-I again reman as a deacon, and a dead man holding the peat it-a competent Agent is wanted to stir us plate at the door, and dead men sitting to hear. up to duty. Allow me to suggest that beside You say, "Strange!" but I have. I have gone paying off the debt (£500, I believe) a small Ensocieties, and I have seen it all going on so dowment Fund might be raised, (£2,000) that the regularly. These dead men, you know, never staff of teachers might be increased, which overstep the bounds of prudence-not they; they would make the Institution still more inhave not life enough to do that. They always viting. In all \$10,000, which is a trifle if every pull the rope orderly, "as it was in the beginning, one-rich and poor-but does his duty. What! is now, and ever shall be, world without end. Cannot the Baptist Denomination raise \$10,000 Amen." And the dead man in the pulpit, is for their Seminary? Yes, yes, they can, and he not in at regular and precise? He systema. I believe they will. Come, brethren, out with tically draws his handkerchief from his pocket, your fives, tens, and twenties-dollars or pounds, and uses it at the regular period, in the middle as you like. Your One Dollar Bills would be

You ask the question-" Who will enter upon old-fashioned church. Well, I have seen these this important work?" Well, I think I can churches-I know where to point them out-and name the man-I mean the Rev. A. D. Thompwave seen dead men doing everything, "No," son, of St. Andrews. who has had some expesays one, "you can't mean it?" Yes, I do, the rience in such matters, and who, I believe' was men were spiritually dead. I have seen the found to be a valuable man by the Governors of manister preaching without a particle of life, a Ac dia College some short time ago. I hope sermon, which is only fresh in the sense in which that he may be induced to undertake the Agency and that the Associations, -shortly to meet-will

> Yours, truly, A FRIEND.

FARMERS' LIBRARY. It is of the highest importance that farmers souls at all. Do you think God will ever bless should possess reading habits; and that they a church like that? Are we ever to take the should bring up their children to a love of books. kingdom of heaven by a troop of dead men? Every farmer should have a library; it may, at Never! We want living ministers, hving hear- first, be small; but it should be select. As soon es, living deacons, living elders, and until we as a farmer is beforehand enough to own an acre. have such men who have got the very fire of life he is prosperous enough to begin a library. It is burning in their souls, who have got tongues of said by many, books wont't make money. Yes life, and eyes of life, and souls of life, we shall they will. To be sure, their best effect is the never see the kingdom of heaven taken by storm. production of intelligence in the reader; but a "For the kingdom of heaven suffereth violence, man well informed in his own business is just the man to make money. Who ever thought of Frequently complaints are made and surprise making money by buying grindstones and whetblessing rest upon anything they have attempted sickle, and the axe, and they produce money.—

christ conformed to the manners of the people among whom he lived; he went with his disciples to the wedding at Cana; he mingled in the people among the wedding at Cana; he mingled in the people to the wedding at Cana; he mingled in the people among whom he lived; he went with his disciples to the wedding at Cana; he mingled in the people among whom he lived; he went with his disciples to the wedding at Cana; he mingled in the people among whom he lived; he went with his disciples to the wedding at Cana; he mingled in the people among whom he lived; he went with his disciples to the wedding at Cana; he mingled in the people among the chains of this unmanly bondage. Society mould awaken me to take up Baxter's Call to the cannot exist mostrums for sickness? The horse, in man's makes way for a man of decision. Difficulties of this unmanly bondage. Society mould awaken me to take up Baxter's Call to the cannot live unless I see some of these children saved."—

Service, is living in an entirely artificial state.—

He takes care of himself if left wild. But living not suited to their taste, and you will be sure to and putting forth afterwards your trust with the living not suited to their taste, and putting forth afterwards your trust with the living not suited to their taste, and putting forth afterwards your trust with the living not suited to their taste, and putting forth afterwards your trust with the living not suited to their taste, and putting forth afterwards your trust with the living not suited to their taste, and putting forth afterwards your trust with the living not suited to their taste.—

The horse, in man's bettore, in man's cannot live unless I cannot exist to the children saved."—

The horse, in man's cannot live unless I cannot exist to the children saved."—

The horse, in man's cannot live unless I cannot exist to the children saved."—

The horse, in man's cannot live unless I cannot exist to the cannot live unless I cannot live unless I cannot exist to the cannot live unless I cannot exist to th Sa sersent if the transfer of the property of the server o

There Wares "Hereston when so get into.

my heart. And then I would get Doddridge's same intensity towards heaven, you would never harness, and under the saddle, not selecting his own instincts become of little use, and he is dependent entirely on the mercy and knowledge of those whose slave he is.

It ought not to be thought unreasonable to say that every man who is willing to own a horse, ought to be willing to know how to manage him, in the stable and out of it. There is no work in the English language containing more, or better instructions than * Stewart's Stable Economy. It should be read by the farmer; and just as much by every man, of whatever calling, who uses a horse, or owns one. It is of standard authority in England. Mr. Stewart has long been a profe: sor in veterninary institutes. Every man ought to know how to treat a sick horse. Suppose a horse to be taken sick on a journey; most frequently the driver is the only one at hand to prescribe. If you are at a tavern, of what use, generally speaking, are the bragging pretensions of those that crowd around you? Stopping for a night at a wretched hole of a tavern, one of my horses, at night fell sick. I knew no more than a child what to do; the landlord (ah me! I shall never forget him!) was equally ignorant and much more indifferent. A big, bragging, English booby was the only one pretending to know what to do; and to him I yielded the animal. After sundry manipulations-punching him in the loins ; pulling at his ears, etc.—he rolled up a wad of hair from his tail, and crammed it down the horse's throat! presuming, I suppose, tha the hair would find its way back to the place came from, and so pilot the disease out! I inwardly resolved never to go another journey until in posses ion of the best remedies for the attacks common to horses on the road.

* A Treatise on the management of horses in relation to stabling, grooming, feeding, watering: and working: published by A. O. Moore & Co.,

THE NEWSPAPER

There is no book so instructive as the newspaper : no knowledge so necessary to be acquired as that which may be gleaned from its columns. It is not only the vehicle of the cheapest but the most innocent and least cloying source of pleasur and happiness. A newspaper in a family, i sure every week to be the means of interesting informing, or pleasing almost every member of the family, especially where they live in the country, and see and hear but little that is new In the course of a year, a well conducted panet conveys information on almost every subject, or at least excites curiosity and inquiry on all subects. To know what is nearest to us in time and space, is most necessary, most pleasing and most instructive; and this kind of knowledge can only be obtained from newspapers. We would venture to affirm that there never was, and never will be, in a country situation, an ignorant family who take a newspaper, as it is impossible that a family should not become in time well informed. provided they live sufficiently secluded to be thrown upon the paper as a source of amusement. The dullest child who hates a book will, in rainy weather steal up to a newspaper, read a marriage notice and an advertisement or two, and put it down. The next time probably he will become bolder and get through an anecdote. Soon he will read short tales of fiction; then just before election time, he begins to peep into politics, and even to read political speeches. Last of all he attacks foreign news. By this time his curiosity on most subjects is excited, and overcomes his aversion and fear of books, and he is lured on to become a reading and well informed man. It is strange that any family, as a measure of economy, should be without a newspaper. Children see the world cheaply at home, in a newspaper, without the danger of bad association or the expense of travel .- Printer's News Letter.

FORGIVENESS .- Forgiveness is rarely per fect, except in the breasts of those who

In matters of conscience, the first thoughts are best; in matters of prudence, last thoughts

When a man has no design but to speak plain truth, he may say a great deal in a very narroy

ENVY.-The crop is always greater on the lands of another, and the cattle of our neighbor are deemed more productive than our own .-

fulness in that Book that oftentimes it says much by saving nothing ; and not only its expressions but its silences are teaching, like the dial, in which the shadows as well as the light informs

CHRIST .- One might well consent to be brand ed, broken on the wheel, merely for the knowledge of such a character as Christ's. The bare presentation of it is an era in the history of the

You may insert a thousand excellnt things in a newspaper, and never hear a word of appro-