

THE CHRISTIAN VISITOR,
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Corner of Prince William and Church Streets,
SAINT JOHN, N. B.
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The Christian Visitor.

THE OFFICE OF THE
CHRISTIAN VISITOR,
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.

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

THE CHRISTIAN VISITOR,
affords an excellent medium for advertising.

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SAINT JOHN, N. B., THURSDAY, APRIL 6, 1865.

Vol. XVIII., No. 14.

The Christian Visitor
Is emphatically a Newspaper for the Family
It furnishes its readers with the latest intelligence,
RELIGIOUS AND SECLAR.

THE ROYAL INSURANCE COMPANY, 92
Lombard-street, London, and Royal Insurance build-
ings, Liverpool.
Chairman of the London Board.—SAMUEL BAKER, Esq.
Chairman of the Liverpool Board.—CHARLES THOMAS, Esq.
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 returns were shown:—
FIRE DEPARTMENT.
The most gratifying proof of the expansion of the business
is exhibited in the one following fact:—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 1858 amounted to £190,000
While the Premiums for the year 1859 were £196,148
Showing an actual increase of 3,148
or upwards of 3 per cent. in three years.
The recent returns of the Government for this
last year (1859) 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 Com-
pany, while all the others respectively fall far short of the
ratio of its advance.
LIFE DEPARTMENT.
The amount of new Lives 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 528, the sum assured £287,758 8s. 8d., and the premium
£12,354 8s. 4d. These figures show a very rapid extension
of business during the last year. Thus:—
1848 .. 98 .. £45,764 17 0 .. £1,850 9 1
1849 .. 190 .. 65,650 9 11 .. 2,327 4 7
1850 .. 422 .. 151,504 10 4 .. 5,228 5 0
1851 .. 408 .. 151,843 13 4 .. 4,994 16 0
1852 .. 703 .. 297,560 19 8 .. 8,500 8 11
1853 .. 838 .. 587,758 8 8 .. 12,354 8 4
The remarkable increase in the business of the last four
years is mainly consequent upon the large bonus declared
in 1855, which amounted to no less than 25 per cent. per
annum on the sums assured, and averaged 50 per cent. upon
the premiums paid.
PERCY M. DOVE, Manager and Actuary.
JOHN M. JOHNSTON, 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 head Establishment.
JAMES J. KAYE, Agent for New Brunswick
Princess-street.
Feb. 18

LITTLE SHOES AND STOCKINGS.
Little shoes and stockings!
What a tale ye speak
Of the swollen eyelid,
And the tear-wet cheek!
Of the nightly vigil,
And the daily prayer;
Of the buried darling,
Present every where.
Brightly plaided stockings,
Of the finest wool;
Rounded feet, and dainty,
Each a stocking full;
Tiny shoes of crimson—
Shoes that nevermore
Will awaken echoes
From the toy-strewn floor.
Not the wealth of Indies
Could your worth eclipse;
Priceless little treasures,
Pressed to whitened lips;
As the mother mused,
From the world apart—
Leaning on the arrow
That has pierced her heart.
Head of flaxen ringlets,
Eyes of heaven's blue;
Parted mouth—a rosebud—
Pearls just peeping through;
Soft arm—sofly twining
Round her neck at eve;
Little-shoes and stockings,
These the dreams ye weave.
Weave her yet another
Of the world of bliss;
Let the stricken mother
Turn away from this;
But her dream-believing
Little feet await,
Watching for her passing
Through the pearly gate.

idea, as being only too well calculated to render
them doubly sensible of their desperate condition.
They walk on, overpowered and benighted by the
dark imagery of the crucifixion. When lo! a
third person, with friendly salutation, suddenly
joins them. They return his greeting, and hasti-
ly scan him from head to foot, but without recog-
nition; they suppose that he is one of the pilgrims
who had been up to the feast, and is now return-
ing home from Jerusalem. It had been so or-
dered that they should not yet know him. For
the wisest of purposes, "their eyes were holden,"
(Luke xxiv. 16.) Yes, *their* were; but why not
ours also! With throbbing hearts we chant our
Easter Hallelujah to the veiled Stranger. All our
salvation, all our hopes, rests upon this Man, as
we see Him there, standing before us in His new
life. Suppose Him withdrawn, and there we are
forlorn, and with no security for our future des-
tiny. But who can be unaffected by the Shep-
herd's faithfulness, which has impelled Him in
this instance to follow these two scattered sheep
of His fold! Oh, how frequently is this confes-
sion heard in the circle of believers: "Long ere
I knew Him, He condescendingly followed me,
waking me out of my dreary state at such a spot,
with His saving hand drew me back, with His
gentle voice warned me of the impending abyss.
At one time He sent me an angel as a companion
in the guise of a friend; at another, He placed a
book or letter in my hand, which recalled me to
my senses just at the right moment; again by
some incident, He constrained me to reflect upon
the nothingness of all worldly objects; by some
event or other He intelligently appealed to me by
name." You honest doubters, who really thirst
after truth, when you shall come to the knowl-
edge of it, will recognize His footsteps every-
where throughout your past career, "who came
to seek and to save that which was lost," and you
will, from your own experience, be able to con-
firm the saying, that He is truly one who "will
not break the bruised reed nor quench the smok-
ing flax."
In order to open the conversation, the stranger
asks the kind and sympathetic question, what
they are so earnestly conversing about on the
way, and why they are so cast down and sorrow-
ful. The manner in which they open their hearts
to him, and begin to relate their whole sad story,
is quite affecting. Indeed, they can scarcely for-
bear expressing some degree of vexation that their
companion should be the only one of all
those who had come to Jerusalem to the feast,
that knew nothing of what had occurred during
the last few days. And who would blame them
for wondering at this? In the account which they
give, they call their Master "a prophet mighty in
deed and word before God and all the people."
This was but an inadequate confession of their
great Master; still we note with joy this their
description of His appearance. They thus at-
test from their own experience, not only the pub-
licity, but also the reality of His miracles. We
also hear with delight the words, "But we trusted
that it had been He which should have redeemed
Israel." For whatever may have been their con-
ception of redemption, the great hopes which
they entertained of their Lord, give us a sure in-
dication of the superhuman majesty by which
they must have seen Him surrounded, even whilst
He still lived in the form of a servant. Further,
it is of importance to note that they unwittingly
confirm the saying of the women, concerning the
appearance of the angels at the empty grave of
Him who "was delivered up by the chief priests
and scribes to death;" and that they evidently
knew something of "a third day," and its asso-
ciated hopes. Therefore, that which they assign
to be the subject and cause of their sorrow, con-
duces only to strengthen and confirm our belief,
and we gladly accept them as two important wit-
nesses to the truth of the gospel, despite their
own unwarrantable doubts. It is for this reason
that their unknown companion does not interrupt
them in the outpouring of their hearts. Even in
that which is apparently a testimony against their
Master, they thus only witnessed for Him, and
defended His honour. But when they had un-
burdened their hearts, the stranger considers it
time for him to break silence, and at once to
awaken the sorrowing ones from their melancholy
and idle fancies. But what proceeds from his
lips! Is it some word of tender sympathy or of
compassionate encouragement? Nothing of the
sort. Suddenly a shrill trumpet blast strikes
upon their ear. "O fools," says the stranger to
them, "and slow of heart to believe all that the
prophets have spoken: ought not Christ to have
suffered these things, and to enter into his glory?"
What shall we say to this passage? Let us grasp
it with all our might. It is a passage of the
greatest and most encouraging import. Observe,
first, that the mysterious Personage here brands
and condemns as a "folly," that unbelief which
their holiday chimes, seem to say, "Behold mil-
lions throughout the world crowding our gates,
either with a clearly-defined purpose, or from in-
voluntary habit, to join those who with songs of
praise and homage bow the knee in worship to
Him who lay in the cradle, hung on the cross,
and burst the bands of the grave;"—does not
sudden lightning from the highest heavens at such
a moment blaze upon the infidel darkness of the
deniers of the Bible and of Christ, forcing on them
a conviction of the superhuman majesty of the
Lord Jesus, and strong enough at least to rob
them of every ground of excuse for a fresh relapse
into their old unbelief?
But let us listen to the dialogue of our two
travelers. It is, on the one hand, affecting to
notice how zealously they are engaged in recon-
structing, if possible, the mansion of peace, laid
in ruins by their Master's death, in which they
had been so happy; and, on the other hand, how
from fear of renewed, and therefore more painful
illusion, they strive against any incipient hope, as
soon as it is presented to their consciousness; and
how, even in spite of their own better convictions,
they willfully reject the message from the tomb
brought by the women, and try to pronounce that
to be in some way a natural appearance, which
the apostles declared they had seen there. Would
that all who do not believe now, should find
themselves similarly disposed, so that the still
prevailing scepticism within them should be ac-
companied by a sufficient love to gospel truth to
waken up solicitude, lest a notion so eagerly em-
braced should subsequently prove but a mere de-
lusion. We might then announce to them, with
all confidence, that the hour was not far distant
when, having overcome all the stumbling-blocks
in their way to the kingdom of God, and perfect-
ly assured of their interest therein, they would at
length enter it rejoicing and exulting. But to the
majority of unbelievers that plaintive as well
as complaining utterance of our Lord, with refer-
ence to the inhabitants of Jerusalem, is, alas!
more applicable, "How would I have gathered
thee as a hen her chickens under her wings, but
you would not!"
II. A strong sensation of pleasure pervaded the
minds of the two pilgrims at the thought that
their Master, really raised to life, might meet
them again. But they seek, as has been sugges-
ted, energetically to ward off such a delightful

not imitate the buffoonery and the tinsel of the
enemies of the Lord, but it is our duty to make
known, that in our midst, and in the service of
Christ, there are real delights, there are pleasures
for evermore.
Looking at the matter practically, I first of all
ask: **WHY ARE OUR SCHOOROOMS NOT MORE**
ATTRACTIVE? In reference to very many I might
dispense with the comparative term, and ask, why
are they not attractive? for rooms, not a few, are
to be found, which are absolutely forbidding.
Our schoolrooms should be comfortable, clean,
lofty, well-lighted, and ventilated. It is positive
cruelty to confine hundreds of children in a dirty,
hot, bare place, and then chide them for being
restless and inattentive. In such schoolrooms the
teachers are wearied before half the lesson is over,
and, as a consequence, impatient with the dull
scholars. Yet they and their worthy superinten-
dents think that elastic youth should be patterns
of endurance, should pursue Biblical knowledge,
whatever may be the difficulties with which they
are surrounded. Backless forms are provided,
and yet young backs must be upright. Small
prints must be read in the dark without a mistake.
Legs and bodies must be cramped for an hour or
two, and the "dear young friends" must patiently
suffer. A little management and a little expendi-
ture would go a great way in remedying these
evils, and the management and the money would
be well spent. If I had my way I would have a
crusade against all underground schoolrooms.
With very few exceptions they are necessarily
dark, low, hot, and obstructed by many thick
pillars. I cannot tell who invented them, but I am
sure the inventor was a sadly mistaken individual.
Rather let us have no school-room, and assemble
our scholars in vestries and galleries, than consign
our scholars to places, which, in many instances,
are little better than cellars or kitchens. But
why should we be driven to the alternate? why
should it be necessary that these underground
rooms exist at all? They are a saving of expense
it may be said. Better would it be while building
a new chapel to increase the expense by securing
more ground for a proper schoolroom. The
Christian public would respond to the appeal if
rightly made. If superintendents were to set
their faces against underground rooms, such rooms
would be avoided. Let us put them out of court
altogether, and no more think of burrowing for
our schoolrooms, than we would of teaching a
class in a balloon.—*Mr. Rothery.*

TOTAL ABSTINENCE A CHRISTIAN DUTY.
It appears almost like an insult offered to hu-
man understanding to bring proof that total
abstinence is sound in principle, that it has done
much good for society, and that it cannot be
charged with having produced any evil. That
surely, is saying more for it than can be said on
behalf of the drinking customs. Have these
customs their foundation in sound principles?
Have they done much good for society? Or,
can it be said of them that they are not charge-
able with the production of any evil? It would
be well if Christian people, Christian ministers,
and members of churches, would take up these
questions, and give them a fair and candid con-
sideration, examine them, and ask themselves in
the light of eternity, "How do these queries af-
fect us?"
In regard to the temperance movement, it is
evident that it is sound in principle. Even the
drunkard, while you reason with him on temperance,
will tell you that every word you say is just.
He errs, however, in not making it a personal
matter; and that is precisely the error of all who
merely applaud the theory. They admit the
principle, but cannot, or will not, see that they
are under any obligation to go along with those
who bind themselves to abstain. Why not!—
"What harm will it do? And may it not do much
good; if not to the person himself, at least by
way of example to others? Indeed, it is well
known that the example of one good man, who
may not have required to join from personal con-
siderations, has often been the source of blessing
to many."
Again, if the principle be correct, it is not a
sound objection to say, that because we may dis-
cern inconsistencies and errors of management in
connection with abstinence societies, we therefore
will not ally ourselves with them. The same ob-
jections may, to some extent, be urged against
connecting ourselves with Christian churches.
The duty of a Christian in a case of this sort, is
to draw his light from Scripture; and if he find
there that "wine is a mocker," and that "it is
good neither to eat meat, nor to drink wine, nor
anything whereby his brother stumbleth, or is of-
fended, or is made weak," then surely it cannot
be to him a matter of indifference, whether his
voice may be on this side or on that.
It can scarcely be supposed, that a person
thoroughly imbued with Christian principle
should require any great amount of reasoning to
persuade him of the duty of totally abstaining
from the use of intoxicating drinks. The cus-
toms of society may have much to do in keeping
him from following the path which both reason
and revelation—as we conceive—plainly require
him to observe. Some people entertain a dread
of being reckoned singular, and will rather con-
form to a custom which reason pronounces to be
dangerous, and which Scripture declares to be
unlawful. Humanity—that feeling of tenderness which
man ought naturally to exercise towards his fellow
man—calls upon Christians especially to remem-
ber their weak brethren.

the details of this sad event as far as they can
now ascertain by the statements of parties pre-
sent.
The Bombay sailed from Montevideo at six
o'clock on the morning of Wednesday, Dec. 14th,
on a day's cruise to the eastward for the purpose
of exercise. The Admiral and staff remained
behind, the flag having been temporarily shifted
to the Triton. The number of persons on board
was nearly or quite 650. In the course of the
morning the Bombay arrived in the vicinity of
the island of Flores, and coming to anchor, the
ship's company went to general quarters and fired
at a target. Exercise was suspended at noon, and
the men went to dinner, after which they again
beat to quarters and continued firing until the re-
treat was sounded at about 3 p. m. Soon after,
at 3.35 p. m. smoke was discovered coming from
the direction of the after-hold. This was reported
to Captain Campbell, and he immediately
ordered the fire-bell to be rung. All hands
sprung in a moment to their stations, immedi-
ately commenced pumping, and continued to work
with the greatest energy, until the smoke and
flames rendered it impossible for them to remain
on the lower deck. The order was then given to
get on the boats, which was done with the ex-
ception of one launch which could not be got at,
as at this time the flames had risen above the
main and upper deck, burning the awning and
sails. It being impossible to do anything more
for saving the vessel, all hands were ordered to
save themselves, the boats to the number of nine
or ten being already disengaged from the vessel
and lying off at a little distance from the burn-
ing vessel to keep clear of the flames. The order
was obeyed with perfect coolness and due regard
for discipline, the sailors mostly lowering them-
selves by ropes, while a few jumped overboard
and were picked from the water as speedily as
possible.
Nothing could exceed the devotion and good
behaviour of the crew. Not a man wished to leave
the ship until the last moment, and the mariners
who manned one of the pumps below would not
leave their station until peremptorily ordered to
go on deck, as being useless to continue pumping
any longer. It is even stated that one sentry in
the cock-pit refused to leave his post until order-
ed by his own officer, and this when the vessel
was on the point of being abandoned.
No personal effects of either officers or crew
were saved; many were but half clothed, from
having laid aside a part of their clothing while at
work.
Nearly all the officers are known to be saved,
only two are among the missing. These are Mr.
Smallhorn, assistant surgeon, and Mr. Franklin,
superintending boatswain. Neither of these offi-
cers are known to have been able to swim. The
last seen of the former he was holding on to the
bows, but in a position where he could not be ap-
proached by the boats on account of the flames.
The boats remained near the burning vessel as
long as any living being was visible upon the ves-
sel, or in the water. So fast a hold had the
flames taken upon the ship, that at 4.15 p. m. the
mainmast went over the side, the other two
masts following.
At about 6 p. m., a pilot boat came to the re-
lief of the overcrowded launches, and shortly
after an English brig, the 'Water Lily,' Captain
A. G. Troop, from St. John, N. B., reached them
on its way into port. The Water Lily took on
board the greater part of the persons in the boats
and the boats were taken in tow. Too many
thanks cannot be given to Captain Troop and
his wife, for the kindness exhibited by them to-
wards the half-naked sailors, supplying them
with clothing, and attending to their other wants
as far as possible.
Other steamers from Montevideo arrived one
by one on the scene of disaster, and afforded
such assistance as was possible. These vessels
were the Rio de la Plata, the Stromboli, the
Triton, and the Hercules; possibly, one or two others
may have participated in the relief afforded. The
Brazilian steamer Gerente, which arrived at Mon-
tevideo about 4 p. m., from Rio Grande, was or-
dered to lower its flag, in conformity with a recent
edict of the Government. Shortly after, the fact
of the Bombay being in flames was communi-
cated to the Captain of the Port, Don Luis Herrera,
without a moment's delay, communicated the
fact to all the steamers then lying in port, among
which was the Rio de la Plata, then receiving
passengers for Buenos Ayres, but which immedi-
ately set out for the scene of disaster, returning
at 8.30 p. m. with many of the sailors from the
boats. The Brazilian steamer Gerente, which
was the first to leave the port, neglected to afford
any assistance, and merely took advantage of the
opportunity to make her escape towards Rio
Grande.
In the city of Montevideo the conflagration
was first perceived in the far distance about 5 p. m.
The flames rapidly became more perceptible, and
as the true nature of the catastrophe began to be
known, the beach, the 'azoteas' and the 'miran-
deros' were covered with anxious thousands, who
nearly all for the first time witnessed the imposing
spectacle of a large ship on fire. To those who
knew that it was the Bombay, it was an hour of
intense excitement and of fearful forebodings con-
cerning the fate of the hundreds of persons on
board. The loss of property, though known to
be enormous, and currently estimated at two mil-
lions of patagons, was scarcely mentioned in pre-
sence of the absorbing interest for the safety of
the crew.
The crowds continued to gaze at the imposing
spectacle until all was over. The flames assumed
the appearance of a blazing tower, which loomed
in the far horizon, and seemed to struggle up-
wards from the sea. As ever and anon a sudden
wind-gust would open the flames of the immense
bonfire, the disk of fire growing suddenly bright-
er would illumine the sky far upward towards the
zenith. At times the flames seemed to move
above the waters, and to approach the land.
At last, at 2.30 p. m., there was a sudden light-
ning of the whole horizon, with a surprising
splendor, as by the simultaneous flashing upward
of a hundred lightning bolts, and then a deep
darkness as instantaneous as if the sun had been
suddenly extinguished in the heavens! Two full
minutes elapsed before a dull, rumbling sound
was heard, and a light, tremulous movement of
the earth was felt. The magazine of the Bombay
had exploded, and the noble ship had found her
grave beneath the waters. The officers and crew
of the Bombay are to be sent to England by the
steamer Herschel, which has been chartered for
the purpose. Her departure will be delayed un-
til Thursday, Dec. 22. One of the officers was
sent by the Saintonge yesterday morning with a
despatch for the Admiralty.
As might have been anticipated, this sad event
appeals not in vain to the benevolence of the
British residents here. A preliminary meeting
was held last evening and a committee appointed
to initiate a subscription for the destitute seamen,
a step which there can be no doubt will be presump-
tively initiated in Buenos Ayres. In the critical
state of the country, and the previous calls for
charity in connection with the disaster at the

CITY OF GLASGOW
LIFE ASSURANCE COMPANY OF GLASGOW.
Incorporated by Act of Parliament.
Governor—The Right Honourable the Earl of Glasgow.
Subscribed Capital £1,000,000
Annual Revenue 105,000
Existing Assurances £1,000,000
WALTER HENNING, Esq., Chairman.
H. F. BIRKMYR, Esq., Manager and Actuary.
VARIOUS MODES OF ASSURING.
Half Premium System, without debt of interest.
Endowment Assurances.
Partnership 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 26 years,
which is attested not only by the perfect security which
it affords for the fulfilment of every contract, but like-
wise to the Company's extensive and influential connections
and to the liberality of its dealings.
The Premiums are equitably graduated. The Profits are
distributed with due regard to the claims of all classes of
Policy-holders.
The last declaration of Bonus was made 20th January,
1864, which is equivalent to the Company's financial year,
and is distributed at the rate of one and a half per cent. on
the sums assured was declared for the past year. In place of
the surplus being annually divided, the profits are for-
warded by instalments, and are distributed quarterly. Policy-
holders participate from the date of their issue, but the Bonu-
ses do not vest until they have been five years in exist-
ence. Rates of Assurance and of Premiums may be
learned from the office, WILLIAM MACKAY,
July 18—wpv 17 Custom House Building

THE RISEN REDEEMER:
THE GOSPEL HISTORY FROM THE RESURRECTION
TO THE DAY OF PENTECOST.
BY F. W. KREMMER, D. D., AUTHOR OF "ELIJAH THE
TISHBITE."
Translated from the German by John T. Betts, with the
sanction of the Author.
DISCOURSE VI.
THE DISCIPLES AT EMMAUS—PART II.
Luke xxiv. 13-35.
But to return to our pilgrims;—there they go!
The hilly road to Emmaus brings them near the
tombs of the Judges. "Ye ancient heroes,"
might they say to themselves, "full many a year
have ye lain there! But do ye sleep in hope!
Who is there now to assure you that you do so?
Throughout their journey, nature presented her-
self to the two travellers in all the glory and
beauty of spring. But smiling nature only dis-
covers her charms to the cheerful, whilst she
leaves the afflicted still disconsolate. But it must
not escape us that a few rays of comfort, as if
from some distant star twinkling before their
tearful vision, slightly lessened their mental dark-
ness. These rays emanated partly from the mes-
sage brought by their dearly-loved sisters, though
their reception of it was mingled with so many
doubts, and partly from their not having wholly
forgotten their Master's declaration with refer-
ence to the reconstruction of the temple on the
third day after it had been broken in pieces by
the hands of His adversaries (John ii. 19); but,
above all, from the sublime figure of the Master
himself, which they could not recall without the
question forcing itself on their attention, whether
it were possible to conceive that God, the holy
and righteous, should really have given up this
His obedient, sinless, and wholly blameless One,
abandoning Him as a permanent prey to death.
And does not the same experience occur at times
to unbelievers even now? Do they not see, dart-
ing suddenly through the night in which they
walk, flashes of lightning which reveal to them,
momentarily at least, the superhuman majesty
and glory of Jesus Christ? When a lively recol-
lection awakens up within them how that
Christ, of whom they desire to know nothing,
has conquered the world, and impressed it with
an essentially different form—when as from one
mighty choir all the jubilant shouts of the be-
lieving hosts, who through faith have, during
eighteen centuries, vanquished the world, sin,
distress, and death, strike upon their ears—when
their eye settles upon the interminable line of
temples, charitable institutions, works of artistic
genius, and every other tribute of grateful affec-
tion, have been raised to that "Son of man" by
those who, living and dying, had in Him found
peace—or occasionally when the churches, by
their holiday chimes, seem to say, "Behold mil-
lions throughout the world crowding our gates,
either with a clearly-defined purpose, or from in-
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travelers. It is, on the one hand, affecting to
notice how zealously they are engaged in recon-
structing, if possible, the mansion of peace, laid
in ruins by their Master's death, in which they
had been so happy; and, on the other hand, how
from fear of renewed, and therefore more painful
illusion, they strive against any incipient hope, as
soon as it is presented to their consciousness; and
how, even in spite of their own better convictions,
they willfully reject the message from the tomb
brought by the women, and try to pronounce that
to be in some way a natural appearance, which
the apostles declared they had seen there. Would
that all who do not believe now, should find
themselves similarly disposed, so that the still
prevailing scepticism within them should be ac-
companied by a sufficient love to gospel truth to
waken up solicitude, lest a notion so eagerly em-
braced should subsequently prove but a mere de-
lusion. We might then announce to them, with
all confidence, that the hour was not far distant
when, having overcome all the stumbling-blocks
in their way to the kingdom of God, and perfect-
ly assured of their interest therein, they would at
length enter it rejoicing and exulting. But to the
majority of unbelievers that plaintive as well
as complaining utterance of our Lord, with refer-
ence to the inhabitants of Jerusalem, is, alas!
more applicable, "How would I have gathered
thee as a hen her chickens under her wings, but
you would not!"
II. A strong sensation of pleasure pervaded the
minds of the two pilgrims at the thought that
their Master, really raised to life, might meet
them again. But they seek, as has been sugges-
ted, energetically to ward off such a delightful

TAUGHT BY A DOG.
Few, if any, would select a dog for a teacher,
and yet many boys might learn many things
from dogs—from the examples of dogs.
I well remember the old dog named Watch,
who slept by the side of the kitchen fire in win-
ter, and in the shade of a large hickory-tree in
summer. The tree stood near. Every one en-
tering the house had to pass near it.
No person ever approached the house unob-
served by Watch. On the approach of some, he
would lift up his head without moving his body,
and having recognized them well-dressed citizens,
would resume his slumbers. On the approach of
others, he would rise and move toward them for
a short distance, and then having come to the
conclusion that all was right, would return to his
resting-place. On the approach of others, he
would rise and meet them, and quietly, yet
watchfully, attend till they entered the house and
were received by some member of the family.
He then considered his responsibility at an end,
and returned to his place of repose. On the ap-
proach of others, he would meet them at the
gate, and earnestly object to their entering—
informing them if they did so it would be at their
peril. On such occasions, some of the family
were obliged to go out and interfere, if they
wished the persons concerned to enter. It must
be said, to the dog's credit, that he seldom
adopted the last-mentioned un hospitable course.
On one or two occasions, he continued his pro-
test against the entrance of strangers, and when
overruled, he retired in disgust. One of the per-
sons whose entrance was thus protested against,
was afterwards convicted of stealing.
Watch was always watchful in his sphere
of action, in guarding the house from unauthorized
intruders. All young persons may take a hint
from his example. Evil thoughts and evil desires
often seek entrance to the mind. In other words,
we are often tempted to indulge evil thoughts and
desires. We must watch them, and guard against
their entrance.
Many young persons get angry very quickly.
A word or two which they do not like, spoken
by another, makes them angry; and when angry,
they say and do many foolish and wicked things—
many things which they are sorry for when they
become calm. Such persons ought to be on their
guard against anger. Their tempers will grow
worse and worse, if they do not.
"How is it," said Robert to his friend Henry,
"that you never get angry? I never saw you
angry in my life. I have seen, once or twice,
when you looked as though you were going to be
angry; but you kept still, and didn't get angry.
I can't help getting angry. Persons are not made
alike. If I was cool as you are, I shouldn't get
angry?"
"I don't think my temper is naturally any
better than yours," said Henry. "I have taken
a great deal of pains to overcome my tendency
to anger."
"How did you do it, and who told you how to
do it?"
"The Bible taught me not to sin by giving
way to anger, and common sense told me not to
make a fool of myself by falling into a passion."
"How did you keep from it?"
"By praying and trying; did you ever pray
and try?"
"Sometimes I try. When I am by myself
I will try not to get angry again; but when
something turns up to vex me, I get angry before
I think of trying to avoid it. There is no use in
my trying; I get angry before I know it."
"My experience was not unlike yours; but I
learned to pray as well as try. Whenever we
wish to produce any change in the state of our
souls, we must pray for the aid of divine grace."
"Don't you think it is right to get angry
sometimes?"
"When?"
"Why, when we are badly treated."
"What good does it do to get angry when we
are badly treated? Does it change bad treat-
ment into good treatment?"
"No; but there is some satisfaction to one's
feelings."
"There is more satisfaction in restraining them
when they ought to be restrained. Many have
been sorry for getting angry; and for saying things
in anger; but no one was ever sorry for keeping
cool, and keeping silence when tempted to say
harsh things. The Lord did not get angry when
badly treated. And why should we? If we
keep looking at him we shall not be so likely to
get angry."
Caltness and self-possession are usually the
result of self-discipline. It requires constant and

THE BURNING OF THE BOMBAY.
Montevideo, Dec. 16, 1864.
We referred to this melancholy disaster some
time ago. By a recent mail we received a copy
of the Weekly Standard of the 21st of Dec.,
last, a paper published at Buenos Ayres, contain-
ing the following graphic description of the fear-
ful catastrophe, and of the important part
performed by Capt. A. G. Troop, of the "Water
Lily," of St. John, N. B., in saving the crew:—
The British and foreign community of this
city has just been startled by a disaster of almost
unprecedented magnitude. The English man-of-
war steamer Bombay, recently arrived at this
station as the flag ship of Admiral Elliot, has been
consumed by fire. Still more terrible to re-
cord, a large number of her crew, at present esti-
mated at 83, have perished by drowning or in the
flames of the burning ship.
I have this evening been invited to contribute

THE STORY OF A NOBLEMAN.
An impressive tale of rank, riches, depravity
and death comes to us in the London Review.
It is of the late Capt. William G. Howard, her
presumptive to the earldom of Wicklow, who died
a few weeks since in a brothel in Dublin, his only
attendant being one of the unfortunate inmates,
who had the humanity to do what she could for
his closing hours. He had run in debt, upon his
expectations, about half a million dollars, every
shilling of which he had squandered. He had a
wife and one child, towards whom he seemed to
feel some attachment; but he had been for many
years so degraded, that his chosen associates were
in the most abandoned ranks of society, by whom
he was called "Billy," and with whom his bruti-
sh tastes found congenial indulgence. When he
became sick he left his wife, and went to the
house where he died, refusing to see a physician,
and taking nothing but spirits. For ten days he
subsisted on whiskey, and then died in delirium.
He is said to have been what is called "a good
fellow," not remarkably bright, easily influenced,
and of propensities which, strengthened by in-
dulgence, became entirely irresistible. There is
something touching in the simple account given
by the woman who was with him, when we re-
member what she was, and who she was. She
said:—
"He continued wandering and delirious up to
the time of his death. It was at half past ten
o'clock, and he had been asking me to lift him
out of bed all day. I had promised to raise him
up, and when I caught his hand to raise him up
he said 'Don't catch me.' I then put my hand
behind his back, but he said 'let him lie down,
and he fell back. I then heard something in his
throat, but I did not think he was dying. He
died then, but I did not know he was dead. I
asked him to speak to me, but he did not, for he
was dead."
"So perished—as if to cast contempt on human
rank—the heir of an earldom, in circumstances
to which nothing could be added of paganistic de-
gradation and misery. Born to wealth and noble
position, he chose the way of licentiousness,
drunkenness and sin. He began with self-indul-
gence, and ended, after a course of dissipation
that was by turns admired, envied and dreaded,
in the most wretched destitution and death. His
friends and his line are only too glad to be rid of
him. Can anything be added to the completeness
of the warning? Has it not a moral for
some on this side the water, who are rioting in
money that they never earned, and who, casting
aside the thrift and virtues of their fathers, are
making their inheritance only the costly purchase
of disease, demoralization and an early sepulchre?"

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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
Eliptic & Side Springs,
OF ANY SIZE OR STYLE,
Wholesale and Retail, at Short Notice!!!
These Springs are made under his own superintendance
by superior workmen, stamped with his own name, and
made of best quality English Spring Steel, so that pur-
chasers 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,
water as the best in the City, comprising—
Long and Short BED AXLES, 1 to 2 inch;
Carriage BUSHES, in Brass, Iron, and Silver,