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AT THEIR OFFICE,

Corner of Prince William and Church Streets,

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CARRIAGE SPRINGS.

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C. G. BERRYMAN

takes this method of informing his customers throughout the Province that he is now prepared to furnish them with

Eliptic & Side Springs,

OF ANY SIZE OR STYLE,

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. In addition to the above, he has on hand about 100 SETS SUPERIOR ENGLISH SPRINGS.

which will be sold at a low figure for Cash He would also call the attention of Carriage Makers to his Stock of

Carriage Builders' Hardware.

which is the best in the City, comprising-

Long and Shori BED AXLES, 1 to 2 inch;
Carriage BANDS, in Japan, Brass, and Silver, with open, closed, and screw Fronts;
American pattern SCRLW BOLTS, 1½ to 9 inch;
Sleigh-Shoe and Tire BOLTS, all lengths;
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RIVETS; Hickory and Oak SPOKES, 1 to 2 inch;
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Seat Poppets: Brass and Silver Shatt Tips: Dash Centers: Seat Poppets; Brass and Silver Shatt Tips; Dash Centers Enamelled Muslin, Duck, and Drill; Patent Moleskin;

A Complete Assortment of Small Trimmings. Such as—Tufting Buttons and Nails; Lining Nails; Pasting and Seaming Lace, Silver and Japanned Knoss, Whip Sockets, Apron Hooks and Rings, Footman Holders, Coach

Door Handles and Locks, &c. A Complete Assortment of Malleable Castings.

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

BARLOW'S CORNER, No. 5 KING STREET

C. C. BERRYMAN. St. John, Oct. 20, 1864.

CITY OF GLASGOW LIFE ASSURANCE COMPANY OF GLASGOW. Incorporated by Act of Parliament.

GOVERNOE-The Right Honorable the Earl of Glasgov Subscribed Capital £800,000 Accumulated Fund 480,000 Annual Revenue..... Existing Assurances. 2,700,000
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Various modes of assuring.

Endowment Assurances. Partnership Assurances. Short Term Assurances.

Short Term Assurances.

THE "City of Glasgow Life Assurance Company" was established in 1838, by special Act of Parliament. It has now been conducted with much success for 25 years, which is attributable not only to the perfect security which it affords for the due fulfilment of every contract, but likewise to the Company's extensive and influential connexions and to the liberality of its dealings.

The Premiums are equitably graduated. The Profits are distributed with a due regard to the claims of all classes of Policy-holders.

The last declaration of Bonus was made 20th January, 1864, which is the close of the Company's financial year.

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

the surplus being annually divided, the profits will in future be ascertained and allocated quinquennially. Policies participate from the date of their issue, but the Bonuses do not vest until they have been five years in existence. Rates of Assurance and all other information may be learned from the Agent, WILLIAM MACKAY, july 13.—wpv ly

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ngs, Liverpool.

Chairman of the London Board.—Samuel Baker, Esq.

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The Royal Insurance Company is one of the largest

Offices in the kingdom.

At the Annual Meeting held in August 1859, the following highly satisfactory results were shown:—

FIRE DEPARTMENT.

The most gratifying proof of the expansion of the business is exhibited in the one following fact—that the increase alone of the last three years exceeds the entire business of some of the existing and of many of the recently defunct fire insurance companies of this kingdom.

The Premiums for the year 1855 being......£130,060

While the Premiums tor the year 1558 are.... 196,148

LIFE DEPARTMENT.

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 must far exceed the average of amount received by the most successful offices in the kingdom. The number of policies issued in the year was 882, the sum assured £887,752 6s. 8d., and the premium £12,854 3s. 4d. These figures show a very rapid extension of business during the last ten years. Thus:

Years. No. of Policies. Sums Assured. New Premiums. \$1848 . 98 £26,764 17 0 £1,880 9 1 1850 . 190 \$5,650 9 11 2,627 4 7 1852 . 422 [181,504 10 6 5,825 5 10 1854 . 408 [161,848 18 4 4,694 16 9 1856 . 708 227,560 16 8 8,850 8 11



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

SAINT JOHN, N. B., THURSDAY, AUGUST 10, 1865.

Our first parent, Adam, lived in the midst of happiness and peace in the garden. Unlike ourselves, he had no depravity-no bias toward evil. God made him upright; he was perfectly pure, and it was in his own will whether he should sin or not. The balance hung evenly in his hand. But you have not forgotten how on that sad day he took of the forbidden fruit, and ate, and thereby cursed himself and all of us. My brethren, as you think of Adam, driven out of the garden of Eden, sent out to till the ground whence he was taken, compelled in the sweat of his face to eat bread; when you recollect the bowers he left, the happiness and peace that have forever passed ture, "Let him that thinketh he standeth, take your respect, but 'give him the mitten. are ready to cry out, "O God, how can I stand fuse' him. able to keep us from falling?" It strikes me that your hand 'give him the mitten' only.

and I shall be safe," and then rise up and sing-" To our Redeemer God Eternal power belongs Immortal crowns of majesty, And everlasting songs. He will present our souls Unblemished and complete

every time we mark an apostate, and see the fall

Before the glery of his face, With joys divinely great." This partly accounts for the text before us; but on a further reference to the epistle, we get another part of the thoughts which had exercised the apostle had a very vivid and distinct sense of and leave you a broken one in its place. the nature of the place into which those fell, and of their utter ruin and destruction. Notice, concerning the children of Israel, he says that "God to be destroyed? Destroyed! This does not end with the whited skeleton and the bleached bones which lav in the wilderness, a horror to the passer-by; he means something more than for the people of God, but thou shalt be destroy- alone.

to him for help. are "reserved in everlasting chains under darkhis chains, he has a tether, and the Lord knows how to pull him in, both by providence and direct acts of power. We believe that these spirits are under darkness; a gloom, a thick darkness that may be felt, hangs perpetually over their minds wherever they may be, and they are waiting till Christ shall come to summon them as rebellious creatures before his bar, that they may receive their sentence, and begin afresh their dreadful hell. And remember, dear brethren and sisters, unless eternal love shall prevent it, this case must be yours. We too must enter into places reserved in darkness, wearing everlasting chains, to endure eternal fire. We should do so, we must do so, if it were not for him "who is able to keep us from falling, and present us faultless before the presence of his glory with exceeding joy." Nor is this all, for if you will patiently read the next verse, you will see that Jude has, if possible, introduced a more graphic picture. The cities of Sodom and Gomorrah are bright as the sun goes down. The inhabitants are merry with boisterous laughter, there is plenty in the barn, there is luxury in the hall, for the plain of Sodom was well watered and lacked for nothing. Down went that sun upon a disastrous eve, never to rise upon the most of those who were in that doomed city. At day-break, just as the sun is beginning to shine upon the earth, angels had hastened Lot and his family out of the city, and no sooner had they reached the little city of Zoar than straightway the heaven is red with supernatural flame, and down descends a terrific rain, as if God had poured hell out of heaven. He rained fire and brimstone upon the cities, and the smoke of their torment went up, so that Abraham far away to the west, could see the rolling cloud, and the terrible brightness of the fire even at mid-day; and as men go to the "Lacus Asphaltites," or the Dead Sea, they see to this day where death has reigned. There are masses of asphalt floating still upon the surface of that sea, where there is nought that lives; no fish swim its turbid streams; there are indubitable evidences there of some dread judgment of God. And as Jude thought of this, he seemed to say, "O God, preserve us from such a doom, for this is the doom of all apostates, either in this world or in that which is to come, thus to be consumed with fire." And as he remembered that God would keep his people, he blessed that protecting hand which covers every saint,

and he wrote down, "Now unto him that is able to keep you from falling."

"THE MITTEN."

There is good advice in the following from Hall's Journal of Health and we commend it to our readers. In America we have no aristocracy, nor such 'incomes' as they have by inheritance, in the old country, consequently all are subject alike to the necessity of doing something by which to obtain a living. Hence, every young man should learn a trade, be educated for one of the learned professions, or be fitted for a position by which to support himself and those who may become dependent on him.]

Seventeen years ago there was a fair girl so pure, so lovely, so refined, that she still rises to of comfort in the dying hour. No one can sneer my mind as almost akin to angels. She was woed at them as weak-minded or enthusiasts. and ultimately won by a handsome young man of considerable wealth. He sported a fine team, delighted in hunting, and kept a fine pack of hounds. He neither played cards, drank wine, nor chewed ange s without trembling? Can you think of the tobacco. He had no occupation, no calling, no more than weep at your side—who then will morning stars put out in blackness? of the cherub trade. He lived on his money, the interest of stand by you? which alone would have supported a family hand-somely. I never saw the fair bride again until a 383 387,752 6 8 12,854 8 4 and his crown rolled into the dust? Can you arkable norease in the business of the last four think of these bright spirits transformed into the large bonus declared think of these bright spirits transformed into the hideous fiends that devils are; their hearts, once the sums assured, and averaged 80 per cent. upon the sums assured, and averaged 80 per cent. upon the sums assured, and averaged 80 per cent. upon the sums assured, and averaged 80 per cent. upon the sums assured, and averaged 80 per cent. upon the sums assured, and averaged 80 per cent. upon the sums assured, and averaged 80 per cent. upon the sums assured, and averaged 80 per cent. upon the sums assured are the sum assured to no less than £2 per cent. upon the sum assured, and averaged 80 per cent. upon the sum assured to no less than £2 per cent. upon the sum assured, and averaged 80 per cent. upon the sum assured to no less than £2 per cent. upon the sum assured to no less than £2 per cent. upon the latter think of these bright spirits transformed into the dust? Can you somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride again until a somely. I never saw the fair bride a

fore the presence of his glory with exceeding impulses; but when his money was gone he could get no employment, simply because he did not know how to do anything. For a while he floundered about, first trying one thing, then another, but 'failure' was written on them all. He, however, finally obtained a situation: the labor was great, the compensation small; it was that or starvation; in his heroic efforts to discharge his duties acceptably he overworked himself and died, leaving his widow and six girls in utter destitution. In seventeen years the sweet and joyous and beautiful girl had become a broken-hearted, care-worn, poverty-stricken widow, with a houseful of help-

Ghristian Vizitar.

less children! Young woman! if a rich young man asks you to marry him and has no occupation, or trade, or away through his sin, do you not hear the voice calling by which he could make a living if he were that says to you as a depraved and fallen creathrown on his own resources, you may give him

heed lest he fall?" Conscious of your own weak- Whatever may be a young man's qualities, if ness as compared with your parent Adam, you he is fond, very fond of going to the theatre, 're-

where Adam falls!" But here comes the joyous If a young man shows by his conversation that thought—Christ, who has begun with you, will be is an admirer of fast horses, and is pretty well never cease till he has perfected you. Can you acquainted with the qualities and 'time' of the help singing with Jude, "Now unto him who is best racing nags of the country, when he asks

If you ever hear a young man speak of his father of a sinner or of a fellow-professor, we should go or mother disrespectfully, or contemptuously, do down on our knees and cry, "Hold thou me up, | not encourage his attentions; he will do the same of you, and in many ways will make your heart ache before you die.

If you know a young man who likes to stand around tavern doors, at the street corners, and about 'groceries,' cut your hand off rather than place it in his; he is worth only the 'mitten.'

If your suitor can tell you a great deal about cards, seems familiar with a multitude of 'tricks' which can be performed with the same, and is himself an adept in such things, let him win all the money away from others, but let him not the apostle's mind. Observe, dear friends, that 'win' your heart, for he will 'lose it' in a year,

If you know 'a nice young man' who will certainly heir a large estate, who is of a 'highly respectable family,' who seems to be at home as to destroyed them that believed not." What is it the usages, customs, and proprieties of good society, and yet who is indifferent about attending church on the Sabbath day, who speaks disparagingly of clergymen, who talks about religion in a patronizing way as 'a very good thing in its even that. Brought out of Egypt, and yet des- place,' particularly for old women, weak young troyed! Take heed, professor. You may be girls and children, never marry him should be ask brought into something like gospel liberty, and you. Such a man can never warm a woman's yet may perish. Take heed, thou carnal profes- heart; will never twine around it the tendrils of sor, I say! Thou mayest fancy that thou hast true affection, for he is innately cold, unsympaescaped the bondage of the law, but yet thou thising and selfish, and should sickness and trouble shalt never enter into the rest which remaineth come to you, he will leave you to bear them all

ed. Let that word "destroyed" ring in your ears, Idleness or the having no occupation, will and it will make you bless God, who is able to always and inevitably engender moral and physikeep you from falling, if it shall lead thee to flee | cal disease, and these traits will be more perpetuated in the children born to such; the Next, he says of the fallen angels, that they brunt of these calamities has to be borne by the mother, and in the bearing up against them how ness unto the judgment of the great day." What many a noble-hearted woman has sorrowed, and that may be we can but roughly guess. Satan is grieved and toiled herself into a premature grave allowed to go about the world, but still he wears may never be known, but the number cannot be expressed in a few figures. Therefore, my sunnyfaced daughter, if you do not want to grow old before your time, to live a life of toil and sorrow. and then permanently die, give not your hand, but only the 'mitten' to a young man, however well born or rich who has not a legitimate calling by which he could 'make a living' if he were by some fortuity left penniless.

WHO WILL STAND BY YOU?

A well-known judge lay at the point of death. He was in the prime of middle life. His mind was well matured. He gave indication of attaining great eminence as a jurist. His abilities for his position were unsurpassed. He was naturally self-reliant. But death had now come to him. Almost his last hour was reached. He was growing anconscious of that which transpired about his bed. His physician, who stood at his bed, said to him, "Do you know who stands by you?" "Jesus Christ," was the reply.

It showed where that strong mind was looking, and upon what it leaned-not to itself, not to his moral life and unblemished character as a judge, not to the mere mercy of God, but to Jesus Christ, the Saviour of the sinner. In the dark valley that rod and that staff comforted him.

Who will stand by your death-bed? Your wife-to receive your parting kiss, and close your eyes, and smooth your forehead? May it be so. Your children-that, like Jacob, your dying couch may be surrounded by your offspring, and a shower of tears from many eyes shall embalm your body? May it be so. But will these alone give comfort? Ah, you will need another friend than these. For these, like Christiana's children, can only stand on the brink of the river, and see you go in. You will want one who can pass into those waters with you. Only Jesus can do that. All Christians sling to the Sariour in death.

No matter what their intellectual endowments and attainments have been, with the spirit of children they trust in him. No matter what peculiar denominational tenets or doctrines they have

been attached to, or identified with, these drop

away, and Christ appears as the sole reliance.

Let us approach the death-bed of a prelate well known by his writings, and gifted with a mind of great clearness and of great logical acumen. A few months since, death came to the palace of Archbishop Whately. Friends, as they visited him, said with unbecoming praise, "You are dying as you lived-great to the last." He replied, "I am dying as I have lived, in the faith of Jesus." Another remarked, "What a blessing that your glorious intellect is unimpaired!" Said the archbishop, "Do not call intellect glorious; there is nothing glorious out of Christ." At another time it was said, "The great fortitude of your character supports you," "No," he answered, "it is not my fortitude that supports me, but my faith in Christ." Thus the more mature the Christian's experience, the more does he come

to a trusting repose and faith in Christ. We have in the two cases here noted the testimony of strong intellects to the value of Jesus Christ and his salvation, as the only true source

Have you secured such a reliance for your death-bed ! If not, would it not be well to do it ! When heart and flesh fail, when the eyes are dim and the ear is heavy-when kindred can do no

THE OFFICE OF THE

Corner of Prince William and Church Streets,

SAINT JOHN, N. B. REV. I. E. BILL.

Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. B.

The Christian Visitor

Old Series
Vol. XVIII., No. 32.

From the Examiner and Chronicle.

THE OHIO BOY:

A TRUE STORY FOR YOUNG PEOPLE.

BY EDMUND KIRKE.

worked his own way to manhood. He was very

poor-few of you are so poor-but he rose to be

one of the foremost men of Ohio. As he rose so

can you rise, if you do as he did; that is, work,

and make the best use of your opportunities of

gaining knowledge. It is to show you the power

of work and the worth of knowledge, that I write

feet the other, and was built of rough logs, to

which the bark and moss still were clinging. Its

door was of plank, swinging on great iron hinges;

and it had two small windows, a floor of split

saplings hewn smooth with an axe, and a roof

covered with pine slabs, which were held down

by long cleets, fastened to the timbers. The

spaces between the logs were filled in with clay,

and the chimney was of sticks laid in mud, and

went up on the outside very much in the shape of

the Egyptian pyramids. So, you see, if it was

not exactly a mud-hovel, there was a great deal

of mud about it; but it was warm in winter and

cool in summer, and was a palace to our little

boy; for until he was half-a-dozen years old, he

never saw anything more like a pelace than it

was. It held, too, all that he had in the world-

his father, his mother, his brother, and two little

sisters; and they were a happy family-happy,

because united; for the distance which divided

them from the rest of the world seemed to bring

them nearer to one another-to bind them toge

ther like separate spires in a sheaf of wheat, with

But a storm came on, and the wheat short was

torn asunder. Before the little boy was two

years old, the strong broad-breasted man who

bound them all together was borne out of the

low doorway, and laid away in a corner of the

little wheat-field forever. Nothing now remained

to bind up the broken sheaf but the weak, puny

arms of the mother—and she was a fragile little

the storms of winter—and it was a cold hard

heaps of snow all over the lower floor of the little

hearth, she bore it to the front of the doorway,

wolves away. All night she piled the faggots on

the fire, and in the morning, with her own hands,

shovelled away the snow and closed the doorway.

The long dreary winter wore away at last, but

spring brought no relief to the little household.

They were not only poor, but in debt. The debt

must be paid, and provision made for the future.

maul is so heavy that the little woman can only

This walf cannot be frightward away with fire,

but the brave mother goes out to meet him. She

around the little log cottage in the wilderness.

All but one are more than a mile away; but a

mile in a new country is not half so long as a mile

in an old one, and they come often to visit the

poor widow. They have sewing to do, and she

does it; they have ploughing to do, and Thomas

does that; and after a while, one of them hires

him to work on his farm, paying him twelve dol-

lars a month for his labor. Thomas works like a

man; and no man was ever so proud and happy

as he was when he came back to his mother, and

counted out into her lap his first fortnight's wages

-all in silver half dollars. "Now, mother," he

said, "the shoemaker can come and make James

James was the name of the little fellow whom

I call the Ohio Boy. Cold winter was coming,

and he had no shoes. Thomas needed shoes

himself, but his first thought was for James-and

this shows that he had learned the sublime virtue

of self-sacrifice. This poor little back-woods boy

had learned it so young !- and that is more than

very many whom the world calls great men, learn

keep the family through the winter. The shoe-

some shoes."

After that they slept in safety.

ther went to work bravely.

little farm put in tolerable order.

who had lost their way in a woods.

different characters, but with only one life.

away from any other dwelling.

his story.

I am going to tell you about a little boy who

Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence,
RELIGIOUS AND SECULAR.

wheat, shell the corn, and earn what money he could to help along the little household.

But the village was three miles away, and when the cold weather and the deep snow came, Mehitable could not carry her little brother so far, and so he staid at home, and learned to read by his

He was a little bit of a fellow, not five years old, and not yet able to read readily, when he one day took up a book wherein was a little poem about the rain. After patient effort he spelled out this line :-

" The rain came pattering on the roof."

'Pattering on the roof," he shouted. "Why, On the 19th of November, 1831, he was born mother, I have heard the rain do that myself;" in a little log cottage, in the depths of the Ohio and all at once, it came to him that printed words wilderness. Ohio was then not a great and postand for thoughts, and that by reading we can pulous State; its settlements were few and far get the thoughts of others - of the best and wisbetween, and a large portion of its surface was est men who ever lived, and of God himself, in covered with great forests, which had grown the Bible. This opened a new world to him-a there for centuries. Right in the midst of one of world in which poor boys are just as good as these forests, with only a few acres of cleared rich men; and generally a little better, for nearly land about it, stood the little log cottage miles all the work and thinking of the world has been done by poor boys. It was only eighteen feet one way and thirty

Well, this new world opened to him, and though so little a fellow, he set himself zealously to work to unlatch the gate which leads into it. Before he was out of bed in the morning he had a book in his hand, and after dark—the family being too poor to burn candles—he would stretch himself on the naked hearth, and by the light of the fire spell out the long words in Bartlett's Reader, until he got the whole book by heart.

The next autumn his mother induced the neighbors, by giving a corner of her little farm to build a school-house near by; and so, James had not so far to go. Before the winter set in the schoolmaster came, an awkward, slabsided young man, rough as the bark and green as the leaves of the pine trees which grow about his own home in New Hampshire; but like the pines, with a wonderful deal of sap in him-a head crammed with knowledge, and a heart full of good feeling. He was to "board around" among the neighbors, and at first was quartered at the little cottage, to eat the widow's corn bread, and sleep in the loft with James and Thomas. He took, at once, a fancy to James, and as the little fellow trotted along by his side on the first day of school, he put his hand on his head, and said to him: "If you learn, my little boy, some day you'll

be a general." James did not know exactly what it was to be

a General; but his mother had told him about the red and blue coats of the Revolution, and of their brass buttons and gilded epaulettes; so he fancied it must be some very grand thing, and woman; but she threw them about the drooping he answered: spiers, and once more they stood upright amid "Oh! yes, sir, I'll learn-I'll be a General."

All of you know that one of the rules of every

winter, and they were alone in the wilderness. school is that scholars shall sit still, and not gaze about the school-room. Now, James never sat when lying awake at night in his mother's narrow still in all his life. He seemed to have a galvanbed, the little boy would hear the wolves howling | ic battery in his brain, which let off an electric hungrily around the little cabin, and the panthers shock every minute, jerking his arms and legs crying and moaning in the forest like children about like a dancing-jack's when pulled by a string. So, when put upon the rough log benches One night, in the midst of a terrible storm, a in the log school, he kept in motion. "Sit still James," said the teacher, noticing his uneasy heavy drift burst open the door, and piled great movements. "I will, sir," answered the little building. The noise awakened the mother, and boy; and he tried hard to do so; but "Sit still, she sprang out of bed-for they were in great James," again said the teacher, in a little while; danger. Not far away the wolves were growling and "I will, sir," again answered the little boy, terribly, and she knew they would rush into the and again he tried to do so, and tried so hard that house as soon as they detected the opening. Her he thought of nothing else, and entirely neglectarms were weak, but all at once they grew strong, ed his studies. The result was that his lessons for they held the lives of her children. Seizing were not learned, and after a few days the teacher said to his mother: "I don't want to wound the big back log, which was smouldering on the you, madam, but I am afraid I can make nothing and piling dry faggots upon it, lighted a great of James. He won't sit still, and he doesn't fire on the snow. The strong wind fanned the learn his lessons." flame, and soon it blazed up and frightened the Nothing since the death of his father had so

grieved his mother. Bursting into a flood of tears she cried: "Oh. James!" This was all she said, but it went to the heart of the little boy. He thought he was very wicked, that he had done very wrong, and burying his face in her lap, he sobbed out: "Oh, mother! I'm so sorry. will be a good boy, I will sit still, I will learn.

The sorrow of the child touched the heart of Thomas was twelve, Mehitable thirteen, and they the teacher, and he tried him again, and tried both could do something; but there were five him in the right way. He let him move about mouths to feed and five bodies to clothe, and the just as much as he liked, calling to mind that he future looked darkly in their faces. But the mocame to school to become a scholar, not a blook of wood. At the end of a fortnight the teacher Fifty acres of the little farm of eighty acres said to the widow, "James is perpetual motion; are sold, and they set at work on the remainder. but he learns-not a scholar in the school learns Thomas hires a horse, and ploughs and sows the so fast as he." This cured his mother's sorrow, little plat of cleared land, and the mother splits and made her again a happy woman.

the rails, and fences in the little house lot. The This restlessuess was born in the boy; and it clings to him even now that he is a man. When just lift it, and with every blow she comes down lying upon his narrow bed, he would, every night, to the ground; but she struggles on with the kick off the clothes, and turning over, half awake, work, and by-and-by the lot is fenced, and the say to his brother, "Thomas, cover me up." Nearly a quarter of a century afterwards, when But the corn is running low, and it is a long he had risen to be really a general, he and Genertime to the harvest. Starvation itself comes at al Sheridan one night lav down on the ground last, looking in like a gaunt wolf at the doorway. after a great battle, with only one blanket between them. His eyes were no sooner closed than, after his usual fashion, he kicked off the clothes, measures out the corn, counts what her children and half awake, turned to Sheridan, saying: will eat, and goes to bed without her supper. "Thomas, cover me up." Sheridan covered him For weeks she does this; but the children are up, but in doing so awakened him, and repeated voung and growing, their little mouths are larger the words he had said. Then the man who, all than she had measured, and after a time she goes that day, had ridden unmoved through a hurrito bed without her dinner also. One meal a day! tane of bullets, turned his face away, and wept Think of it, ye children who have such a mother, like a child, for he thought of Thomas, and of and build to her such a monument as these chilthe nights they had passed together in the loft of dren have built to their mother-pure, true, and the little log cottage in the wilderness. But this is not all I have to tell you about him. So two years wear away, and neighbors gather

GROG-SHOP INFLUENCE.—I sometimes see a young man who feels that he is wiser than his father and mother, and wiser than all the strongest and brightest minds on earth-for they believe the Bible .- But he don't! Not he! He has never read it, or examined it, or honestly inquired whether it be God's word; but when he was a little boy he was left at a tavern while his father went to do some business. He heard voices, and so went into the bar room where men were talking, smoking, drinking, and swearing.

They were discussing the Bible, telling its inconsistencies, and the sins of the best men named in it, and then told stories about Parson Sober, and Deacon Dull, and good old Mrs. Devotion, and the conclusion come to was, that the Bible was a cheat, and that all religious people were very weak-minded, or were hypocrites.

The boy listened and wondered. He did not

consider that if the Bible were the word of God, these poor creatures were lost eternally, living and dying as they were, and so to keep up their spirits they must talk thus.—He did not consider A school had been started in a neighboring village, and Thomas wanted the others to go to it, even if he could not; so he worked away with a will, and by-and-by, earned money enough to a will, and by-and-by, earned money enough to Dr. Todd.

maker came to the house and made shoes, boarding out a part of the pay; and then Mehitable took James upon his back, and they all trudged off to school together. All but Thomas. He showed opposition when his son followed up the mother by belathering his papa with an umbrella.

WITHOUT THE CHILDREN.

O the weary, solemn silence Of a house without the children; O the strange, oppressive stillness Where the children come no more! Ah! the longing of the sleepless For the soft arms of the children, Peeping through the open door-Faces gone forevermore!

Strange it is to wake at midnight And not hear the children breathing, Nothing but the old clock ticking. Ticking, ticking by the door. Strange to see the little dresses Hanging up there all the morning; And the gaiters-ah! their patter, We will hear it nevermore On our mirth-forsaken floor!

What is home without the children? 'Tis the earth without its verdure, And the sky without the sunshine; Life is withered to the core! So we'll leave this dreary desert, And we'll follow the Good Shepherd To the greener pastures vernal, Where the lambs have "gone before"

With the Shepherd evermore! O the weary, solemn silence Of a house without the children; O the strange, oppressive stillness Where the children come no more! Ah! the longing of the sleepless For the soft arms of the children; Ah! the longing for the faces

Peeping through the opening door-Faces gone for evermore!

CHRISTIANS KEPT IN TIME AND GLORI-FIED IN ETERNITY. BY REV. CHARLES H. SPURGEON. "Now unto Him that is able to keep you from falling,

and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 24, 25. Omitting all preface, it will be well to observe in what state of mind Jude was when he penned

this Doxology, what had been his previous meditations, and when we have done so, we will endeavor to come directly to the text, and observe what mercies he sums up in it and what praise is due from us to him of whom he thus speaks. 1. UNDER WHAT INFLUENCE WAS JUDE'S

MIND WHEN HE PENNED THIS DOXOLOGY? Our first observation is that in writing this very short but very full epistle, he had been led to consider the grievous faults of many others, and in contemplating those failures he could not resist the impulse of penning these words, "Now unto Him that is able to keep us from falling. You observe in reading that He mentions the Israelites who came out of Egypt. That was a glorious day in which the whole host met at Succoth, having just escaped from the thraldom of Egypt, and now found themselves delivered from the whips and the lashes of the task-masters, and were compelled no longer to make bricks without straw, and to build up palaces and tombs for the oppressors. That was, if possible, a yet more glorious day when God divided the Red Sea to make a way for his people. The depths stood upright as a heap, when the elect multitude walked through. Do you not see them, as with songs and praises they are led all that night through the deep as on dry ground; they are all landed on the other side, and then their leader lifts up his rod, when immediately there comes a wind, and the waters return to their place. The infatuated Egyptian king, who with his hosts followed them into the depths of the sea, is utterly destroyed; the depths have covered them. They sank as lead in the mighty waters, there is not one of them left. Then sang Moses and the children of Israel, saying, "I will sing unto the Lord for he has triumphed gloriously; the horse

and his rider hath he thrown into the sea." Is it credible, is it not too incredible, that this very people who stood by the Red Sea and marked the overthrow of God's enemies, within a few days were clamoring to go back into Egypt, and before many months had passed, were for taking to themselves a leader, that they might force their way back into the place of their bondage? Aye, and they who saw Jehovah's work and all Half Premium System, without debt or interest. his plagues in Zoan, made to themselves a calf, and bowed down before it, and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." With tears in your eyes, look at the many griefs which studded the pathway of their forty years' wandering, and with many fears reflect that out of all that multitude which came out of Egypt, there was but two who lived to cross Jordan. Aaron must put off the breastplate, for he has sinned against God, and even Moses, the meekest of men, must go to the top of Nebo, and is only permitted to gaze upon the prospect of that land which he must never actually enjoy, for save Caleb and Joshua, there was none found faithful among all the tribes, and

these alone shall enter into the goodly land which floweth with milk and honey. Now when Jude thought of this, I do not wonder than he began to consider the case of himself and of his fellow believers united with him in church fellowship at Jerusalem and elsewhere; and knowing that all of them who were truly brought up out of Egypt by Jesus, shall surely enter into the promised rest, he cannot, he does not, desire to resist the impulse of singing, " Now unto him that is able to keep us from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." If you read on to the next verse, you perceive that Jude had another example in his mind's eye-the angels that kept not their first estate. We do not know much of angels, but from what we gather in Holy Scripture-perhaps tinged in our reading with some half-inspired ideas of Milton-we believe that angels are spirits vastly superior to ourselves. In intelligence they may well be so, even if they had been created upon a par, for they have had many years in which to learn, and gather experience, whereas man's existence is but a handbreadth. We regard an angel with intense respect, and while never paying any worship to those noble beings, we cannot but feel how little we are when compared with them.

Now, my brethren, can you think of the fall of whose head did wear a crown, cast into the mire, unclean thing, themselves the most unclean? Can you think of that without feeling a tremor of fear lest you, too, should fall from your first estate? Island; a whole family in a single room, subsistant without another and a higher thrill of joy, when you think of him who is "able to keep you from falling, and to present you faultless be-