

THE CHRISTIAN VISITOR, Published every THURSDAY, by BARNES & CO., AT THEIR OFFICE, Corner of Prince William and Church Streets, SAINT JOHN, N. B. TERMS:—Cash in Advance. One Copy, for one year, \$2 00 Fifty Copies to one Address, \$1 50 Advertisements inserted at the usual rates.

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

SAINT JOHN, N. B., THURSDAY, OCTOBER 20, 1864.

CARRIAGE SPRINGS, MADE TO ORDER!!

C. G. BERRYMAN takes this method of informing his customers through out the Province that he is now prepared to furnish them with

Wholesale and Retail, at Short Notice!!!

These Springs are made under his own superintendence by superior workmen, stamped with his own name, and made of best quality English Spring Steel, so that purchasers may rely upon getting a good article.

100 SETS SUPERIOR ENGLISH SPRINGS, which will be sold at a low figure for CASH.

Carriage Builders' Hardware, which is the best in the City, comprising—

Long and Short BRD AXLES, 1 to 2 inch; Carriage BANDS, in Brass, Steel, and Silver, with open, closed, and screw PIPES, 1 1/2 to 2 inch; American pattern SCREW BOLTS, 1 1/2 to 2 inch; Sleigh-Shoe and Tire WHEELS, all lengths; Wagon WHEELS, Hickory and Oak SPOKES, 1 to 2 inch; Elm HUBS; Bent RIMS, 1 1/2 to 2 inch; Bent SHAFTS; Bent POPPETS; Brass and Silver SHOCKERS, Bent COILERS; Bent MANILLA, Bent and Drill; Patent Molecans; Bent Top-Leather, Patent Dasher Leather, &c., &c.

A Complete Assortment of Small Trimmings, Such as—Tutting Buttons and Nails; Lining Nails; Fastening and Seaming Screws; Bent and Bent Knives, Whip Straps, Apron Hooks and Rings, Japanned Holders, Coach Door Handles and Locks, &c.

A Complete Assortment of Malleable Castings, ALSO, OIL CLOTH, GRASS MATS, TIRE BENDERS, Coach-makers' VICES, assorted sizes; TOOLS, OF BEST STAMPS.

These Goods have been laid in to advantage, and can be sold at unusually low prices. BARLOW'S CORNER, No. 5 KING STREET. C. C. BERRYMAN. St. John, Oct. 20, 1864.

THE ROYAL INSURANCE COMPANY, 92 Lombard Street, London, and Royal Insurance Building, Liverpool.

Chairman of the London Board.—SAMUEL BAKER, Esq. Chairman in Liverpool.—W. G. BAKER, Esq. The Royal Insurance Company is one of the largest Offices in the Kingdom.

FIRE DEPARTMENT.

The most gratifying proof of the expansion of the business is exhibited in the following figures:—The entire business of the last three years has exceeded that of the entire business of the last three years of the existing and of many of the recently defunct insurance companies of this Kingdom.

The Premiums for the year 1863 were £130,000. While the Premiums for the year 1864 are £196,148. Showing an actual increase of 50 per cent.

The recent returns of the Government for this latter year (1864) again show the "Royal" as more than maintaining the ratio of its increase as stated in former years. Only one among the London insurance offices exhibits an advance to the extent of one-half the increase of the Company, while all the others respectively fall far short of the moiety of its advance.

THE amount of new Life Premiums received this year is by far the largest received in any similar period since the commencement of the business, and far exceeds the average of annual receipts of the most successful offices in the Kingdom. The number of policies issued in the year was 22, the sum assured £287,736 5s. 6d., and the premium £15,354 5s. 6d.

JOHN M. DAVY, Secretary to the London Board. All descriptions of property taken at fair rates, and Fire losses paid promptly on reasonable proof of loss—without reference to the insured.

CITY OF GLASGOW LIFE ASSURANCE COMPANY OF GLASGOW.

Incorporated by Act of Parliament. Governed by the Right Honorable the Earl of Glasgow. Subscribed Capital £1,000,000. Annual Revenue £450,000. Existing Assurances £2,700,000.

THE least deduction of Bonus was made 30th January, 1864, which is the close of the Company's financial year, when a bonus at the rate of one and a half per cent. on the sum assured was declared for the past year.

THE PHENIX FIRE OFFICE, LONDON ESTABLISHED 1773.

Insurance effected at the lowest rates. CAPITAL £25,000,000. J. W. WELDON, Agent for New Brunswick. St. John, N. B., 15th Feb., 1864.

MRS. HUNTS School for Young Ladies.

The Course of Education in this Seminary comprises all the branches necessary for a thorough and complete Education. In the several departments the most competent Teachers are employed.

COMMERCIAL SCHOOL.

CHARLOTTE STREET, a few doors South St. John Hotel. SAMUEL D. LEE, Principal. This Establishment has been removed to Charlotte Street, a few doors South of the St. John Hotel.

THE LAMB—THE LIGHT.

A SERMON DELIVERED ON SUNDAY MORNING, JULY 31, 1864, BY REV. C. H. SPURGEON.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. xxi. 23.

It is very delightful, brethren, when we come to such a text as this, to observe that what was in the beginning, is now, and ever shall be, world without end, Amen. In that millennial state of which the text speaks, Jesus Christ is to be the light thereof, and all its glory is to proceed from him; and if the text speaks concerning heaven and the blessedness hereafter, all its light, and blessings, and glory, stream from him—"The Lamb is the light thereof."

I shall try then—though I am conscious of my feebleness to handle so great a matter—I shall try, as best I can, to extol the Lord Jesus, first of all, in the excellence of his glory in the millennial state; next, in heaven; and then, thirdly, in the condition of every heavenly-minded man who is on his way to paradise—in all these cases "the Lamb is the light thereof."

I. First, then, a few words concerning the MILLENNIAL PERIOD. We are not given to prophesying in this place. There are some of our brethren who delight much in them. Perhaps it is well that there should be some who should devote their time and thoughts to that portion of God's Word which abounds in mysteries; but for our part we have been so engaged in seeking to win souls, and in endeavoring to contend with the common errors of the day, that we have scarcely ventured to land upon the rock of Patmos, or to peer into the dark recesses of Daniel and Ezekiel. Yet this much we have ever learned most clearly, that on this earth, where sin and Satan gained victory over God through the fall of man, Christ is to achieve a complete triumph over all his foes—not on another battle-field, but on this. The light is not over. It commenced by Satan's attack upon our mother Eve; and Christ has never left the field from that day until now. The fight has lasted thousands of years; it grows sterner every day; it is not over; and it never shall be stayed until the serpent's head is effectually bruised, and Christ Jesus shall have gotten unto himself a perfect victory. Do not think the Lord will allow Satan to have even so much as one battle to call his own. In the great campaign, when the history shall be written, it shall be said, "The Lord reigneth;" all along the line he hath gotten the victory. There shall be victory in every place and spot; and the conquest of Jesus shall be complete and perfect. We believe, then, that in this very earth, where superstition has set up its idols, Jesus Christ shall be adored. Here, where blasphemy has defiled human lips, songs of praise shall rise from islands of the sea and from the dwellers among the rocks. In this very country, among those very men who became the tools of Satan, and whose dwelling-places were dens of mischief, there shall be found instruments of righteousness, lips to praise God, and occasions of eternal glory unto the Most High.

O Satan, thou mayst boast of what thou hast done, and thou mayst think thy sceptre still secure, but he cometh, even he who rides upon the white horse of victory; and when he comes, thou shalt not stand against him, for the two-edged sword which goeth out of his mouth shall drive thee and thy hosts back to the place from whence they camest. Let us rejoice that Scripture is so clear and so explicit upon this great doctrine of the future triumph of Christ over the whole world!

During that period the Lord himself by his glorious presence shall set aside the outward rites of his sanctuary. "The city hath no need of the sun, neither of the moon, to shine in it." Perhaps by sun and moon here, are intended those ordinary means of enlightenment which the church now wants. We want the Lord's Supper to remind us of the body and blood of Christ; but when Christ comes there will be no Lord's Suppers, for it is written, "Do this until he come;" but when he comes, then will be the final period of the remembrance-token, because the person of Christ will be in our midst. Neither will you need ministers any longer, any more than men need candles when the sun ariseth. They shall not say one to another, "Know the Lord: for all shall know him, from the least to the greatest." There may be even in that period certain solemn assemblies and Sabbath days, but they will not be of the same kind as we have now; for the whole earth will be a temple, every day will be a Sabbath, the vocations of men will all be priestly, they shall be a nation of priests—distinctly so, and they shall day without night serve God in his temple, so that everything to which they set their hand shall be a part of the song which shall go up to the Most High. Oh! blessed day. Would God it had dawned, when these temples should be left, because the whole world should be a temple for God! But whatever may be the splendors of that day—and truly here is a temptation to let our imagination revel—however bright may be the walls set with chalcone and amethyst, however splendid the gates which are of one pearl, whatever may be the magnificence set forth by the "streets of gold," this we know, that the sun and substance, the light and glory of the whole, will be the person of our Lord Jesus Christ, "for the glory of God did lighten it, and the Lamb is the light thereof." Now, I want the christian to meditate over this. In the highest, holiest, and happiest era that shall ever dawn upon this poor earth, Christ is to be his glory and his beauty. There shall be no ear-rings in her ears made with other gold than that which cometh from his mine of love; there shall be no crown set upon her brow fashioned by any other hand than his hands of wisdom and of grace. She sits to reign, but it shall be upon his throne; she feeds, but it shall be upon his bread; she triumphs, but it shall be because of the might which ever belongs to him who is the Rock of Ages.

Observe that Jesus makes the light of the millennium, because his presence will be that which distinguishes that age from the present. That age is to be akin to paradise. Paradise God first made upon earth, and God will last make. Satan destroyed it; and God will never have defeated his enemy until he has re-established paradise, until once again a new Eden shall bless the eyes of God's creatures. Now, the very glory and privilege of Eden I take to be not the river which flowed through it with its four branches, nor that it came from the land of Havilah which hath dust of gold—I do not think the glory of Eden lay in its grassy walks, or in the boulevards mingled with luscious fruit—but its glory lay in this, that "the Lord God walked in the garden in the cool of the day." Here was Adam's highest privilege, that he had companionship with the Most High. In those

days angels sweetly sang that the tabernacle of God was with man, and that he did dwell amongst them. Brethren, the paradise which is to be regained for us will have this for its essential and distinguishing mark, that the Lord shall dwell amongst us; this is the name by which the city is to be called—Jehovah Shammah, the Lord is there. It is true we have the presence of Christ in the church now—"Lo, I am with you always, even unto the end of the world." We have the promise of his constant indwelling: "Where two or three are gathered together in my name, there am I in the midst of them." But still that is vicariously by his Spirit, but soon he is to be personally with us. That very man who once died upon Calvary is to live here. He—that same Jesus—who was taken up from us, shall come in like manner as he was taken up from the gazers of Galilee. Rejoice, rejoice, beloved, that he comes, actually and really comes; and this shall be the joy of that age, that he is among his saints, and dwelleth in them, with them, and talketh and walketh in their midst.

The presence of Christ in it which will be the means of the peace of the age. In that sense Christ will be the light of it, for he is our peace. It will be through his presence that the lion shall eat straw like an ox, that the leopard shall lie down with the kid. It will not be because men have had more enlightenment, and have learned better through advancing civilization, that they shall beat their swords into ploughshares. It is notorious that the more civilized nations become the more terrible are their instruments of destruction; and when they do go to war, the more bloody and protracted their wars become. I venture to say, that if in a thousand years' time Christ shall not come, if war were to break out, where we now fight for ten or twenty years, we shall have the venomous hatred of one another and the means of carrying on a war for a century. Instead of advancing in peacefulness, I do fear me the world has gone back. We certainly cannot boast now of living in halcyon days of peace. But Christ's presence shall change the hearts of men. Then spontaneously at sight of the great Prince of Peace, they shall cast away their armor and their weapons of war, and shall learn war no more. In that sense, then, because his presence will be the cause of that happy period, he is the light of it.

Again, Christ will be the light of that period in the sense of being its glory. Oh! it is the glory of the christian now to think that Christ reigns in heaven. In this we boast in every sense of depression and of downcasting, that he is exalted and sits at the right hand of the Father. But the glory of that age shall be that Christ is come, that he sits upon the throne of David as well as upon the throne of God; that his enemies bow before him and lick the dust. Think, my brethren, of the splendour of that time, when from every nation and land they shall bring him tribute, when praises shall ascend from every land, when the streets of that city shall be thronged every day with adoring worshippers, when he shall ride forth conquering and to conquer, and his saints shall follow him upon white horses! We sometimes have high days and holidays, when kings and princes go abroad, and the streets are full, and people crowd even to the chimney-pots to see them as they ride along; but what shall it be to see King Jesus crowned with the crown wreath with his mother crowned him in the day of his espousals! What a contrast between the cavalcade winding its way along the streets of Jerusalem, along the *via dolorosa* up to the mount of execution—what a contrast, I say! Then women followed him and wept, but now men will follow him and shout for joy: then he carried his cross, but now he shall ride in state: then his enemies mocked him and gloated their eyes with his sufferings; but then his enemies shall be put to confusion and covered with shame, and upon himself shall his crown flourish: then it was the hour of darkness and the time of the prince of the pit, but now it shall be the day of light and the victory of Emmanuel, and the sounding of his praise both in earth and heaven. Contemplate this thought; and though I speak of it so feebly, yet it may ravish your hearts with transport that Christ is the Sun of that long-expected, that blessed day, that Christ shall be the highest mountain of all the hills of joy, the widest river of all the streams of delight, that whatever there may be of magnificence and of triumph, Christ shall be the centre and the soul of it all. Oh! to be present and to see him in his own light, the King of kings, and Lord of lords!

JEFFERSON DAVIS.

This notorious man is deeply and intimately complicated with our now transpiring history, as well as with our final destiny. The future historian will describe him either as a disgrace to the American name, or as the proud founder of a new empire. It is important that the loyal christian people of the country should look this chief and front of all their foes in the face, and consider the stuff of which he is made, that they may fully understand what to expect from him. Col. Jacques, who lately visited Jeff. at the Imperial residence in Richmond, remarked a few days ago in our presence, that persons who had only known Jeff. Davis as he formerly appeared at Washington, have no conception of Jeff. Davis as he is now seen, standing under the weight of the Southern Confederacy. "The burden and cares of office," the colonel says, "have made a man of him; that so far from sinking under his responsibility, he is stronger and more vigorous than ever; that, from present appearances, if his enemies wait for him to die of the labors and anxieties of office, their expectancy may last a thousand years." His frame grows stalwart, and his nerves steeper, and his intent deadlier, under the pressure; he expands when he ought to shrink, and rises when, by the ordinary rules of life, he ought to bend.

This view of the great rebel's character is not denied, but rather confirmed, by the developments of history. No weakling has hurried the bolts of rebellion. They have proceeded from a hand guided as much by skill as inspired by ambition and hate. He has gathered army after army to stand in the place of those used up by the progress of the contest. In the darkest hour, whoever of his minions trembled, their fear was not inspired by his, nor responded to by any kindred sentiment in him. With a worthless currency, with blocked ports, with an institution which we supposed would have given him an enemy in his fields and at his kitchen fire, without recognition from a single existing government, he has for nearly four years presented to all the forces of twenty millions of people, with all the ports of the world open to them, an undimmed front, and an unrelenting and successful defiance.

We cannot disparage his ability by alleging the skillfulness of his generals. If they are skilled, he had the wisdom to select them. But he himself was

bred a soldier, and on the orderly foundation of his military training has laid and built up the experience and character of a statesman. And both statesman and soldier, in some sort, met in his administration of the War Department in the cabinet of Pierce. He has been, during the rebellion, virtually his own war secretary, and we doubt not that history will show that the credit given to Lee has been generally due to Davis.

Now, with all this nerve and skill, with an experience compacted from soldier and statesman, with these great individual and internal resources, with this will and pluck to dare everything, with power absolutely to command every soul in the Confederacy, with an ambition that never falters, never wearies, and yet never overleaps itself or even grows giddy upon its towering height, what may we expect from the rebel chief in the remaining portion of the rebellion as his part of the work? To get the true answer to this question we must remember how wholly he is committed to his work of ruin: so wholly that if he succeeds he is the father and founder of a new nation, destined to receive the grateful plaudits of his countrymen; and if he fails he takes his place with Arnold and Burr, only far beneath them in the scale of infamy. To escape the fate, therefore, which the Union restored would bring to him, to win the glory which independence promises, he will struggle to the last, and do and suffer all.

This is his meaning when he tells Col. Jaques that an armistice will be useless unless it presupposes the acknowledgment of Southern independence. He wants no peace but one that will proceed from a sense of weakness or division among us. An armistice looking to re-union would be dangerous—it might spoil all his schemes, and convert a hero into a villain. This is what he meant when he said that "amnesty signified pardon, and pardon was for the guilty; but that he and his people had committed no crime, and indeed made no blunder." Amnesty was out of the question; "it did not apply." He preferred being a conqueror. He had the same thoughts of the glory of success and the shame of failure in his mind, when he denied that slavery was any longer an element in the Southern view of the war. Here was a striking proof of the truth of the maxim, that language was given to man to enable him to conceal his thoughts. Great statesmen are sometimes capable of great lying. Jefferson Davis knows that slavery is the very blood of the aristocracy of the South. Even if the war had already chopped it from the body politic and the Southern passions. As a man who has lost his leg from gangrene feels the pang in his buried member, so would, and will slavery be felt in the Southern body even after it is dead and buried. But still the rebel president was astute in making light of slavery. His heart was breaking over the ruin of the peculiar institution; it was the bond of Southern unity, the essence of Southern personal identity, and he knew it; but when slavery is in the article of death it is suicidal to admit its importance. If the Southern people should see in that light they would be in danger of adopting the opinion that the necessity for two governments must pass away with slavery; and where then would be the rebellion, and what? Why a Jeff. bubble already exploded.

As long as Jefferson Davis is the powerful personality we know him to be, he will fight. He is not one man, but the flower and culmination of the whole Southern aristocracy. They plot and rage in him; and by virtue of the utter and abject dependence of the poor whites, they too are included in his personality. If we could disintegrate this multitudinous rebel, if we could draw the common people off from him, we should end the war at once. And this is what must be done; but we can only do it with the engine of war, wielded by the united arms and hearts of the loyal people.—Methodist.

THE COST OF INTEMPERANCE.

In the village of M., N. Y., containing about two thousand inhabitants, and the centre of trade for about two thousand more, there were sold during the year 1863, 581 barrels of liquor, and 551 of ale. Let us see what could have been done with the money thus expended.

Allowing 81 barrels of the liquor to have been used for mechanical and medicinal purposes, a generous allowance certainly, we have a balance of 500 barrels. This is equal to 15,750 gallons. Supposing one half of this (7875 gallons) to have been sold by the gallon at only 81, and we have \$7875. Selling the remainder, which is equal to 252,000 gills, at only five cents a gill, we have the snug sum of \$12,600, making in all for liquor \$20,475.

With this \$20,475 could have been secured, 5 Clergymen at \$1200 each, \$6,000 1 Principal in the Academy, at 1,000 1 Assistant teachers in the Academy at \$500 1,500 10 Teachers for village graded schools, at \$200 2,000 15 Teachers for district schools, at \$200 3,000 2 Collegeurs for the County, at \$500 1,000 20 Bibles for reading room, at \$10 200 25 Weeklies, at 80 2,000 20 Monthlies, at 85 1,700 20 Quarterlies, at 85 1,700 Rent for reading room, at 100 100 20 Clerks, at 600 12,000 Fuel, lights, and postage, at 750 750 24 Lessons lectures, at \$100 2,400 500 Penknives, bills, at 150 75,000 \$20,475

So much for the liquor. Now for the ale. In 551 barrels of ale there are 141,056 pints. This sold at 5 cents a pint, would amount to \$705,280. As ale drinking is considered a lower form of intemperance than wine drinking, etc., we will put this sum in part to a lower, but none the less worthy service. We will pay a clergyman to preach to the 160 inmates of the county almshouse, \$1000; 2 teachers for the children there, \$250 each, \$500; 15 poor students in the academy \$800 each, \$12,000; 2 students in a Theological Seminary, 625, \$1250; and leave a balance of \$2 80 in the treasury.

The writer has no great confidence in statistical arguments. Men will say that this is guessing, and that this ill-fated village is an exception. There is no guessing about it, except in the price at which it is sold. If we are in error there, we are beyond a peradventure on the inside of the truth. As to that village being an exception, the writer, in travelling leisurely three thousand miles, declares that are other places far worse.

We do well to talk about retrenchment in dress and living generally, to save expense. Add to this the ruin of soul and body with estate, and my figures ought to claim attention.—Congregationalist.

ASKING LEAVE.—While a Pennsylvania minister was in the midst of his sermon, a little boy about ten years of age quietly left his seat, took his hat, walked up to the pulpit and asked permission of the minister to leave the church, saying that he forgot to feed the pig. The request was granted and he left, but returned in a few minutes, no doubt greatly relieved.

Family Reading.

"PRAY FATHER."

A little Indian girl, seven years old, was wasting away with consumption. She had heard the missionaries preach, had been a constant attendant upon the Sabbath School, and for some months had given good evidence that she was a lamb of the Saviour's flock. Her father, a proud hard man, had once professed to be a christian, but for some time had been a backslider whose case was regarded as almost hopeless.

The little girl had been falling rapidly for several days. One afternoon when she seemed brighter, she begged that her father might be called. He came. Then looking up to him with her bright but sunken eyes, she said, "I want to be carried out of doors, father; I want to go to the brook once more. May I go?" He could not refuse, and without saying a word, wrapped her up, folded her in his arms, and carried her out through the yard, across the green meadow, down to the little brook that wound its quiet way over sand and pebbles among the alders that skirted the meadows. He sat down in the shade, where the little girl could see the water and the bright play of the light and shade between the alders. She watched them a moment, and then turning her wasted face, she said earnestly—"Pray, father."

"Oh, I can't, my darling," said he, hastily. "But do pray, father, do pray," she pleaded. "No, no, how can I? No, no."

"Father," said she, laying her little thin hand upon his arm, "Father, I'm going to heaven soon, and I want to tell Jesus Christ, when I see him, that my father prays."

The strong man's head was bowed, and there went up from that brookside, such a prayer of repentance, and confession, and supplication for forgiveness, as must have thrilled with joy the courts of heaven.—He unclosed his eyes—the little one was dead! Her freed spirit had fled on the wings of joy and faith to tell the Saviour—"My father prays."

FAMILY WORSHIP.

Not a few christians who desire above all things that their children should serve the Lord, neglect the best means to secure that result. They pray for them, are careful to have them attend Sunday school and public worship, and occasionally exhort them to seek the Lord. What more can they do? They can maintain a christian atmosphere at home. The experience of the Church proves that no influence equals home religion in converting children to Christ.

And the most fit and potent expression of family religion is in family worship every day. The reading of the Bible and prayer daily, when children are growing up, is like the perpetual sunlight, changing and renewing the hearts by gradual, silent progress.

Let parents read and kneel before the Lord, have all the children kneel from the smallest to the greatest, and they acquire a reverence and love for the Saviour, that will make them feel that a household without prayer is heathen, vulgar, intolerable. They love their parents, and revere their superior wisdom, and when from early childhood they see them bow and pray, they come to regard prayer as an essential part of daily life.

But in order to this, the worship must be regular and devout, and the whole family engage in it. Some families are not careful to have the children present when they worship. This is very wrong. The children above all others are benefitted and should always be present. Some do not teach the children to kneel during prayer, and hence they awkwardly sit in their seats while their parents kneel. This is a sad mistake. If they do not kneel, they naturally suppose they have no part or lot in the devotion, and soon feel that it is wrong for them to bow before God. We have seen many cases where grown up sons and daughters had never bent the knee before the Lord, and thought it wrong to kneel until they were christians. In this way they were made more shy and stubborn, and felt that there was an impassable barrier between them and Christ. This feeling is wrong and unnecessary. If family worship had been rightly observed they would have felt that they were very near the Saviour, and would be easily inclined to give their hearts to him. Indeed children thus trained seldom grow to maturity without becoming practically christians.

But some have not time for prayer! Then they have not time to live. But what have they time for? What are they living for? Have they time to earn food and clothing, and lay up money for their children, and not time to give them a christian home, a few moments in sacred worship before the throne of grace! Not time! Rob your children of this great blessing because you have not time? There is time, the trouble is lack of disposition, or of appreciation of its true value. The fact is, every other christian privilege is outweighed by this service of home, family worship. The advantages of wealth or education are nothing compared to this.—Morning Star.

A LIVE SUNDAY SCHOOL.

Children are live creatures. They go by percussion. Their spirits are full of exuberant earnestness, bursting forth through every possible outlet. They cannot be sober, steady, grave, passive like old people. How hard it is for them to walk staidly along the streets. Don't they want to mount the fences, climb the trees, run after butterflies? Can they help skipping, hopping, jumping to relieve the redundant life in their limbs? This is the nature of children, and we have no right to crush, rebuke or enslave this nature, but should guide and educate it with all its vivacity and inspiration. It is only the wide awake that children love. They fear the grave, the slow and sober, but they never love them. If we would make children hate the Sunday-school, if we would drive them out of the seats, and to the streets for diversion, we have only to be dull, slow, and long faced in conducting the school.

Most schools are injured by more or less dullness. They sing too slow, sing heavy, plaintive tunes, talk too slow, too long, and abstracted. One of the most absurd things in the Sunday-school talk, is abstract and metaphysical discussion and long harangues. A superintendent asks, 1. Children, what does God require of us? Ans. 'To love him.' 2. 'What is love?' Dead silence. 3. 'Don't you know what love is, children?' 4. 'What is love, who can tell me?' All are silent, and superintendent looks here and there, first one side and then on the other, hitched fast, while the children are wriggling, twisting, squirming on the seats; time is lost, and all life and interest fled. But the Superintendent says that the children must be made to understand, or the lesson will do no good. So he plunges into definitions and metaphysics every chance he gets, and hangs upon them as if the souls of all depended upon a perfect mastery of

all these nice distinctions. A child may know perfectly well what it is to love and hate, and yet be unable to define either term or state their difference. Children are facts; they care not so much how and why a thing happens, but they do wish to know what was done; who did it; how it felt; who saw him; what the result was and whether it was right or wrong; and whenever we have skill to embody truth, however abstruse, and elementary in living examples, they will catch and enjoy it.—Morning Star.

THE WAY TO SPEAK TO BOYS.

Many years ago, a certain minister was going one Sunday morning from his house to his school-room. He walked through a number of streets, and as he turned a corner, he saw assembled around a pump a party of little boys, who were playing at marbles. On seeing him approach, they began to pick up their marbles and run away as fast as they could. One little fellow, not having seen him as soon as the rest, could not accomplish this so soon; and before he had succeeded in gathering up his marbles, the minister had closed upon him, and placed his hand upon his shoulder. They were face to face, the minister of God and the poor little ragged boy who had been caught in the act of playing marbles on Sunday morning. And how did the minister deal with the boy? For that is what I want you to observe.

He might have said to the boy, "What are you doing here? You are breaking the Sabbath! I don't you deserve to be punished for breaking the command of God?"

But he did nothing of the kind. He simply said, "Have you found all your marbles?"

"No," said the little boy, "I have not."

"Then," said the minister, "I will help you to find them," whereupon he knelt down and helped look for the marbles, and as he did so he remarked, "I liked to play at marbles when a little boy very much, and I think I can beat you; but," added he, "I never played marbles on Sunday."

The little boy's attention was arrested. He liked his friend's face, and began to wonder who he was. Then the minister said—

"I am going to a place where I think you would like to be—will you come with me?"

Said the boy—"Where do you live?"

"Why, in such and such place," was the reply.

"Why, that is the minister's house!" exclaimed the boy, as if he did not suppose that a kind man and the minister of the gospel could be the same person.

"Why," said the man, "I am the minister myself, and if you will come with me, I think I can do you some good."

Said the boy—"My hands are dirty; I cannot go."

Said the minister—"Here is a pump—why not wash?"

Said the boy—"I am so little that I can't wash and pump at the same time."

Said the minister—"If you'll wash, I'll pump." He at once set to work, and pumped, and pumped, and pumped; and as he pumped, the little boy washed his hands and face till they were quite clean.

Said the boy—"My hands are wringing wet and I don't know how to dry them."

The minister pulled out of his pocket a clean pocket-handkerchief, and offered it to the boy.

Said the little boy—"But it is clean."

"Yes, was the reply, "but it was made to be dirtied."

The little boy dried his hands and face with the handkerchief, and then accompanied the minister to the door of the Sunday school.

Twenty years after, the minister was walking in the street of a large city, when a tall gentleman tapped him on the shoulder, and looking into his face said, "You don't remember me?"

"No," said the minister, "I don't."

"Do you remember, twenty years ago, finding a little boy playing marbles round a pump? Do you remember that boy's being too dirty to go to school, and your pumping for him, and your speaking kindly to him, and taking him to school?"

"O," said the minister, "I do remember."

"Sir," said the gentleman, "I was that boy. I rose in business and became a leading man. I have attained a good position in society; and on seeing you to day in the street, I felt bound to come to you, and say that it is to your kindness, and wisdom, and christian discretion—to your having dealt with me aggressively, that I owe, under God, all that I have attained, and all I am at the present day."

WORK FOR CHILDREN.—One of the greatest defects in the education of children, is in neglecting to accustom them to work. It is an evil peculiar to large towns and cities. A certain amount of work is necessary to the proper education of children; their future independence and comfort depend on their being accustomed to provide for the thousand constantly recurring wants that nature entails on them. Even if this necessity did not exist, moderate employment of some kind would preserve them from bad habits; promote health, and enable them to bear the confinement of the school-room; and teach them more than anything else appropriate views respecting their future welfare. It is too often the case that children, after spending six hours of the day in school, are permitted to spend the rest of the day as they please. They do not consider that their success in after life depends upon the improvement of their youthful hours. They grow up in the world without a knowledge of its toils and cares. They cannot appreciate the favors bestowed on them by their parents, as they do not know the toils they cost. Their bodies and minds are enervated, and they are constantly exposed to whatever vicious associations are within their reach. The daughter probably becomes the piteous object of a fashionable girl. The son if he surmounts the consequence of his parents' neglect does it probably after his plans and station for life are fixed, when a knowledge of some of its important objects comes too late. No man or woman is thoroughly educated if not required to labor. Whatever accomplishments they possess, whatever their mental training in the voyage of life