THE CHRISTIAN VISITOR. Published every THURS DAY, by BARNES & Co.,

AT THEIR OFFICE, 58 Prince William Street. SAINT JOHN, N. B. TERMS :- Cash in Advance. One Copy, for one year, \$2 00

Advertisements inserted at the usual rates. THE CHRISTIAN VISITOR affords an excellent medium for advertising.

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 Commercial Bank, St. John.

POLICIES issued at the lowest rates, payable in New Brunswick Currency, with and without participation

i profits. The average dividends to Policy Holders entitled to Pro-References of the first respectability, and any other information given by
Oct 12, 1865—v

Agent.

Baptist Seminary!

THE Third Term of the Academic Year of 1867-8 will commence September 3d, 1867. J. E. Hopper, B. A., Principal, and Tutor in Classics, History and English Literature.

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YOUNG LADIES receive instruction in the Senior Department on the following terms:—Higher English, \$4: Classics, \$5 per Term: French, \$2: and Fuel, 50c. per Term.
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Further particulars furnished on application.

J. E. HOPPER, Principal.

Fredericton, Aug 1, 1867.—vly.—chris. mes. copy, 4i THOMAS & WETMORE, INSURANCE AGENTS, SHIP BROKERS.

WE STE GIAL SUICE COMMISSION MERCHANTS, or last Saint John, N. B.

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GEORGE THOMAS, Commission Merchant and Ship Broker,
Water Street, St. John, N. B.
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Dec. 4.

LIVERPOOL AND LONDON AND GLOBE FIRE AND LIFE INSURANCE COMPANY

Fund paid up and invested . . . £3,212,343 5s. 1d. stg. Premiums received in Fire Risks, 1864, £743,674 stg. Losses paid in Fire Risks, 1864, 520,459 "
Losses paid in Fire 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 olders of the Company are personally responsible for colleges issued. AGENT FOR NEW BRUNSWICK, (Commercial Bank Building.)

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BANKER,

AGENT FOR THE. ST. STEPHEN'S BANK.

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Claims promptly and liberally adjusted. These Companies are distinguished by extreme caution and prudence in their management, have large surplus and reserve funds, and afford the most ample security to Policy holders. The stock of the "IMPERIAL FIRE ISSURANCE COMPANY" sells in the London market at \$750 for every \$100 paid up capital.

THE PHŒNIX FIRE CFFICE, LONDON.
ESTABLISHED IN 1782.

C. W. WELDON,
Agent for New Brunswick.
St. John, March 8, 1866. LORILLARD INSURANCE COMPANY, Surplus in hand, 1st Aug., 1805, \$812,194.

DOLICIES issued at the lowest rates, payable in New

Brunswick Currency, with an without participation in preaching, He still raises men up for this great profits, and every information afforded on application to purpose. Coming to the words of the apostle, W. J. STARR, Agent, Princess St.,

Oct 12—YV

Opposite Commercial Bank.

THE ROYAL INSURANCE COMPANY, 92 Chairman of the London Board.—Samuel Baker, Esq.
Chairman in Liverpool.—Charles Tunner, Esq.
The Royal Insurance Company is one of the largest
O.lices in the kingdom.
At the Aunual Meeting held in August 1859, the following nighty satisfactory results were shown:

JANES J. KAYE, Agent for New Brunswick,

Fifty Copies to one Address,.....\$1 50

New Series, Whole No. 244.

Little Shoes and Stockings.

Little Shoes and Stockings, What a tale ye speak, Of the swollen eyelid And the tear-wet check ! Of the nightly vigil, And the daily prayer; Of the buried darling, Present everywhere!

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 muses, From the world apart, Leaning on the arrow That has pierced her heart.

Hair of flaxen ringlets, Eyes of heaven's blue; Parted month-a rosebud-Pearls, just peeping through; Soft arms fondly 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: -Bid ber dream believing Little feet await Watching for her passing Through the pearly gate.

The College, Regent's Park. (From the London Freeman.)

After reading the Scriptures and prayer by the Rev. Arthur Mursell, of Stockwell,

Dr. Angus made a brief statement of the studies of the year. Forty six students in all had studied at the college during the year, and six were leaving at the close of the session, one to continue his studies in Edinburgh with a view of becoming a medical missionary, and the remainder to settle as pastors. To supply these vacancies nine applications have been received. Since the annual meeting in October, five students had taken the degree of B. A., all in the first class; three of whom had taken honours in moral philosophy; three students had also taken honours in Hebrew and in Greek Testament in the University of London. Thirteen students had also gone up, during the present month or were about to go up for examination in the University. The preaching services of the session amounted to an average of nineteen each Sunday. The reread, and were on the whole very gratifying.-Among the interesting announcements of the evening was an intimation of the intention of J. R. Jeffery, Esq., of Woolton Hall, Liverpool, to of-fer annually prizes of books to the value of ten guineas for reading and elocution. Prizes for English essays were also awarded to Mr. E. Medley and Mr. Ladbrook ... We were sorry to learn that through deaths and other causes, there have been several losses of subscriptions. The collections were also stated to be fewer than in previous years; some donations, however, were annonneed, and several friends increased their subscriptions. By a little effort on the part of friends, all deficiency might be supplied before the annual cash statement in October.

Brock, who was received with loud cheers, gave a most impressive address, based on 1 Cor. xiv. 8. For if the trumpet give an encertain sound, who shall prepare himself to the battle?" He said: Man's great business is to recover his position to-wards God—to use the means God has ordained and provided for that recovery. The exceeding riches of His grace has provided the means, and man has to show his fellowship with his Maker, to turn these means to good account. He is to strive to enter into the strait gate, to work while it is called to day, to struggle with the world and to fight with the devil; and if ever there was a Scriptural expression which found itself sustained by their own experience, it was that of fighting "the good fight of faith." God had mercifully provided His co-operation and aid in doing this great battle of life; and, amongst other things, he has ordained the Christian ministry, making the minister of the Gospel a real friend in need to the people, commanding and helping him to watch for souls as those who had to give an account. He believed that the great gift of His mercy continued even now, and that being pleased to save men's souls by the foolishness of purpose. Coming to the words of the apostle, he asked, how should men be saved unless they spoke intelligently, plainly, and simply; and conclusively explained the matter of salvation. He therefore purposed to say a few words to them as students for the ministry, touching this matter. If the trumpet was to give no uncertain sound, there must be a shareage matter. there must be a thorough mastery of the things about which they had to preach. The trumpeter is not the superior, but the inferior person. He is under authority, and it is his business to do what he was told—to give a precise tone relative voung ma to what was said in the Book. He was not to soon rejoi give what he thought or what he felt, but what in Jesus. he read. They were under authority to Christ, and

the Ly and story a Mail on the property of the part of isitor.

"Hold fast the form of

SAINT JOHN, N. B., THURS

stood, yet of all things needful for their people's salvation, they would be able to say, " which we have sees and heard we declare unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." He would, therefore, say, Master your message to the largest amount of masterhood they could reach. Let it be a certain sound so far as it should be an echo of what were the words of God, so that they might be able to emphatically declare "Thus saith the Lord." He would next say, let this message be andible. Take care never to let the message be lost. Never rest until they had succeeded in making every one hear it. He knew it was not every man who had a voice of rich tone, and wide compass, and vigorous force. Some had even a difficulty in making themselves distinctly heard. But take care to seize the difficulty and grapple with it. He believed, and he spoke with considerable experience, that it was not the volume of a man's voice so much as the management of it that made a man successful here. He had known cases in which skillful management of the month and tongue had worked wonders, even with the feeblest voices. He hoped that the time would soon come when in the curriculum of their institution they would have an experienced master of elecution. (Cheers) So that they might learn how to speak out every word they uttered distinctly and every syllable of the word, the last syllable of the word, and even the last letter, be it "y" or "e," of the word. He was sure every man could do that if he would indefatigably try. He would say, take care to be intelligible in what they preached. He had known men vociferate, but no one was any the better for it,-(Laughter). He had known men to shout, but no one understood them. They had not used words of common life, words understood by the people. They had argued after such a misty, hazy, entangled manner that no one understood what it had all been about. It was necessary, therefore, that they should use language that was in vogue in common life-not descending, on the one hand, to slang expressions, nor, on the other hand, caring for the refinements of speech; but using their own incomparable Saxon mother tongue. Let their illustrations subserve the purpose of illustration, let their argument lead their people along from point to point, so that they may be carried away with the minister's words. He would also say, do not care to be elaborate, or profound, or scientific, or artistic. Some had these qualities naturally, but they wanted them only as they subserved the purpose which they had in view. He had known the simple and commonplace to do marvels in their congregations. Never let the simple be the object of heir scorn or indifference. mistakeable utterance. Fancy a trumpeter in the midst of a great crisis in an exciting battle, blowing up a voluntary. (Lond laughter.) The occasion you would soon tell him was too serious for that And if he said, # Oh, but it is exquisite, and scientific, and artistic," you would be all the more desirous of turning him out of the field.— They didn't want these voluntaries, however artistic and scientific. They wanted the captain's people for this great with the message may be have earnestness by which the message may be enforced. Theirs was a matter of life and death not only in this world but in the world that was to come My dear brethren, if your hearers do not repent they will perish; if they do not turn to God they will be lost; if your paeaching is not a savour of life unto life to them, it will be a savour of death unto death. No heartlessness therefore—no trifling, no indolence, in God's name, I beseech you. If ever such thoughts should arise in your minds, strangle them at once You have to summon people to go out to this great battle. Go out under a solemn sense of the responsibility that I am trying to induce in you hearts. Pervade everything in your sermons with force, and possess everything with force, watchin for souls travailing in birth for men's souls unti Christ is formed in them the hope of glory. Oh what power and pathos there will be in you preaching them! What preparation there will be in your hearers for the battle of life then! Amids the theological latitudinarianism, ecclesiastical in tolerance, conventionalism, limmorality, and sci entific pride of the present day, you will find plenty of adversaries among your peoples for which it will be needful for them to be accountered with the whole armour of God so that they may rally round the cross of Christ, who will inake them more than conquerors through Him who hath loved us. In conclusion, Mr. Brock referred to the honourable nature of the work in which the students were engaged. He would dis-parage no man's profession, but would claim for his own the noblest, highest aspirations. Bring round yourselves, he said, all that renown by preaching to every man and teaching every man in all wisdom, so that you may present every one perfect in Christ Jesus. The purpose of the mi-nisterial life, from first to last, should ever be this. Let them ring out the great evangelical clarionnot a sacramentarian mutter, not a ceremonial whine; let them preach the cross, not the crucitix; the Bible, not tradition; the Master, not themselves, and all the spirit of prayer and faith. Mr. Brock resumed his seat amidst loud applause.

No one Prays for Me.

A young lawyer, who scoffed at religion, was made the subject of a special prayer-meeting, but even the pastor hesitated to speak to him, sup-posing he had come merely for amusement. The young man continued faithful to his friend, and soon rejoiced in seeing him an humble believer

had saved her from the greatest shame and suf-

admirable?

Christ-like; it was one of suffering, from his own free will, the punishment that was to have been te rain, a large numberedonaved sorod

You seemedo you not ? that this is just what Christ did, who hore our sins in his own body, on the tree—the Saviour of men. What he suffered, we cannot know in this life; but God laid on him the iniquity of us all, which he willingly bore, to save us from cternal shame and misery. With his stripes we are healed. How great the gratitude each of us owes such a friend!

or between oved Author of "Home Thrusts."

The Bright Side.

give what he thought or what he felt, but what he read. They were under authority to Christ, and were bound not to give what they preferred, or thought, or what they felt, first of all; but what they read in the Scriptures. They remembered what the Apostle Paul had said, "If any man preach any other gospel unto you than that ye have received, let him be accursed." So that it just comes to this: God, in His great mercy, had put them into their preach and the preach and the preach and the precious and the preach and the precious God doth chequer His providences white and black, as the pillar of cloud had its light side and ave been left to perish.

"I had friends once who prayed for me;" said is the dark side; thy husband lives, there is the

have received, let bim be accuraced. So that it just comes to this: God, in Hill great merey, had put them into their present position, and their business was to proclaim His Gospel. They had a message from the Lord to deliver, and a voice addressed them constantly, "Go, stand and speak in the temple to the people all the words of this life." They should take care to master the words of this life. They should take care to master the words of this life. See the subject was half exist the templated their mastery of the Lord's message. "You are mistaken," said the other; K—— said the youth, passage to the was quite ready to admit how much they were haden by these speckled. horses at mong the my letter the was quite ready to admit how much they were haden by their college contrex; and he would still them that the Gospel was one ingranted that it would belief and investigation—that it was the present time, there was catching more polar than that. Whill there were difficulties with the form that, they proved that the proposal that were the problem than that. Whill there were difficulties with the form that, would rest the problem that that. Whill there were difficulties without the burden of some instantial most to the under the proposal time of the problem than that. Whill there were difficulties with the form that, whill there were difficulties without the burden of some important that. Whill there were difficulties without the burden of some important that. Whill there were difficulties without the burden of some important that. Whill there were difficulties without the burden of some important that. Whill there were difficulties without the burden of some important that. Whill there were difficulties without the burden of some important that would be proposed the problem that that. Whill there were difficulties without the burden of some important that would be the problem that the content. Look on the light side of your condition, and then a problem than that. Whill there were difficulties without the burden of

I said the little school had its heroes - and this

was one of them. Do you not think this conduct

Now lor the moral of and odw generality The punishment received by this noble boy was

"Down from the shining seats above,
"Down from the shining seats above,
has downth joyful haste he fleds.

Entered the grave in mortal flesh,
And dwelt among the dead.

Their lasting silence break;
And all harmonious human tongues

The Saviour's praises speak."

Was it Chance?

whole body.

by that which every joint supplieth, according to the effectual working in the measure of every

part, maketh increase of the body unto edifying

of itself in love." There are no useless members

in the body; every joint, every part, must supply something, and work effectually, in its measure, in order to the increase and edification of the

I was in the habit of visiting a decent widow, as paralysis made it impossible for her to attend church. She was tended by a very dutiful daughter, who worked at a flax-mill in the neighbourhood, toiled hard, and contented herself with plain dress and simple fare that she might help to maintain her mother. Before leaving the cottage for her work, she was in the habit of beaning up the refuse of the mill in the grate and kindling it. She placed her helpless mother in a chair right before the fire, and as this fuel barred slowly away, the old woman was kept comforta-

It happened one day that I left my manse, and skirting the walls of the old churchyard, and passing the corn-mill, with its busy sound and flashing wheel, I took my way down the winding dell to the cottage of the old woman, which stood in its garden, embowered among trees. But, having met a parishioner with whom I had some subject of interest to talk about, I called a halt,

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. P.

Che Christian Visitor

Is emphatically a Newspaper for the Family.

It furnishes its readers with the latest intelligence,

RELIGIOUS AND SECULAR.

Old Series, Vol. XX., No. 36

The Nobleman's Jewels.

great collection of precious stones, whose value

was almost beyond counting. There were dia-

monds, and pearls, and rubies, and gems from al-

most every country on the globe, which had been

gathered by their possessor by the greatest labor

and expense. "And yet," he remarked, "they

His friend replied that he had two stones,

In much surprise, the nobleman desired to see

the wonderful stones, when the man led him

down to his mill, and pointed to the two toiling

gray mill stones. They were laboriously crushing

the grain into snowy flour, for the use of hundreds

who depended on this work for their daily bread.

Those two dull, homely stones did more good to

the world and yielded a larger income than all

the pobleman's jewels.
So it is with idle treasure everywhere. It is doing nobody any good. While poor souls are

dying of thirst, the money is hoarded and hid

away which might take the water of life to them.

It is right to be prudent and saving of our money,

when it is for a good, fixed purpose, but to hoard

it up for its own sake is more than folly-it is

sin; and even when we save for a good purpose,

a part is the Lord's. It is not all ours. We can-

not spend all upon ourselves, and yet have God's

Learn early to value money at its true worth,

and to spend even pennies as God's stewards, and

He will certainly call us to give an account of the

way in which we have spent even the smallest

Christ our Righteousness.

we have no inward holiness of our own; the

Lord Jesus Christ is "the Lord our Righteons-

ness." Cling not to such beggarly elements, such

filthy rags, mere cobwebs of Pharisaical pride;

but look to Him who bath wrought out a perfect

righteousness for His people. You find it a hard

task to come naked and miscrable to Christ; to

come divested of every recommendation but that

of abject wretchedness and misery, and receive

from the outstretched hand of our Immanuel the

riches of redeeming grace. But if you come at

all, you must come thus; and, like the dying

thief, the cry of your heart must be, "Lord, re-

member me." There must be no conditions;

Christ and Christ alone must be the only Media-

tor between God and sinful men; no miserable

performance can be placed between the sinner

And now, my dear friend, no longer let false

doctrine disgrace your pulpit. Preach Christ

crucified as the only foundation of the sinner's

hope. Preach Him as the Author and Finisher,

as well as the sole Object of faith-that faith

which is the gift of God. Exhort Christless sin-

ners to fly to the City of Refuge; to look to him

who is exalted as Prince and Saviour, to give re-

pentance and the remission of sins. Go on, then,

and may your bow abide in strength. Be bold,

be firm, be decided. Let Christ be the Alpha

god Ongos of all you advance in voir addresses tion rest upon your labors, and may you be biess

ed to the conversion of very many who shall be

your joy and crown of rejoicing in the great

Helpers of the Pastor.

A church calls and settles a paster, and pro-

vides comfortably, or uncomfortably, as the case

may be, for his support, and the majority of them

quietly transfer the whole burden and responsi-

bility of the church's prosperity, and the advance-

ment of Christ's king dom thereby, to his should-ers, and seem to think their own work is done.—

If the church grows and flourishes it must be by

his labor. If not, it will be his fault. It is enough

to turn our eyes into fountains of tears to think

how far this sad mistake prevails in our churches.

day when the Lord shall appear.

and the Saviour.

We can make no atonement to a violated law

which cost him but ten florins each, and yet they

yielded him an income of two hundred florins a

yield me no income."

A rich nobleman was once showing a friend a

fuse about her, on and on, nearer and nearer, the flames crept. It was a terrible sight for the two Wigtown women-mertyrs, staked far out on the sands of Solway Frith, to mark the sea-foam crawl nearer and nearer them; it was more terrible still for this lone woman, in her lone cottage, without any great cause to die, to sit there and see the fire creeping closer, drawing nearer and nearer to her feet. By the time I had entered, it had almost reached her, where she sat motionless, speechless, pale as death, looking down on the fire as it was about to seize her clothes and burn her to a cinder. Ere it eaught, I had time, and no more, to make one bound from the door to the hearthstone, and seizing her, chair and all, in my arms, to pluck her from the jaws of a cruel, fiery death.

By what law of nature, when I lingered on the road, was I moved, without the remotest idea of her danger, to cut short, against all my inclinations, an interesting conversation, and hurry on to the house, which I reached just in the nick of time-one or two minutes later, the flames had caught her clothes, and I had found her in a blaze of fire. Be it mine to live and die in the belief of a present and presiding, as well as a personal God; the faith which inspired my aged friend to thank him, for her wonderful deliverance, and the boy to explain his calin courage on the roaring deep, in these simple but grand words : "My father is at the helm "- Dr. Guthrie.

Draining Honey from the Combs.

Those who prefer eating "run honey" to honey n the/comb may be interested in some instruction as to the best way of separating the two. For this purpose it is better to let the honey run without squeezing, in order to preserve both its transparency and flavor.

Take a sharp knife and slice the combs on both sides, keeping the knife parallel with the partition wall, so that every cell may be made open. Place the broken combs in a sieve or on a piece of muslin stretched across and tied round the opening of a pan or large-mouthed jar. Allow the honey to flow out of the combs spontaneously, and reserve the squeezing process for a separate jar, so that the drained honey of the first jar may be pure, both in appearance and flavor. That which has pressure put on it will be waxy in flavor, and thick. Some persons recommend that the open combs be placed in the sun, as the heat will cause the honey to run more freely. The great disadvantage of this is the temptation the honey will offer to the bees, who will be able to gain a

Honey, whilst in the comb, keeps remarkably well when left in the supers, if cut out; the combs should be folded in writing paper and sealed up, so as effectually to prevent the free entrance of air. They should be placed in a warm, dry

Dairymen's Convention in Canada. There have been put in operation the past sea

son fifty new cheese factories in Canada alone: making the whole number over 200. A Dairy men's Asociation has recently been formed, and Mr. Willard, of Utica, was invited to address them. The following extracts contain advice to ribe years after only twenty companies dared to try the experiment. In 1860, 10 new factories were put in operation; in 1861, 183 in 1862, 25; in 1863, 111; in 1864, 210; and at the end of 1860 we had more than 500 factories in successful operation in New York State alone. The last four years has seen the system largely introduced into the Eastern, Western and Middle States, and into these provinces. It will thus be seen that the dairy business is largely on the increase in America. He hoped that one of the first acts of the association would be to inaugurate a plan for obtaining the weekly productions and amount of cheese on hand in the different provinces. Let the figures be sent to the secretary, so that every factory in Canada may have the means of knowing what the quantity is on hand, and we would then It is a mistake. Every member of a church, even not be left to the mercy of speculators or of bogus the least, humblest and weakest, can do something reports. The speaker then referred to the subto promote its interests and the prosperity of reject of cleanliness in connection with cheese makligion in the midst of it. And to the full measure of his power every one is bound to aid in the blessed cause, and to be a laborer together with ing. He considered that the old wooden pail, as milk pail, was a nuisance, and its use entailed thousands of dollars loss to the dairy interest. the pastor. The Lord of the vineyard calls into He urged the use of tin pails, constructed with no it none to be idlers and drones there. The "ansharp corners where milk could lodge and be difprofitable" servant is condemned and cast out, simply because he is unprofitable. Every branch ficult to cleanse. Painted pails are particularly objectionable, because the paint imparts its taint in the true wine which "beareth no fruit" is and poison to the cheese. Cleanliness about a dairy was an important element in securing a taken away." The church is "the body of Christ," " from whom," says the apostle, " the good flavor in cheese, and could not be too strongly whole body fitly joined together and compacted urged upon all concerned. He condemned the

practice of feeding swine at factories, unless far removed from the buildings. Religious and Secular Miscellany.

A LOVING REBUKE. - John Howe once observed two men in a violent passion. Their mutual cursings shocked his religious sensibilities. He looked at them, raised his hat, and said in a so-"I pray God to bless you both!"

This prayer so impressed the quarrelsome men hat they ceased their strife and thanked Mr. Howe for his supplication.

No mind so bright but drink will be fool it; no ortune so ample but brandy will beggar it ; the happiest it will fill with misery; the firmest bealth dissipation will shatter; no business so thriving that whiskey cannot spoil.

A CHEERFUL VIEW OF THINGS .- " How dis mal you look!" said a bucket to his companion as they were going to the well.

"Ah!" replied the other, "I was reflecting the usclessness of our being filled; for let us go

away ever so full, we always come back empty. "Dear me, how strange to look at it in that way!" said the bucket. " Now, I enjoy the thought that however empty we come, we always go away full. Only look at it in that light, and

you will be as cheerful as I am,"