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LIFE	ASSURANCE COMPANY OF GLA	SGOW.
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The last declaration of Bonus was made 20th January, 1864, which is the close of the Company's financial year, when a Bonus at the rate of one and a half per cent. on the sums assured was declared for the past year. In place of the surplus being annually divided, the profits will in fu-ture be ascertained and allocated quinquennially. Po-licies participate from the date o their issue, but the Bo-nuses do not vest until they have been five years in exis-tence. Rates of Assurance and all other information may be learned from the Agent, WILLIAM MACKAY, july 18.-wpy 1y Custom Honse Building.

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### LIVERPOOL AND LONDON AND GLOBE

FIRE AND LIFE

INSURANCE COMPANY !
Fund paid up and invested £3,212,343 5s. 1d. stg.
Premiams received in Fire Risks, 1864, £743,674 stg.
Premiums in Life Risks, in 1864, . 235,248 " Losses paid in Life Risks, in 1864, . 143,197 "
In addition to the above large paid up capital, the Share-
holders of the Company are personally responsible for all Policies issued. EDWARD ALLISON,
AGENT FOR NEW BRUNSWICK,

(Commercial Bank Building.) feb 1. The Royal Insurance COMPANY, 92 Lombard-street, London, and Royal Insurance build-in a, Liverpool. Chairman of the London Board.—SANUEL BAKER, Esq. Uhairman in Liverpool.—CHARLES TURNER, Esq. The Royal Insurance Company is one of the largest

Offices in the kingdom. At the Annual Meeting held in August 1859, the following

pany, while all the others respectively fall far short of the

THE GREAT WORSHIP.

BY J. G. WHITTIER.

And prayer is made, and praise is given,

The harp of Nature's advent strung,

The song the stars of morning sung

Has never ceased to play ;

By all things near and far;

And mirrors every star.

The ocean looketh up to Heaven,

Its waves are kneeling on the strand,

Their white locks bowing to the sand,

Their gifts of pearl they bring;

And all the listening hills of earth

The green earth sends her incense up

From many a mountain shrine ;

The mists above the morning rills

Rise white as wings of prayer;

The winds with bymns of praise are loud,

With drooping head and branches crossed, The twilight forest grieves,

Or speaks with tongues of Pentecost

The blue sky is the temple's arch,

So Nature keeps the reverent frame

With which her years begun,

The prayerless heart of man.

And all the signs and voices shame

Take up the song they sing.

From folded leaf and dewy cup

She pours her sacred wine.

The altar-curtains of the hills

Are sunset's purple air.

Or low with sobs of pain;

The dropping tears of rain.

From all its sunlit leaves.

Its transept, earth and air,

The music of its starry march,

The chorus of its prayer.

The thunder-organ of the cloud,

They pour their glittering treasures forth.

As kneels the human knee;

The priesthood of the sea!

Has never died away.

New Series, Vol. IV., No. 16. Whole No. 172.

# SAINT JOHN, N. B., THURSDAY, APRIL 19, 1866.

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

suppressed grief now broke out in convulsive sobs, "I am neither a hypocrite nor a liar; oh, do not believe it."

"I do not willingly believe it, my child, but GOD SPEAKING TO MEN IN THEIR OWN TONGUE. must not question Herr Baldinus' words. Is there no one in the neighborhood of your relatives who would inform me conscientiously of you and your conduct? For I confess I love you, and would fain see you cleared of this monstrous accusa-

tion. "Alas, no, I know no one who would interest himself in me; yet now it occurs to me, the good doctor who often visited me in my sickness, and was also concerned for my coming here, he would certainly tell you the truth." "Good, Johanna; I will write to him, till

which we will act as if nothing grievous had happened."

Johanna kissed the hand of her loved teacher, and more composed, joined herself to the circle of her companions. She was kindly received by them; and as she went into the play-ground, Hedwig, a lively, daring little girl, approached of every-day life. All these he made tributary her and said softly, laughing: "Do not look so to his one grand design, and declared : "My food sad, Johanna; do you think we love you the less is to de the will of Him who sent me, and to because you have been punished by Herr Baldi- finish his work." (Jno. 4 : 34.) He drew his nus? On the contrary, if he had praised you, and held you up for an example, we would shun you, and think nothing good of you."

Johanna looked at the speaker astonished. "Yes, yes," continued she mysteriously, "we do not love him at all, and I think him a real hypocrite."

With these words, Hedwig skipped away, but Johanna was in no mood for play, so went sadly for the book which Helen had lent her, and sat down in a corner of the school-room to read, becoming more and more absorbed in the narrative. Her tears flowed freely as she read how Annic's mother had died and left her an orphan. The recollection of her own pious mother quite overcame her.

She now improved every hour in finishing the charming story, and it made a deep, indelible impression upon her. As she gave back the book to Helen, the latter asked-

"How do you like Annie Ross ?"

"Oh, excessively; her fate seemed to me at times like my own, only that she was much happier and better than I."

affectionate relatives, who cared for her; for al-

though her uncle and aunt Ross were very world-

ly people, they were kindly disposed to her, and

really loved her tenderly; but then how beautiful

was it of Anna to give up all outward advantages

" How so, Johanna ?" "Why, Helen, in the first place, she found such

JOHANNA ; or, THROUGH DARKNESS TO THE LIGHT

Translated for the Christian Visitor, from the German, by Miss Ellen E. Fitz, St. Martins.

#### CHAPTER III. (Continued.)

and worldly joys, and choose to live with her pious uncle Murray, quietly and plainly. I think, After a few days, an unusually earnest, solemn Helen, I should have remained with the rich, disframe of mind prevailed in the institution. Dortinguished relatives. How often have I wept mitory and room were carefully cleaned, the study punctuality, the teach

#### For the Christian Visitor. LETTERS ON REVISION. LETTER I.

us just as much as to other people; and we surely must admit that it is at least possible that our practice in this matter is not all that it ought to be. Let us not take it for granted that our methods are perfect, lest we imitate that man who is wiser in his own conceit than seven men that can render a reason. Now, while our brethren are with very praise-

) Old Series, Vol. XIX., No. 16.

worthy zeal discussing rubrics, articles, canons ecclesiastical, decisions of the law courts, and acts of Parliament, with a view to ascertaining what ritualism they ought or ought not to observe, I propose that we spend a little time in considering what the Scriptures have to say upon the subject. If we go to the Old Testament, we certainly find a most elaborate, extensive, and complicated ritualism; a tabernacle and afterwards a temple divided into two chambers, the holy place and the holy of holies-a structure so sacred that none but priests might set their feet within its walls. We find also an altar for sacrifice and an altar for incense, and a golden candlestick, and a table of shew bread, and an ark of the covenant. The vestments for the officiating ministers are most minutely described. Chapter after chapter-I might almost say book after book-is filled with these matters of ritualistic detail. With that old machinery of worship we, however, have nothing to do. It was Jewish ; it was not Christian. It has not merely fallen into disuetude; it has been positively repealed, abrogated, and done away. t was a figure for the time then present; it served until Christ came and introduced an entirely different order of things. Let this, then, be very distinctly understood, that the law of Moses is no authority, no guide in regard to Christian worship. Neither times of worship, nor places of worship, nor modes of worship, are, for us, to be regulated by anything whatever in that law. Let us, inquire, therefore, into the New Testament teaching upon this subject. And here, in the first place, it may be observed that the New Testament, in so far as it treats of ritualism at all, seems much more anxious to repeal, set aside, and guard against the old ritual of Judaism than to establish a new one for Christianity. Indeed, the highly spiritual character of the religion which Jesus founded, and which the apostles first promulgated, is in nothing more manifest than in the almost total absence of all instructions as to forms and modes and times and places of worship. Our Saviour himself says searcely anything on the subject. The prayer which He gave to His disciples is not a form to be always strictly and literally followed. Not exactly in those words, but after that manner, we are to pray. Our Saviour ordained baptism and the Lord's Supper, but gave no particular directions as to the exact manner in which those ordinances were to be observed. He did not command His disciples to sing songs of praise to His name. He never

charged them to meet together for worship, either

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.

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

within the certainly comprehensive conditions of edification, decency and order. Of course we shall have different opinions as to what tends to. edification, and as to what is and what is not becoming and orderly, and hence there will be different practices in worship. Well, and why not? Do you suppose the apostles ever imagined a system so mechanical, so constrained, so like the vork of a drill sergeant or of a teacher of deportment, that all over the world all Christian people should in all ages worship in exactly the same way ? Why should we wrangle about the matter, if what is done is done to edification, and in a decent and orderly manner?

> (Conclusion next week.) -----

# JOHN VINE HALL.

Rev. Mr. Cuyler, in the Independent, has given nteresting reminiscences of this remarkable man, the father of the distinguished Revi Newman Hall of Surrey Chapel, London, author of the precious book, " Come to Jesus."

" On a summer evening in 1857, we addressed one of Newman Hall's great monthly temperance meetings in Surrey Chapel, about fifteen hundred people being present. In the chair sat a handsome old gentleman, with snowy hair and a sunny face, who was introduced to us as " the author of the Sinner's Friend." We had heard of the famous tract, and were glad to clasp the hand that wrote it. The biography of the dear old man, published by the American Tract Society, hes before us as we now write, and we see the same pleasant face beaming from the title-page of the volume.

"John Vine Hall was a brand plucked from the burning. He was born in Norfolkshire. England, in 1774, and spent much of his boyhood as an errand-boy in a wine-shop in Maidstone. Little Jack' was a mischievous fellow came near losing his life by drowning, by being crushed under a hogshead of liquor, and by, tumbling into a cellar among a heap of wine-bottles. A worse danger than all these befell him ; for he soon became a drinker of the drams he sold to others, and his early manhood found him a scoffer and a tippler. His diary for July 24, 1810, contains the terribly brief entry of these words alone, Drunkenness, horrible depravity." On the first of March he writes, Six days drunk maswful ruin.' On another page he writes, " My business was gone, health destroyed, character ruined, a dear wife miserable.'

" During the balf-dozen years of his tremendous struggle to break the cruel slavery of the bottle, this ratient woman held fast to him with a true wife's constancy Some of his confessions are as thrilling as Gough's. He writes, ' Often have I taken the dreadful glass into my hand, and looked at the wine with a sort of sensible horror, yet had no power to resist the strong impulse to let it pass my throat." As his drunkenness had become a confirmed disease, his wife persuaded With the exception of a very few general instruc- him to place himself under the medical treatment tions concerning prayer, baptism, the Lord's Sup- of a worthy Dr. Day, who prescribed for him per, and the preaching of the Gospel, Christianity, draughts of steel and peppermint-water, with Ano as it came from the hands of its Founder, was a or three glasses of port wine after dinner. In those days there were no total abstinence societies, and no pledge. The result was, that as Dr. Day did not recommend entire abstinence from all intoxicating drinks, his poor patient was continually falling back into drunkenness through the influence of the ' two or three glasses of port' and 'the moderate use of a little porter." All this time he was going to church, and praying earnestly for deliverance. But as long as he tampered with even a wine-glass of the treacherons drink, he gained no victory over his fatal appetite. A single glass a spark to the gunpowder. At length he took the decisive resolution not to touch a drop of the poison in any shape, and is soon able to record in his diary, ' Feb. 18, 1819, Blessed be God that thirteen weeks have now passed in which I have enjoyed the uninterrupted gratification of never tasting any other liquids than coffee, tea, or milk and water." Henceforth his path was brighter and brighter unto the perfect day. With exultant joy the joy of a liber-ated slave-he exclaims, " Ob, what a change do I witness. Business flourishing, health most perfect, my dear wife and children happy, and myself, through especial grace, a deacon of the Independent chapel. My house is a house of prayer, my heart a heart of prayer ; and twenty years have passed away, during which not a drop of spirituous liquors has ever passed the surface of my tongue. Oh, what wonders has the Lord wrought.' Yet the Lord never works such wonders' for any man who still persists in keeping his finger in the adder's mouth. Abstinence is God's only method of saving a sot. "This delightful biography of John Vine Hall ought to be spread through the land. It illustrates the power of a zealous layman in preaching Christ. Above all else, it illustrates that the slave of intoxicating drinks may be saved ; but only saved by entire abstinence from the ensnaring glass. God's grace does not save the man who does nothing to save himself. When the Lord Jesus offers his restoring and converting gospel, He accompanies it with the indispensable precept, 'See that ye enter not into temptation.' And it is to the unhappy inebriate, and the moderate drinker too, as well as to others, that he makes the essential demand, ' Unless a man take up his cross, and deny himself, he cannot be my disciple.' Far down in the dark abyes of drunkenness may there not be other John B. Goughs and John Vine Halls, crying out for the hand, of Christian love to rescue them ?? The memoir of John Vine Hall is in rapid eirculation by the American Tract Society, price 60 cents, postage 16 cents. . . . . . . . . . . . . . . . . . . have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that more than threescore years can give, I now, on the eve of my departure, declare to you (and ear-nestly pray that you may hereafter live and act on the conviction), that health is a great bless-ing—competence obtained by honorable industry a great blessing—and a great blessing it is to have kind, faithful and loving friends and relatives; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian.—Coleridge.

When God created man, he endowed him with intelligence and consciousness, and gave him lunguage, as a medium for the interchange of thought and feeling between one individual and another of the race. And when he spoke to our first parents, after they had sinned ; to Abraham,

in his native land, and afterward in the land of his sojourn ; and to the Israelites, through Moses and the successive prophets ; he addressed them all in their own native language, with which they were perfectly familiar, and which they could understand at once, without labored effort, or explanation from others.

Christian Dizitor.

When the Lord Jesus appeared among men, to introduce his holy religion, he affected no singularities of dress or speech ; nor did he seek to separate his religion from the language and acts of every-day life. All these he made tributary illustrations from the common scenes and occurrences around him, with which his hearers were well acquainted ; and clothed those illustrations in language familiar to the ear and the heart. He did not attempt nor wish to invest his religion with awe and sublimity in the popular estimation, by shrouding it in mystery, after the manner of the Pagan or the Baptist, or by veiling it with the obscure and meaningless utterances of an unknown tongue. Through their usual channel of

receiving and imparting knowledge, he sought to arrest and fix the attention of his hearers, and draw them to himself and the practice of his requirements. He was not afraid of making the distinguishing truths and principles of his heavenly religion too easy or too common, by clothing them in the well-understood or expressive language of the sons of earth in the ordinary intercourse of life.

And when Jesus had been crucified and raised again from the dead, and God would have the good news of pardon and salvation through his name made known to the thousands of Jews who had assembled in Jerusalem, at the feast of Pentecost, from all the surrounding countries, he bestowed on the apostles the gift of tongues ; that those multitudes might have the glad tidings announced to them, every man in his own tongue wherein he was born.

And when expressions in the written word had become obsolete or obscure to the Jewish remnant who had returned from their seventy years captivity in Babylon, Ezra the priest, and his assistants, " read in the book, in the law of God, distinctly, and gave the sense, and caused the people to understand the reading." (Neh. 8: 8.)

ducted ?-And this is a question that belongs to

LIFE DEPARTMENT.

The amount of new Life Premiums received this year is The amount of new Life Fremiums received this year is by far the largest received in any similar period since the commence sent 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. 4387,752 6s. 8d., and the premium £12,354 3s. 4d. These figures show a very rapid extension of business during the last ten years.

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The remarkable ncrease in the business of the last four years is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per assured, and averaged 80 per cent. upor

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, Opposite Judge Ritchie's Building.

Feb. 15.

### **Insurance against Accidents**,

OF EVERY DESCRIPTION, IS MADE BY THE TRAVELLERS' INSURANCE COMPANY,

Of Hartford, Conn. (The Pioneer and only reliable Company of the kind on this side of the Atlantic.)

CAPITAL (paid up and securely invested), .... \$500,000. THE full amount Insured may be secured in case of Fatal Accident, or a weekly compensation for any ac-cident resulting in disability, by payment of annual ordi-

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Extra prem. required for Special Risks. Every person ought to be Insured !- None are free

from liability to Accident !! Over one hundred Claims for Compensation had been al-ready paid by this Company to 1st April last, and over ten thousand Policies issued.

No Medical Examination required. No Medical Examination required. The best and most respectable references given. All classes of persons are Insured in this Company. Policies issued for any sum from \$500 to \$10,000, and Claims settled in New Brunswick currency, and every information afford-in New Brunswick currency, and every information afford-JAMES ROBERTSON, ad by General Insurance Broker, 102 Frince Wm. Street,

Agent for New Brunswick. St. John, Sept. 14th, 1865. -v6m

THE PHOEN X FIRE OFFICE, LONDON. ESTABLISHED IN 1782. \$5,000,000. CAPITAL. - - -Insurances effected at the lowest rates.

C. W. WELDON, Agent for New Brunswic St. John, March 8, 1866.

LORILLARD INSURANCE COMPANY, Capital \$1,000,000-all paid up and invested Surplus in hand, 1st Aug., 1865, \$312,194. POLICIES issued at the lowest rates, pay aole in New Branswick Currency, with an without participation in profits, and every information afforded on application to W. J. STARR, Agent, Princ ss St., Oct 12-vy Opposite Commercial Bank.

#### CONTINENTAL FIRE INSURANCE COMPY., Cupital \$500,000-all paid up and invested.

Surplus in hand, 1st July, 1865, £250,000. New BRUNSWICK AGENCY-7 Princess Street, opposite Com mercial Bank, St. John. POLICIES issued at the lowest rates, payable in New Brunswick Currency, with and without participation

in profits. he average dividends to Policy Holders entitled to Pro The average dividents to respect to 44% per cent. to for the past nine years, amount to 44% per cent. References of the first respectability, and any other W. J. STARR, Oct 12, 1865-v

BAPTIST SEMINARY, FREDERICTON. 9th Oct.

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into four terms, of eleven weeks e

ly in advance, including every , washing, fuel and tuition, exr 10 years of age ......\$128 a year.

ers often looking out of the window and whisper-ing together. Miss Tempelhof alone remained like herself, in her quiet, noble tranquility. Johanna knew something was going to happen. About ten o'clock, the door was opened with

bustle, and Herr Baldinus entered in his quiet, solemn mien, black and sullen.

He was respectfully greeted by all present, who expressed their joy to see him again in their midst.

He received this homage with dignity, and inquired after the behaviour and progress of the oung girls, and if they also continued in simplicity and humility, as was becoming for young Christians.

"I see," continued he sullenly, " a child here, who, instead of the plain, smooth hair, wears curls; what does that mean ?"

"Excuse me, sir," said Miss Tempelhof, "Julia's hair curls naturally, so that, in spite of all pains, it cannot be combed smooth." "Then it must be cut off !"

"Very well, sir."

"Further, Miss; I have found by inspection of the housekeeping accounts, that more tea and sugar than usual are consumed; how happens that? The housekeeper told me it was done at vour order."

"The young girls nearly all suffer so much with coughs and colds that I deemed it judicious, in this cold weather, occasionally at evening to have a cup of tea given to them. I took the responsibility upon myself, in the presumption that you would approve of it." Herr Baldinus bowed with a bitter-sweet look,

and turned to other subjects.

Johanna had sat quiet and bowed down on her little bench during this discourse, and as she held elose before her face a slate, she hoped the direc-tor would not see her. But a little indiscretion causing the slate to slip from her grasp, it fell clattering to the floor.

All eyes were now turned upon her, and Herr Baldinns' dreaded look also fastened upon the terrified girl. He immediately recognized her, and after a painful silence addressed himself to those present, with the following slowly and solemnly spoken words :

"Ladies, hear what I feel very sorry to communicate to you. There has been received a pupil into this blessed house, whom I must recommend to your especial attention and severe discipline; alas I my heart rebels to say it, that child who sits there pale and trembling with her guilty conscience, is-hear it, all ye children-is, I shudder to utter it, a hypocrite, a liar! A ge-nerous lady, who cared for her forsaken child-hood, she has requited with the blackest ingrati-tude, with ill returns and wickedness; yet is this excellent woman anxiously solicitous for her, committing her to' an institution where, by severe discipline and God's grace, she may yet perhaps be saved. Come here, Johanna Horst." Amazed and pale as death, Johanna arose and

approached the cruel man,

He lifted her on a high chair, wrote on a sheet of paper, with capitals, "Hypocrite," and pinning this sheet to her shoulder, said to the teachers, "Let the girl stand so till noon, that every one may learn her disgrace; and give me frequent accounts of her.'

With these words he went out of the room, leaving a painful, uncomfortable feeling behind

Poor Johanna stood like a criminal in the pillory, and although she did not open her eyes, emed to see the gaze of all turned upon her. A igure passing near her chair in a few minutes, at which she glanced stealthily, the compassionate and tender countenance of Helen greatly refresh. ed and comforted her. She now ventured to look

ars of anger and grief, when company was at my aunt's, and I heard my cousins laugh and jest and could not be present. I am a light-minded girl, and yet I have had just as dear a mother and as pious bringing up, as Annie Ross."

At these words the hot tears flowed over Jo-hanna's cheeks, and her naturally earnest, troubled look assumed an unspeakably sad expression. Helen embraced her tenderly, and spoke com-

forting words to her, as she would have done to a younger, loved sister. Johanna clung to her, and whispered, "Oh, Helen, do you but love me

always, I will be quite contented, and I will be very diligent, that we may leave school at the same time, and then, wherever we may be, we will love each other, and often write to each other."

Helon sighed, and fixed a compassionate look on the child so loved by her.

Miss Tempelhof approaching gave Johanna her hand, and said kindly : "Johanna, I have received from your friend the doctor an answer to my enquiry concerning you, and it runs favorably for you. You have told me the truth, and it heartily

rejoices me. Come to my room with Helen this evening, where we will spend a cozy hour." With joyful pride the girls promised, and im-

patiently awaited the close of the study hours. Hand in hand they repaired to the good teacher's apartment. A friendly warmth received them, and the delicious fragrance of carefully culled hyacinths made them forget the barren. cold outer world.

On a table illuminated by a bright light shone the hissing tea urn. The dear teacher greeted the young girls with loving words, and soon all three sat familiarly chatting around the table at which Miss Tempelhof prepared the tea; then she brought out of a little closet a half-pound

cake, of which she gave liberal portions to her young guests. Johanna soon lagged in the conrersation, and listened with real astonishment to the intelligence and information displayed by her friend-she who was so often censured in the class. Miss Tempelhof talked with her of religion and of history, as if conversing with an equal, and the surprised Johanna felt quite forgotten.

As the watchman announced the tenth hour, Miss Tempelhof dismissed her guests with loving kisses, who slipped through the dark passage to the cold dormitory, thoroughly pleased.

repaired to her own couch. Johanna fell asleep quickly and joyfully. It was the first happy

Helen that she had not guessed how wise she

Tempelhof knows that religion and history are my favorite studies, and therefore introduces these subjects. But they have also engrossed my attention to the neglect of all others. You, know how poor I am in arithmetic, and how much on this account I deserve the censure and dissatisfaction of my masters and mistresses." So severe was this amiable, modest Helen to herself and her defects, and on the contrary always ready to hide and excuse the faults of others. One felt involuntarily in her presence the winged motion of a soul soon to free itself ) from all the woes of earth.

## (To be continued )

LUDICROUS .- Dr. Cummings, late priest of the Roman Catholic church in 38th street, New York, was a great lover and patron of music, and the best opera singers were frequently employed in his church. When he was on his death-bed, a friend who had often visited him called one day, around her more boldly, and observed not a sin-gle malicious, exulting glance—on the contrary, many a sympathetic, friendly smile. and as he was about to leave the Dr. expressed his belief that it would soon be over with him, but added, "Come to the funeral; the music will and as he was about to leave the Dr. expressed

The Psalmist also, in giving atterance to his wn experience, declares : "Thy word is a lamp to my feet, and a light to my path." (Ps. 119: 105.) But how could it have been so, if he had not clearly understood it ? God says, through his servant, Jeremiah : "He hath my word, let him speak my word faithfully ;" implying the speaking of just what God directs, in such language as may be readily and correctly understood. (Jer. 23 : 28.)

God saw fit that there should be many languages among the inhabitants of earth; and his boly book, the Bible, unfolds to sinfal men his wond rous plan of redeeming mercy through Christ. But each of the separate books composing the Bible was originally written in one language; the books of the Old Testament in the Hebrew, and those of the New Testament in the Greek. The

Bible, then, must be faithfully translated from the Hebrew and Greek into all the different languages which are spoken ; that every man may be per-

mitted to read and hear, "in his own tongue," of the wonderful works of God" for the salvation of our fallen race. If any people, therefore, are without the Bible. it should be correctly translated into their lan-

guage or dialect, by competent Christian scholars. and copies of it be printed and proffered to them. If any have a version that has become in part obsolete and obscure ; let its obsolete and obscure or antiquated expressions be removed, and the entire volume be made to reflect, with clearness and fidelity, the light of God's truth. And if

any people can be favoured with such a corrected version, let them joyfully receive, prize, and use it; and delight to hear their heavenly Father peaking to them his words of truth and love, in the beautiful simplicity and fervour of their mother tongue.

Such a version in the English language, it is elieved by many who have examined it, may be found in the octavo edition of the Revised New Testament, recently issued by the American Bible Union. Let it have a fair trial. AQUAEDES.

> ----(From the Liverpool Mercury.)

THE REV. H. S. BROWN ON "RITUALISM." The Rev. H. S. Brown recently delivered a sermon at Myrtle-street Chapel, having special reference to the subject of ritualism. The reverend gentlemaa took for his text 1st Corinthians. chapter xiv., verses 26th and 40th: "Let all things be done decently and in order." In the course of his sermon he said :-- The subject of ritualism in connection with religious worship is just at present exciting much attention, not in this town alone, but all over England. In the Established Church of this country there are two very distinct parties, which, notwithstanding the act of uniformity and the rubrics of the Book of Common Prayer, differ very widely in their ritualistic views and practices. One of these parties contends earnestly for the continuance of that plainness, and that comparative absence of pomp and ceremony, which have distinguished the pub-lic worship of the English Church from the days of the Reformation. The other party as strenu-ously maintains the right to introduce, and the propriety of introducing, many observances which tend to assimilate the public worship of the Church of England to the public worship of the Church of Rome. So far as ritualism is a question that agitates the Church of England, I, as a Nonconformist, have little to do with it ; but ritualism in connection with Christian worship is not a question that concerns this Church or that.

on the first day of the week or at any other time. religion without any ritual at all. The apostles and their contemporaries seem in a great measure to have followed His example. Closely associated as they were in the fellowship of the Church, certain practices in relation to worship necessarily sprang up, but those practices do not appear to have had the formal sanction and authority of positive laws. The early Christians seem to have met for worship every day, and to have met to commemorate the Saviour's death on the first day of the week, if not indeed more frequently; and when they met together for their worship, we can discover that they prayed, read the Scriptures, sang psalms and hymns and spiritual songs, expounded the Word of God, exhorted and admohished one another, contributed towards the support of their poorer brethren, consulted about rarious matters relating to their own position and to the spread of the Gospel; but in what precise order these things were done, we have no information. They had bishops, elders, deacons; but in the apostolic writings these terms are used in so indeterminate a manner, and are so frequently interchanged, that it is impossible to define with perfect exactness the duties of any one of these lasses of ministers. One thing is evident, that there was a great deal more of freedom than of form, that there were no stringent rules whatever. There was no stereotyped confession of faith, there was no fixed form of worship. Every church seems to have been left very much to the exercise of its own judgment, and in fact to the end of the apostolic age scarcely anything that could be called a ritual existed in the church. The absence of such ritual is curiously illustrated by the text and its context. The Church at Corinth, in the exercise of its freedom, had acted very unwisely, as all churches are apt to do. Its assemblies for worship and for the breaking of bread were scenes of great and disgraceful confusion. These proceedings Paul condemned, se-

lecting for his special censure that of women speaking in the churches, and that of ever so many brethren speaking together. But observe the rules that he lays down. They are these two: " Let all things be done unto edifying "-(here is one great purpose of Christian worship); 'Let all things be done decently and in order -(there is the manner in which that purpose is to be secured.) " These two," says Dean Stanley, " and these only, are the rubrics of the pri-

mitive Church." Here, then, is what may be regarded as the sum total of apostolic ritualism-edification the end, decency and order the rule. With these brief and general instructions the apostles left the churches, in the exercise of their own judgment, to introduce whatever they might feel tended to edification, and to determine what was decent and orderly in all things belonging to Christian worship. Now we cannot but be struck with this fact, that a very large measure of freedom is accorded to the Church in this matter. We seem to have no right to object to a liturgy, to the intoning of prayers, to antiphonal singing, to any form or fashion of ministerial vestment, to crosses. to candles, to processions, or any other ritualistic practices, unless it can be shown that they do not tend to edification, or that they are incompatible with decency and order. On the other hand, the lovers of ritualism should not condemn our practice as Nonconformists, and pronounce against the extreme plainness of our worship, unless it Ritualism of some sort there must be in all publie worship; and the attention now being called to the ritualism of the Church of England natucan be shown that by such practice as ours edification is hindered or decency and order sinned rally suggests the propriety of inquiring a little into our own. I think that I can say with truth against. Alike and equally the greatest amount of ritualism and the smallest compatible with edi-fication, decency and order, are allowed by the

BREAD CAST UPON THE WATERS.—A benevolent Christian lady of Vermont, says the Jan. number of the Bible Society Record, was led to send us \$150, for the distribution of the Scriptures among the Jews in foreign lands. The fruits of that donation in part are made known by a letter recently received at the Bible House sant from a minimum second sec

Helen helped Johanna undress, covered her up mugly in the bed-quilt, and fervently kissing her, things be done unto edifying;" and "Let all vening she had spent for years. The next day she could not help expressing to was. Helen laughed and replied : "Do not think that, my love ; the good Miss

