

takes this method of informing his customers through-out 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

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which is the dest T the City, comprising—
Long and Shore BED AXLES, 1 to 2 inch;
Carriage BANDS in Japan, Brass, and Silver, with open, closed, and screw Fronts;
American pattern SCREW BOLTS, 114 to 9 inch;
Sleigh Shoe and Tire BOLTS, all lengths;
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A Complete Assortment of Small Trimmings. Such as Trifting Buttons and Nails; Lining Nails; Past-ing and Seaming Lace, Silver and Japanned KNoss, Whip Sockets, Apron Hocks and Rings, Footman Holders, Coach Door Handles and Locks, &c.

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St. John, Oct. 20, 1864. THE PHIENIX FIRE OFFICE, LONDON

ESTABLISHED IN 1782. CAPITAL, - - - - £5,000,000 Insurance effected at the lowest rates. J. W. WELDON, Agent for New Brunswick. St. John, N. B., 12th Feb., 1863.—wvi

## WITHOUT THE CHILDREN. O, the weary, solemn silence Of a house without the children, O, the strange, oppressive silence,

Where the children come no more! Ab! the longing of the sleepless For the soft arms of the children. Ah! the longing for the faces Peeping through the open door-Faces goue forever more !

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 never more On our mirth-forsaken flour.

What is home without the children? 'Tis the earth without its verdure, And the sky without its 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 forever mote !

#### -----THE RISEN REDEEMER :

THE GOSPEL HISTORY FROM THE RESURRECTION TO THE DAY OF PENTECOST. BY F. W. KRUMMACHER, D. D., AUTHOR OF " ELIJAH THE TISHBITE Translated from the German by John T. Betts, with the sauction of the Author. DISCOURSE IV. CHRIST'S FIRST APPEARANCE-PART II. "But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulthe ad seet two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus

had lain. (And they say into her, Woman, why weepest thou? She saith into them, Because they have taken away my bord, and I know not where they have taken And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why we pest thou? whom seekest thou?; She, supposing true to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and said unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch not for I am not yet ascended to my Father :

# SAINT JOHN, N. B., THURSDAY, MARCH 9, 1865.

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

truth and harmony, and where a world of sacred thoughts and blissful feelings is developed by one word or tone. He calls her, who stood before him dissolved in tears, by name, with that gracious intonation to which her ear had been accustomed in earlier days. In merely human friendly relations, how much comfort and encou ragement may be thrown into the tones with which the closely-allied address each other by name, is not unknown to you. And in this instance there was much more than a human friend! "Mary !" He says, with uplifted voice, as though ne would fain say, "Thou richly-blest, thou what the third day should bring forth. This day highly-favoured one, dost thou droop the head? dost thou mourn? dost thou weep?", But all effort would be vain that should attempt to ren-der, by any corresponding expression, the genial, back alive and from the dead: it presented Him cheering sense, the plenitude of promise and blessedness involved in that one word, "Mary?" crowned with glory and honor, having representa-It is only in some restricted measure, and but tively endured our curse. Easter day brought faintly, revealed to one susceptible of the feeling. In that "Mary !" pealed all the merry chimes of Easter-tide at once. All the blessedness that God's seal of eternal Souship affixed; God's refaintly, revealed to one susceptible of the feeling. stands associated with the resurrection radiates from it upon us. The word "Mary," thus intoned, floats through the air far beyond the disciple herself, and is indeed a congratulation addressed by the Divine Conqueror over death to His meffablyfavoured Church. "Mary !" Joyfully startled at the sound of

her name, she turns round; and who stands before her? Can she believe her eyes? or does some sweet dream mock her ?. "Is it Thou? art slumber, awaiting a glorious issue to life and ever-Thou really He?" Yes, Mary, it is He ! To recognise the Risen One, and to fall at His feet in adoration, is, on the disciple's part, the act of one moment; but to express the agitated feelings which move her heart at this moment, she finds none other than the suddenly-extorted exclamation, "Rabboni !"-that is, " My Lord and Master !" Whatever of filial reverence, of unreserved devotion, of sacred passionate affection, and superhuman joy can enter into the poor human heart, is here presented to us in a compressed form by long call thee also by name, and thou shouldest the one word "Rabboni!" This word Rabboni is an open vessel from which exhales fragrance boni," May God's grace bring this to pass, and like the odours of paradise. It mirrors to us the may we, by the power of the Holy Spirit, one radiant form with which the love of Christ can and all, presently be enabled to make that hymn glorify the inner man. It is the cry of homage, to the Lord of the resurrection our own-of adoration, and of unconditional subjection; but first, and above all, a cry of joy and rejoicing. And how well this rejoiding is warranted ! For

He is alive again who died on the cross, and in His appearance Mary sees-and we do so like wise-the end of all the cares, pains, and troubles of this mortal life. For as His whole doctrine, and especially His testimony to the superhuman dignity of His own person, now shine for the first time in the full splendor of divine confirmation, so likewise it is only now for the first time actually placed beyond all doubt, that He has that town, in September last, We have before finished His work of salvation to the highest sa-

Abundantly consoled and overflowing with joy, Mary hastens from the spot to execute her Lord's command. Ere she reached the assembled disci-ples, she, with a beaming face, shouts out her most joyous message from the distance, "I have seen the Lord, and He has spoken to me." Your Jesus lives ! This suffices her, and she is right, in that she allows herself to be content with that fact. As long as there was any doubt as to what had become of the corpse, the whole human race had now consummated in one event all that was needed by humanity for its salvation and peace to us absolved of God from all our sins; Him ceipt, in full, for the sum total of the debt of our race paid by Him; the declaration that both Head and members were in the highest degree worthy to enter the Father's house; the revelation of the triumph achieved over death and over him who has the power of death, even in the fellowship of the Prince of Life is the highest

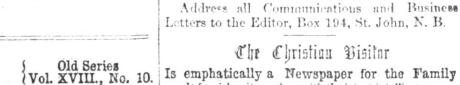
Christian Disitor.

gain; and, finally, sure guarantee that the bodies of His people are not lost in their graves, but lasting glory. Oh I what unrivalled and radiant hopes the resurrection has poured forth upon our earth; it illumines with a transforming heavenly sunshine the darkest spots, the most sombre

> Christ my trust is dead no more, In the strength this knowledge gives, Shall not all my fears be o'er ? Calm, though death's long uight be fraught, Sull with many an anxious thought.

A RECORD OF TWENTY-FIVE YEARS. Our friend and brother, Rev. Dwight Ives, D.

vealing its source. Every reader can recall that D. of Suffield, Ct, closed the twenty-fifth year of elaborate and impersonation of self-display, Mrs. a pastorate over the Second Baptist church in



is their intelligence chained to themselves, but

ours also. All interchange and variety of thought

are impossible, not only because they are heavy,

unimaginative sort of people, whose flights are

circumscribed to their own prospects, but be-

cause their one subject is presisely that on which

we can neither speak our own mind nor satisfy

expectation. We could discuss the man merrily

enough behind his back; but to be forced to

follow his lead, too polite to be candid, yet full

of inward revolt, is a false position, and the inevi-

table subservience leaves a flavor of annovance

and failure which intercourse with mere dryness

We all know men and women tethered, by

string whose length we instinctively measure t

thomselves. Every subject under the sun re-

minds such people of themselves. Nothing is too

remote for this alliance-they cannot hear of the

stars without wanting their own horoscopes.

Their sole notion of conversation is to display

themselves. They are ready to unveil their whole

body's service. Their experiences, successes,

every fine thing ever said to them or of them, are

common property. The whole world is their

confessor in the matter of their faults, temptati

ons, whims, grievances, doubts and weaknessess

They expect to interest strangers by an avowal of

their taste in meats and drinks and clothes. They

confide their disease and their remedies, their

pressed upon them by the preacher -" Is it pos-

a tablet on which to subscribe self. When forced

they are visibly at sea, vacant, disturbed; they

have nothing to say; we feel for them as pain

fully out of their element, and are prone, in weak

good-nature, to help them into port again. Now,

a good deal of this is mere ill-manners. People

who talk in this way are either underbred or in-

capable of nurture, or they suffer the want of cer-

forms of social folly escaped, has more than one

character representing this habit of mind, and re-

and insipidity cannot be charged with.

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

instinct of praising and pleasing, than by the greatest ance: for, when we come to think of it, all prominent dullness has a touch of egotism at bottom, worth, piety, and principle, seeking to lift human and this is the point that tells. It is the part we nature by a lever that never was meant to lift it by. have to play in their company that oppresses us -Mrs. H. B. Stowe, in Atlantic for February. both at the time and in recollection Not only

THE OFFICE OF THE

CHRISTIAN VISITOR,

orner of Prince William and Church Streets

SAINT JOHN, N. B.

REV. I. E. BILL.

Editor and Proprietor.

## DEACON RISING'S DANCING SCHOOL. BY REV. JOHN TODD.

There are some people to honest, single minded and sincere, that we seem to feel that they are the Nathaniels of our generation. We always ove to meet such men. We feel that it would be hard for temptation to fasten on them, and if ever the wind blows dust on them, it soon blows it off again. Such a man was Mr. Simplemindwell known in alloour region as one who found it hard to do wrong, and equally hard to imagine it in others. He was a home man, but on one occasion he was called to go on urgent business for a friend, to the village of Suppleham, some two hundred miles from home. His business took him at once to the house of Descon Rising, of whom he had heard often, and in whose society he expected to enjoy much. The deacon lived in a new jaunty-looking house, evidently smarting up, and determined not to be left beidiosynerasy to whoever will look and listen. hind in paint or furniture. It was, inprovements.' hind in paint or furniture. It was, indred, quite, Mr. Simplemind just arrived before tea, and, of course, was invited to all the hospitalities of the able. As soon as the tea was over, the Bible was brought for family worship. The two young ladies, the daughters, and very pretty they were, said that they must be excused in order to dress, and so they were not to be at pravers. Mr. Simplemind looked disapointed. A short chapter, selected for its shortness, evidently, and a short personal habits, their affairs to any chance comer, hurried, prayer, were soon over. never for a moment visited by the misgiving

'I beg your pardon,' said Mr. Simplemind, 'I presume your daughters are dressing for company, and I fear if I accept your kind invitation to stay with you. I shall be in the way.'

'O, not at all. We are not to have company. My daughters are only dreasing for the daucing school." by some strong counter will out of this indulgence,

' The dancing school ! Why, Deacon Rising. 'You seem to be surprised, sir. Well we did hesitate some about it, but all the young people were going , and we didn't want to be rigid."

' All the young people are going ! Why. there must be some very hard ones, unless your place is very remarkable."

tain wholesome restraints that keep the rest of We took special care that none but moral and respectable young people were admitted?

'I see. Then dancing schools are such places that the immoral and the not respectable are likely to go, and so likely that you have to take Elton, who, once received into the memory, has special care to guard against it. You don't take too many counterparts in real life ever to be for- any such pains when you open a new prayer meeting or Sabbath school, do you? May I be permitted to ask if Christian parents are doing right to send or allow their children to go to amusements or places to which it is so natural for the wieked to go that you have to take special care to keep them out?"

chambers of sorrow, and the blackest nights of care in the vale of our pilgrimage. Brother, does it beam on thee? or do the dark clouds of doubt still envelope thee? Oh, that thou mightest inquire after Him with the passionate longing of Mary Magdalene; then, indeed, He would ere stammer forth in ecstacy and homage thy "Rab-

" Jesus, my Redeemer lives,

sible that it should never come into people's thoughts to suspect whether or not it be to their advantage to show so very much of themselves?" Society, or rather their own little world, is simply

## GEORGE THOMAS.

Commission Merchant and Ship Broker, Water Street, St. John, N. B. Central Fire Insurance Company Agent at St. John. Dec. 4. GEURGE THOMAS.

### COMMERCIAL SCHOOL.

#### Charlotte Street, a few doors South St. John Hotel . SAMUEL D. MILLER, Principal.

THIS Establishment has been Removed to Charlotte Street, a few doors South of the St. John Hotel. The School at present consists of Male and Female Depart-ments, and comprises Classes in almost every department of a thorough Classical, Mathematical, and Commercial

Education. The Furniture and Apparatus are all of the most in pro-ved modern style; the School Rooms and premises are in-ferior to none in the City; the system is Untechnical and Explanatory. Call and see. Aug. 4.

#### MRS. HUNT'S School for Young Ladies.

THE Course of Education in this Seminary comprises all the branches necessary for a thorough and accomplished Education. In the several departments the most competent Teachers are employed. Board and Instruction in English and French, \$200 per

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1864, which is the close of the Company's financial year, when a Bonus at the rate of one and a halt per cent. on the sums assured was declared for the past year. In place of the surplus being annually divided, the profits will in future of meritaned and allocated granted annualis. Ba-licies 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 me be learned from the Agent, WILLIAM MACKAY, july 18.-wpv ly Custom, House Building. ormation may

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ngs, Liverpool. *Chairman of the London Dard.*—SAMUEL BAKER, Esq. *Uhairman in Liverpool.*—CHARLES TURNER, Esq. The Royal Insurance Company is one of the largest

LIFE DEPARTMENT. argest received in any similar period since the lent of the business, and must far exceed the mount received by the most successful offices om. The pumber of ned in the year

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to my brethren, and say unto them. I ascend unto my hather, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."-JOHN XX. 11-18.

11. Mary Magdalene, after this short interview with the angels, resigns herself again to grief. Anon she hears footsteps behind her. Turning hastily round, who is it that stands before her tear-bedimmed eves? One whom she supposes to be Joseph's gardener. But what was he to her? She leans her head back on the stone, and her tears again flow more abundantly. You need not be surprised that she did not know Him. though she looked Him in the face. Only remember her poor suffused eyes, and that world filled with images of mourning and of death to which her spirit was confined, and which had no room for the living. Indeed she might readily

call the Unknown One a gardener. He was so. -a heavenly one, who now drew near to restore and raise again, with tender hand, a flower that had been beaten down and nearly broken off the stem by the storn. Whoever weeps after Him He is not far from, no matter where the spot may be. The supposed gardener opens His gracious lips, and says, "Woman, why weepest thou ? so-change our-translation, "Touch me not, first words after His resurrection. Oh matchless morning salutation 1-a greeting of comprehensive import for the whole body of believers ! The expression, "Wherefore this weeping? why those tears?" removes every cause for them, and is conivalent to that command in the Book of Revelation, uttered in the exercise of Divine authority. "Ween not ! the Lion of the tribe of Judah hath prevailed." Whatever they may seekwhether it be truth, whether it be peace, whether it be consolation in life and in death-that expression, "What seekest thon ?" instructs them that they might long since have found it, since God hath prepared it abundantly in Him in whom he hidden "all the treasures both of wisdoin and knowledge," as well as those of "grace" and salvation." O Mary, at any rate understand that! "Why weepest thou ! whom seekest thou ?" But, enveloped in the web of her gloomy faucies, she hears in that which was an unmingled promise only an idle, if not an insulting He did not stand before her as a fleeting vision question. Foolishly, though with touching sim- from another world, but that for a while Ha was word " Him" is, as uttered by her. At first she cided. Some attach the latter sense to His words, thinks it would be superfluous to mention His name. She thinks that all the world must know of whom she speaks. She speaks of Him, the is bound up all that she thinks it worth while to calmer self-possession ; and hence the Lord adds indeed, had He but told her, she would, without brethren, and say to them, I ascend unto my rectified it. Correcting her views, He would name just as He is about to enter on the inheriton the contrary, put the stamp of His approba- He honors His redeemed ones in the words. "I

tisfaction of His heavenly Father,---that the latter has accepted, as fully justificatory, the ransom paid for us.- that the debt is paid for all

who through faith became one with Him, the second Adam-that righteousness has been wrought out-that heaven has been taken possession of for us-and that the world, death, the devil, and hell have been finally and forever vanquished. Yes, at Easter the redeemed Church celebrates the coronation of Mediator. Surety, and Representative. The apostle intimates it by his triumphant appeal in Romans vili. 34, "Who is he that condemneth?" primarily based upon our Lord's death on the cross, but supplemented and supported by the sentence, "Yea, rather who is risen again," by Christ's resurrection, the mira-

cle of the third day. The disciple, prostrate, seems, in her joyous excitement, as though about to have embraced her Master's feet. And then it was that she recoived that rebuff which has ever appeared so mysterious to expositors-" Touch me not," says the Lord, "for I am not yet ascended to my Father." This saying will not appear so difficult if 1-and the original text fully warrants my doing whom seekest thon ?" These, then, were His into, "Do not cling to me," or, "Do not clasp me tightly." Thus our Lord's purpose, in the first place, is restricted to decline, in the most tender manner, the exuberance of human feeling with which the disciple greets. His reappearance, schools and the State Baptist Literary Institutiand to give her to understand that the previous on, located there, has received its deserved share intercourse of His followers with Him would thenceforth have to yield to one higher and more spiritnal. He tacitly reminds her of His own declaration (John xii. 32), "And I, if I be lifted up from the earth, will draw all men unto me.' In the next place, that the disciple should not dream that she had slready met her. Lord and Master in heaven, and that the mode of His reappearance, in which she at that moment rejoiced, would be a lasting one, He suggests that He has not yet ascended, and that she had still a great tract to traverse through the vale of pilgrimage ere faith would be changed to sight. Whether He finally gave her to understand that she need not endeavour anxiously to cling to Him, since plicity, she varilies, " Sin, if thou have borne fum | about to sojourn upon earth, and that He should hence, tell me where thou hast laid Him, and L meet her again here below-whether this be the will take Him away." How heart-stirring this true import of the expression, may remain under and there may be ground for that opinion. Mary was not to be grieved by the bearing which the Lord assumed with reference to her, but only only one who fills her whole sonl, and in whom brought back from her excitement to clearer, inquire for. "Hast thou borne Him away ?" Yes, to His address, which was of a nature to calm Mary, He has done so. Oh, if she had but a her strong feelings, that comforting message, so surmise of this mystery ! "Tell me where thou full of promise, and disclosing, as it does, such hast laid Him, and I will take Him away." And glorious prospects for the future Go to my calculating her strength, have started at once on the errand, even though the spot named should have been miles of. Had this attachment to the person of her Master's been an error, it would, at this stage, have been the Master's duty to have have said, "Mary, let the Man go whose loss ance. Let us congratulate ourselves upon this then bewailest, since then hast His promise to circumstance. But let our mutual felicitations save thee, which is all that is necessary." But be still greater upon that equality with Himself, such an expression never escaped His lips. He, transcending our boldest expectations, with which

us a sermon preached in commemoration of his settlement, which presents a record of labors and results of the most gratifying and instructive character. Not one can read it without being impressed with the rare and varied qualities of the paster, as well as the inestimable blessing to a congregation of a ministry continued through so long a period. Under its influence every good thing, both in the church and in the community, at large, sprang into vigorous life, while various forms of evil were checked or wholly removed. During this time, we notice, six general revivals of religion were enjoyed, as one result of

which the pastor baptized 830 persons, making with those received to membership by letter and experience, a total addition to the church of more than 1000, and leaving now in the communion, aftor deducting removals by death and dismissal, 651. In connection with one revival, 18,-42.197 were added by baptism, and in connection with another, 1857-8, 189 were baptized, by the most signal manifestations of the power and grace of the Holy Spirit, on the one hand, and on the other by an amount and persistency of labor on the part of the pastor that seems al most incredible, he holding meetings once and often twice a day, and preaching from five to eight times per week, for three months in succession. The Sunday school has received special care. Habits of benevolence have been developed and fostered; education, both in the town of attention : while improvements in every department of life and manners have felt and acknowledged the moulding, hand of the pastor. Pastoral work, family visitation, attendance on the sick and dying, burying the dead, consoling the bereaved, lifting up the fallen, have been per-formed with a measure of fidelity and Christian sympathy seldom equalled, and, it may be added,

but a true pastor can appreciate. One brief paragraph of this discourse gratifies as so much that we copy it in fall :

The chapter on pastoral trials I have coneluded to omit altogether, and for three important reasons. One is, because they have been for the most part, fortunately, forgotten. Another is, because they belong to the catalogue of 'light afflictions,' which are but for a moment, and which are not worthy to be compared either with the blessings of this present time, or with the

The man who is capable of writing that is man who can live twenty-five years as pastor of the same church. He knows how to meet all classes of men in all their varying moods, and how to take on a burden and bear it manfully. This record impresses us with the power of the Gospel. Dr. Ives is a plain, earnest, pungent preacher of the Gospel, " believing and therefore speaking." In this ministry he has moved right

on through a quarter of a century, never once turning aside, nor once seeking to catch the popular ear by "sensation" discourses. His congregation never was so large, intelligent and stable as now. There is no such power in society as the Word of God preached. When will we believe it ?- Watchman and Reflector.

## TALKING OF SELF.

tion upon her lingering affection for Him; for He satisfied it, and gave Himself back to her who had mourned His loes. What a scene is now opening upon us! The It is a nice and a curious inquiry how far it is desirable, or even tolerable, for people to talk of themselves. There is no broader distinction becondescending One can no longer refrain. His was, so far as affection and love were concerned, bowels of merey yearn. He must release the as much our Father as His. He here repeats tween man and man than the manner and degree in which this is done. There are people who sobbing mourner from the prison of her gloomy that which He had already said in His prayer as never talk of themselves. There are others who thoughts. And in what an inimitably tender High Priest to His heavenly Father, "Thon lovmanner does He do this, the mode suiting itself est them, as thou lovest me," (John xvii, 23;) can pursue no subject unless the vista can be good to the profoundest cravings of her heart ! Well, and we afterwards hear its echo in the words of made to terminate in self. Wherever it comes to that

otten.-Essay on Social Subjects.

# MRS. STANDFAST AND MRS. EASY.

Mrs. Standfast is a woman of high tone, and pos sessed of a power of moral principle that impresses one even as sublime. All her perceptions of right and wrong are clear, exact, and minute; she is charitable to the poor, kind to the sick and suffering and of woman's life she manifests an inconceivable pre- They are particular not to keep late hours." cision and perfection. Everything she does is perfectly done. She is true to all her promises to the very letter, and so punctual that railroad time might be kept by her instead of a chronometer.

Yet with all these excellent traits. Mrs. Standfast has not the faculty of making a happy home. She is that most hopeless of fault-finders-a fault-finder from principle. She has a high, correct standard for everything in the world, from the regulation of the feels it her duty to bring every one in her household. She does not often scold, she is not actually fretful, but she exercises over her household a calm, inflexible severity, rebuking every fault ; she overlooks nothing. she excuses nothing, she will accept of nothing in any part of her domain but absolute perfection ; and her reproofs are aimed with a true and steady point, and sent with a force that makes them felt by the most obdurate

Hence, though she is rarely seen out of temper, and around her to despair by the use of the calmest and most elegant English. Her servants fear but do not place it on that ground.' love her, Her husband, an impulsive, generous man; somewhat inconsiderate and careless in his habits, is at times perfectly desperate under the accumulated load of her disapprobation. Her children regard her by being sour and crabbed." with a draft upon his time and strength that none as inhabiting some high distant, unapproachable mountain-top of goodness, whence she is always looking down with reproving eyes on naughty boys and girls. They wonder how it is that so 'excellent that lod you to it? I feel certain it was not." a mamma should have children who, let them try to something dreadful every day.

> The trouble with Mrs. Standfast is, not that she has a high standard, and not that she purposes and means to bring every one up to it, but that she does not take the right way. She has set it down that to blame a wrong-doer is the only way to cure wrong. She that in character, in example and influence, they has never learned that it is as much ber duty to could safely point their families to you as a mopraise as to blame, and that people are drawn to do del: They thought you to be a simple humble driven by being blamed when they do not.

Right across the way from Mrs. Standfast is Mrs. Easy, a pretty little creature, with not a tithe of her moral worth - a merry, pleasure loving woman, of no particular force of principle, whose great object in

Little Mrs. Easy is adored by her husband, her children, her servants, merely because it is her nature to say pleasant things to every one. It is a mere tact amazed and grieved when he heard of it. He is of pleasing, which she uses without knowing, it now. He monros in secret places. And if he While Mrs. Standtast, surveying her well-set dining was asked by you he would tell you so. I haptable, runs her keen eye over everything, and at last pen to know him to be a most excellent man; brings up with " Jane, look at that black spot on the but don't it begin to be whispered about that he saltspoon ! I am astonished at your carelessness!" Mrs Easy would say, "Why Jane, where did you learn to set a table so nicely ? All looking beautfully, except-ah! let's ste-just give a rub to this saltspoon ;-- now all is quite perfect." Mrs, Standfast's tronizes the dancing school will not long be true servants and children hear only of their failures; to his faithful minister. these are always before them and her. Mrs. Ensy's servants hear of their successes. She praises their grieved, I have no doubt. Have you not some good points; tells them they are doing well in this, conscientions Christians who do not allow their

' Now, my good sir, let us be candid-' 'Well. I feel sure I want to be, and have been afraid you would think me too candid."

. What harm does it do for my children to go devoutly and earnestly religious. In all the minutia to a dancing school with good moral companions?

Late hours, then, are the natural consequences of the thing, or else they would not have to make this remark about any religious meeting or gathering. I never heard such a thing said about any charitable gathering in my life.'

'Now, Mr. Simplemind,' said Mrs. Rising, don't the Bible say that there is a 'time for all things,' and 'a time to dance ?'

'Truly, madam, the Bible says there is a time to dance, and a time to 'pull down,' and ' a time thoughts down to the spreading of a sheet or the to kill,' but I have never yet pulled down my hemming of a towel; and to this exact standard she house or killed anybody, because there is an opportunity for doing such things. You surely don't understand that text to teach us to tear down the house, or character or influence, or too kill body or soul !'

' Well, but did not David ' dance before the Lord "

'Yes, and danced with all his might, but that was religious worship. You don't mean to say that your daughters go to the dancing school for religious worship, do you? If they do, then we should ask a question or two, whether, under the seldom or never scolds, yet she drives every one light of the gospel, this is the best method of around her to despair by the use of the calmest and worship? But I know you don't pretend to

Well, sir,' said Deacon Rising, ' we live in peculiar times. Our religion has suffered because we have been rigid, and thought to be morose. I don't think we should make men hate religion

"Certainly not. But, my dear sir, is that your motive in sending your children to the school? Was it a religious duty, a desire to honor Christ.

' Now, really, Mr. Simplemind, you carry thipgs be good as hard as they can, are always sure to do too far. Pray, what hurt does it do for my chilthen to go to this dancing school ?'

'The very question I have been wanting you to ask; and I will be very brief and plain in my reply. It does hurt in these ways :

(a) You were chosen to be deacom of an orthodox church, because your brethren thought right by being praised when they do it, rather than Christian-one who would not strive to gain both worlds. By this act, you have fallen in their regards, in your inflaence, in your weight of christian character, I have no doubt.

(b) I have also no doubt that the whole church feels the influence. Are not your prayer life is to avoid its disagreeables, and to secure its you find you cannot hold up your head, and speak and pray as you once did? Religion must be very low before you could do such a thing.

'(c) Your minister, I am bold to say, was is 'dull,' ' not popular,' ' not up to the times,' and it would be well to have 'a more popular man ? And depend upon it, Deacon, they will look to you to lead off in this dance. Their instincts teach them that an officer in the church who pa-

'(d) You have brethren in the church who are

