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New Series, Whole No. 248. THE CHRISTIAN VISITOR a dive service dest non and to provide for such a

> The Faithful Lamp." siderslyin if See, the lamp is at the window, and its clear and

steady beam Makes the waters spread beneath it with a golden lustre gleam.

t the window stands the maiden, with alternate hopes and fears,

As the raging and the roaring of the rolling waves OFFICE-Corner Prince Wm. Street and Market a she hears, sidt and

> In the cottage dwells the maiden ; she is young and she is fair. See, her deep blue eye is glist'ning; brightly shices her golden hair.

See, she lingers at the window, whence the lavip

And her anxious looks are piercing through the

blackness of the night.

'Tis the Frisian maiden's dwelling. But her love

-where is he ! It is long since he departed : homeward now his route should be

From the Schleswig coast out youder, to his own, his native land.

Where the Frisian maid will greet him, with the thers fing upon her hand. T stadt

seasons come and go;

This lamp shall burn

darkest, blackest night.

and monthspland vears.

'mid winter's snow.

thy return.

tender light;

watches well.

signal gives-

lover bears

It is bright through sultry summer-it is bright

When the lad she loved departed, thus she said

At my chamber window nightly till the day of

It shall shine upon the billows, with its clear and

It shall be my heart's true image through the

At the window sits the maiden, and the lamp she

While the winds are wildly howling, and the

waves with fory swells levisor sid!

She is watching, she is hoping, and the lamp its

Wentope that we shall be esting and

ships she sees returning, but no ship her

thind the

On Bunds

a selating of T. shall ad, of munit 9. O and hus In the cottage dwells the maiden,, and the lamp

fair :

an Claims promptly and liberally adjusted. released and a 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 ISSUEANCE COMPANY" sells in the London market at \$750 for every \$100 paid up expital. At yon window burning, be the weather foul Still the light remains unchanging, though the

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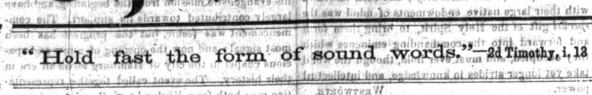
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OLICIES issued at the lower Brunswick Currency, with and without paraset profits. The average dividenda to Policy Holders entitled to Pro-fits for the past nine years, amount to 44½ per cent. References of the first respectability, and any other in-W. J. STARR, Agent.

THE ROYAL INSURANCE COMPANY, 92



SAINT JOHN, N.-B., THURSDAY, OCTOBER 3, 1867.

Extracts from a Sermon REACTED BY REV. HENRY WARD DESCREE, FOUNDED UPO

A STARTLING PICTURE OF LIFE IN NEW YORK.

There are thousands of sewing and laboring women who are driven down to a point of pov erty beyond which one single step is starvation-oh! starvation is the door of heaven in compari-son-damnation ! And into that, with utter indifference and remorseless greed, they are thrust, as sheep are thrust, into the shambles for butchery. You know it. We all know it. It is no time, therefore, to be sentimental, and say, "Men cannot commit such wickednesses." It is no time to say that men cannet, in civilized society, be guilty of cannibalism. I tell you, there are more cannibals in New York than in the isles of the Pacific 1. And if you were to take away this night, the support that comes from eating, men, there would be thousands and thousands of empty maws to merrow insithat cityes leading sit Now, vast sums, millions and millions, are invested in a way which directly and obviously results in the utter destruction of men. All the forces of huge capitals are invested in ways so notoriously dependent upon the morbid tastes of men, and classes, that every step you take to correet those ways is understood to be an attack on were not for the meddling of ministers and im-

Capar File, who in the last four glatigas There are baunts of thieves throughout these citics, without which robbery would almost be paralyzed. They are known; vigilant eyes have watched them; there is no doubt in respect to their character; and yet the robberies go on, because these places are often all secretly maintained in the interest of dapitalists; bas dielle

hell can equal multitudes of these places. We do not need to go to Vesuvius to see volcances. We have them all around us, in spite of the police and the common sense of the community ; and it is only because capitalists have an interest in them. They may not be known : You cannot tell by the way a tree looks where) its roots are sucking sap from. There is many a man that wears clean liner, and has good associations, and appears regularly at the house of God, and sits down at the communion table, and munches the bread, and drinks, the wine, and seems to be a Christian man, who, if you follow down his roots, you will find to be sucking sap out of the common sewers. And these dens are kept open and are sustained in spite of law and public senti-ment because capital is interested in them and

is at the bottom of them. Palaces of pleasure there are where death is double-edged. Handreds and thousands are travelling in ways which are called ways of pleasure,

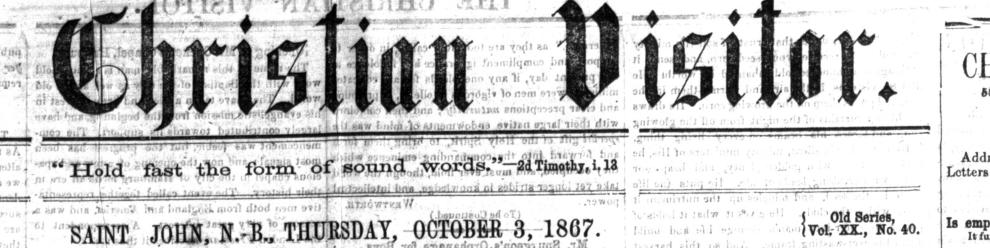
nto whose bopper is thrown men, and women and children, as they grind them up to make money out of their blood and substance? And yet when you come to these infernal spirits, and with sober legislation attempt to restrict and restrain their mischief, their outcry is, "Art then come to torment us before our time ? We be-

seech thee to depart out of our country." They want no more of those who propose to snatch men out of their hands, and they cry for the hogs that are lost. The great battle between corrupt passions and religious purity has been going on from the be-ginning down to our day, and is to go on, not less,

bit more fiercely; to the end. We are born into a world in which the problem of time has been a conflict between the animal and passronal ua-It is the problem not only in small neighborhoods and communities, but in cities and nations. And the great problem of time is the steady conflict between the lower nature and the higher. And there are great tendencies, thank God, lowards victory in the moral realm of mankind. But as we are born into a world where this battle goes on, we are bound to take our part of it. It is not a thing that we have begun. Do I make the eclipse which I predict only fuoDoes the surgeon make the disease which he exposes simply, and seeks to healf Meni seem to think that if it periment, philanthropists running about and interfering with- liquor dealers and all manner of men that have an interest in corruption, it would be a great deal better. And they do not want to be meddled with. Neither did Sodom and Gomortal want to be meddled with. They wanted to be left free to pursue their evil courses noin-

terrupted. And wicked men are full of high-There are dens of orgies. Nothing this side of swelling words and contemptuous aspersions on

"Why do they not preach about the reign of the meet and lowly Jesus I". As if the meek and lowly Jesus did not tumble two thousand hogs into the sea, and turn things upside down wher-ever he went! As if there would not, in the na-ture of things, be a disturbance of wrong where the right was brought to bear upon it !" But we do not make the disturbance. We were born into a world where good and evil already existed. We are as responsible for equinoctial storms as for good and eviled If I did not wage war against evil, somebody else would. Suppose I make a league with my hillside that I will not bring hither league with my hiliside that i will not bring didler any influence to break np winter. Will not som-mer come and bring if 1 Does sommer hang in the heavens waiting for your hissing or beckon-ing? The great orb of the universe moves ir-resistibly through its course and brings warmth in its train, and deals death to winter. And so in the moral world by the natural working of



there? You are unwilling to grant anything which sounds so rude and harsh; you have a general notion that you are thankful to live in a land of Obristian privileges, where we may meet. with pone to molest or make afraid. But as you look back through the years since you took Christ's name upon you, and call to mind the sta-ted meetings of the chirch, does not conscience say another song for their home, coarse as the raven's that you have given every other enjoyment the preference over prayer ! When the social circle of praying Christians is

forsaken, too often the family altar is neglected, and the closet shut, but empty. How is this with you? Did business leave you time to pray in your family this morning? Did it allow you to come bome in season for it last evening ?-When didi you last go into your own room, to ture, and the spinitual and divine nature in man. the alone with God and His word, and to kneel in carnest prayer to Him who seeth in secret ? How

Jong did you say it was to construct out tooid the Lord 1. Jesus has signified a willingness to come to the very town where you live; He has sent to you, specifying the place where He will meet you. "Where two or three are gathered together in My name, there am I in the midst of them." What other occasion can compare in importance with this? When the Lord of glory comes down to bless them, shall His poor, sinladen creatures rush one to his farm, another to his family, and another still to his merchandise. and all, send word, "I cannot come ?", Angels must look on in terrified astonishment to see Jesus almost alone when He comes to bless His disciples. No wonder that the Church is unbless-ed, that many sleep, that there are tew that be saved, and those so as by fire. Judgment must findeed begin at the house of God.

holoLetins gratefolly go where our Lord has pro mised to be, and with confession of our sins let men who are meddlers, as they call them and Why duspagee together touching that which we shall do they not mind their own business forsay they. | ask, for Ha has said, " It shall be done for them

hotel one day, do to elizog A off "Nor will I," said another. " ni Neither will I," chimed in a third. " Gentlemen," said one well known to me, who was on a journey, and who sat close by a do I anderstand you correctly that you will not believe anything that you don't understand 1% into "I will not," said one, and so said each one of

the trio, bus inclusing a dous readon of trind "Well," said the stranger, "in my ride this morning I saw some geese in a field eating grass; do you believe that?"

Certainly," said the three unbelievers. "I also saw the pigs cating grass; do you

THE OFFICE OF THE CHRISTIAN VISITOR 58 PRINCE WILLIAM STREET. 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.

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

Let every father and mother see how pleasant hey can make their home, let the brothers and sisters see how useful and amiable they can be, let the little ones see how much sunshine they can bring into the house, and we shall have ho more of these cat-bird people, who have one song and unmusical as the cat's Sunday School Times.

Religious and Secular Miscellany.

FEASTING ON GOD'S WORD .- . Whete bave you een reading this morning uncle ?

"Weel, Sandur" said the old man, "I has been gettin' a wonderfu' feast yesterday and the day ont of the last twa verses of the aucht of Romans. " And have you not read any more than these two verses in two days?" asked Smith, with a little surprise.

"O surely, surely," said my uncle, " I hae been delivering owre a middlin' breadth of surface elsewhere, but I hae been tryin' to sink a mine doon here. And I'm no doon at the big nuggets yet. You see, sir, that I do wi' these verses as I do wi' thir sugar plums—will ye hae twa or three o' them, if ye please ? I'm fashed wi'a drypess in the throat that sets me hoastin', and Mary whiles makes me a lot o'plooms. She noo and then puts ane o' them in her mouth, but she gies it just a chew or two and ower will it ; while I lay unne in my check and let it be and melt, and do me guid for half a day. And money a ane does the same wi' the Bible. They gallop over a chapter and it's dune; but nae sic waistrie for me. Iblike sto tak's sweet and sapple bit-a verse or as word, may be and to let it lie in my cheek and melt, and fill my soul wi' its sweetness, for a day or a week, or a month at a time. Did you ever try this way of feastin' on God's Word, sir !"

Busry SILVER .--- The Nashville Christian Advocate states that a few days ago a bishop in the Southern Methodist, Church had come to the publishing house, desiring to exchange some rusty Mexican dollars for tracts. These old dollars had a history. The bishop had been preaching in a place some time previous, when he took occasion o speak in the style of James about cankered and rusty silver witnessing against the owners thereof, and eating their ficsh as if it were fire. At the conclusion of the service a man stepped up to the bishop and thrust a bag of the rust coins into his hands. The amount proved sufficient to equip a Sunday school with a library and purchase a large package, of tracts for distribution, It is probable that there are numerous other bags of rusty silver, or greenbacks, stowed in careful hiding-places, which ought to be searched, out by the power of God's Word. to Australia in search

Thread-spinning is now conducted to an extent wool at Norwich, England, has been spun into 39,200 yards, or over 22 miles of thread. Handspinning, however, has beaten this, for it is an-nounced that sixty years ago a Miss Ives, at Spaulding, England, spin 68,000 yards or 282-3 miles of thread, from a single pound of wool The Methodists have founded a mission college a Lucknow, with an endowment of 25.000 rubces. PRAYER. — Prayer is the rastling of the wings of angels that are on their way bringing us the beams of heaven. When the charlots that bring us blessings do rumble, their wheels do sound with prayer. We hear the prayer in our own spirits, and that prayer becomes the token of the coming blessing. . Even as the cloud foreshadoweth the main, so prayer foreshadoweth the blessing: had There is in Paris a "Joint Stock Beggars Company," which has a capital of eighty thousand tranes and nses children to speculate upon threat so much per date ber annun to mitig The splendid planet Jupiter is now 400,000,000 of miles distant from the earth, which is 200,-000.000 nearer than it is sometimes w est yed!

Chairman of the London Board. -SANUEL BARER, Esq. Chairman in Liverpool. -CHARLES TURKER, Esq. The Royal Insurance Company is one of the largest fices in the kingdom. At the Annual Meetin ng held in August 1859, the follow

FIRE DEPARTMENT. The most gratifying proof of the expansion of the busi-ties is exhibited in the one following fact—that the increase one of the last three years exceeds the entire business of me of the existing and of many of the recently defunct in performance companies of this kinedom

The recent returns of duty made by Goval" as more that aster year (1858) again show the "Royal" as more that maintaining the ratio of its increase as stated in former years. Only one among the London insurance offices exhibits an dvance to the extent of one-half the increase of the Com-ony, while all the others respectively fall far short of the ty of its advance.

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856 708	297,560 16 8	8,850
858 882	887,752 6 8	12,854

as of the last for consequent upon the large bonus declared mounted to no less than £2 per cent. per ums assured and averaged 80 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 ference to the head Establishment. JAMES J. KAYE, Agent for New Brunswick.

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L. E. Wortman, Tu'or in English, &c. W. S. Estey, Steward,

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THOMAS & WETMORE, THOMAS
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. Dolog Satur form and study on a suggestion of star
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alla Jadam Orrick-96 Prince William Street.
A Justing obtained the newsrapy permit fries the south
Star Life Assurance Society of London.
Phenix Fire Insurance Company of New York.
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blefeDecember 18. varstreiten off and raist / him off all
stast betingst o GEORGE THOMAS, d states , was the
Commission Merchant and Ship Broker, 10031

Central Fire Insurance LIVERPOOL AND LONDON AND GLOBE

neath them doth he lie Every night at yonder window watches still the

One, at last, will surely bring him, to rejoice her

weary eye, the waves have long engulfed him ; far

constant maid, Though her slender form is wasted, and her

cheeks' red roses fade ; Though her tresses, once all golden, with the

snows of Time are white, Still she looks upon the billows ; still her anxious eye is bright.

Still it gazes, ever beaming with the sky's eternal

hue; Still it glistens through its sorrow like a flow'r that's bathed in dew. And the lamp is nightly shining, with its soft and

gentle flaine. And she watches, and she watches, for her heart

as a still the same?

Many, many are the years now that have slowly crept away, Still the little lamp is burning-bright as ever is

And the angry waves are seething, and they wild-

ly roll and roar, While the Frisian maid is watching in her cottage

of the shore.

Till one night the raging tempest lashed the wa-

ters round about : On a sudden-in an instant-had the little lamp

digone louts ow shill to to Now no longer on the waters is its faithful lustre

And the eye that, fondly hoping, looked so bright is dimmed at last,

In the morn they found the maiden ; in her cotin tage she lay dead ; Hel boa bagait an

On her cheek, now wan and pallid, was a spot of fading red.

In the night Death's angel called her, in her Father's home to dwell, Then the bright blue eye was darkened, and the

· lamp expired as well.

JOHN OXENFORD.

Watch, Mother, Watch. Mother, watch the little feet Climbing o'er the garden wall, Bounding through the busy street, Ranging cellar, shed and hall. Never count the moments lost, Never mind the time it costs ; Little feet will go astray ; Gaide them, mother, while you may. Mother, watch the little hand Picking berries by the way,

Making houses in the sand, Tossing up the fragrant hay. Never dare the question ask, "Why to me this weary task !"

These same little hands may proy Messengers of light and love. Mother, watch the little tongne

Prattling, eloquent and wild; What is said and what is sung, By the happy, joyous child. Catch the word while yet unspoken, Stop the vow before 'tis broken; is same tongue may yet proclaim lessings in a Savjour's name.

Mother, watch the little heart Beating soft and warm for you ; lessons now impart Keep, O keep that young heart true. Extricating every weed, Sowing good and precious seed ; Harvest rich you then may see, Ripening for elernity. Child's Paper. great capital invested therein. The baunts of things, evil is disturbed And it is not my fault, but which are ways of damnation; and there is miscalled pleasure are winked at and encouraged or yours, that we are burn into a world where divine influences are tending toward divine consumby thousands and thousands besides those who

far apart, are scattered in wondrous profusion all over the cities. Why, if there were such means for moral culture; if schools were as thick; if provision for refinement, or solace, or succor, or relief, were as great, men would marvel. They would raise the cry of Pradigality. Not flies in immer are thicker than those saloons for de-

pravities. Were such a thing to happen as that Christ should come to New York and Brooklyn visibly, as he came to the Gadarenes, and cast the foul spirits out of these demonized cities—and their names are Legion—and drive them like swine nto the sea, what a scene there would be !... If there were to be such a miracle wrought, and one on as great a scale in proportion to the size of these great cities as that wrought in the country . of the Gadarenes, what a wondrous thing would take place! If all that are possessed of devils should be healed, and all that are sick should be restored, what a jubilation there would be in the victions themselves, rising up out of jails and tombs, and dens, and lazar bouses, and pest-houses !" What multitudes of miserable creatures, dead in trespasses and sins, would come swarm-ing into life again at the voice of the Saviour 1-What glorious authems of rejoicing would fill the whole air 1 Such a miracle would be one of the most stupendous spectacles of history. What joy would there be in families ! More than music ould express in cathedrals would be the wondrons joy of households to which had come here a daughter and there a son; here a father and there a mother I. What gratulation would there be in the community that beheld its castaways, its sediment brought again into use and dignity I What rapture would there be among divided and inguishful friends, between whom had struck the inguishful friends, between whom had struck the foul sorceress's charm ! But hovering about this multitude of regenerated ones would be seen men with fierce, malignant eyes, who would only think in this rescue of the damned from their dens and foul graves, of what it had cost them. They would lament that there would be no more liquor drank, no more gambling, no more fat gleanings from the misfortunes of others, no more abundant gains from the robbery of the weak, and helpless, and degraded. All this vast multitude of men, redeemed from the thrall of the devil, would exonly regret that they had lost their victims, and lost the opportunity of extorting more money from them. Every effort made to destroy evil in the community may be said to be the coming of Christ to release men. He came personally once; but he comes spiritually and really when-every such context between good and evil, it will the world, or to extract evil from it. And in every such context between good and evil, it will

true that hundreds and thousands of men who live make their property out of the passions of the community: when disturbed by the coming of the Lord Jesus Christ in the form of religion, or reformatories, and men are reclaimed from vice, and indolence, and ignorance, think more of their property than of human welfare, and set at work every organization and every influence within their control to bring to bear all possible power

by thousands and thousands besides those who are known to be directly responsible for them. If it were not for what may be called *respectable* hypocritical capitalists, they could not exist as they do. Saloons and gambling hells, which are never far apart, are scattered in wondrous profusion all over the cities. Why, if there were such means for moral culture; if schools were as thick; if provision for refinement, or solace, or succor, or

conflicts that bubble up now and then in human affairs : No man has a right to be indifferent to these things. It is Christ or Belind that is pre-Sented to every young man and every maiden. On which side will you be found? Christ is seek-ing to release the poor, to lift up the ignorant, to reclaim the vicious; and there are those who are seeking to drive him away. You are brought face to face with these conflicts, and you cannot but

choose one side or the others of dauge boom Though sometimes other issues rule for a day. yet Christian citizenship should be educated to unite and secure the triumph of purity, and right, and humanity, in our conflicts. The time has come when good men are in such numbers that if they cast aside inferior issues, and their hearts are turned to great moral ends, there is no question but that these great cities may be controlled, pu-rified, and lifed up. And I think there is no trinmph of Christianity that is more needed, and that would be more illustrious, than to have the world see that, not by physical force and violence alone, but by legislation seasoned by virtue, and faithfully executed by an intelligent people, these

great cities could be made putepjust, humane, right.in assist I do not object to sending missionaries to In-dia. Every missionary sent abroad leaves a mis-sionary spirit at home. I sympathize with send-ing them to the islands of the sea. Lurge it.----But while we are attacking remote heathenism, bere is Juggernaut in our midstadi Here in the liquor interest; bere in the polluting interest of icentiousness; here in fraud add malfeasancehere are the great death sores of American so-ciety. And it is the duty of every Christian man in every instance to see to it that where he is called to exert hunself in public affairs, he so acts that his influence shall go to sustain justice, pu-

be there, for we meet you daily in the streets, ever any influence is made to promote good in the world, or to extract evil from it. And in every such context between good and evil, it will be found again and again to the end of the world that men will think more of property than of hu-man welfare. We are not to be deceived in this matter. I would not be nucharitable; I would not say that all men think only of property, who embark in wrong courses; but it is unquestionably true that hundreds and thousands of men who

o maintain their bad ascendancy, and to drive to-night.'

lieve that Paring out stion "Of course," said the three."

And I also saw sheep and cows eating grass ; do von believe that ?? broy Of course, " was again replied.

Welk but the grass which they had formerly "Well, but the grass which they had tonnerly eaten had, by digestion, turned to feathers on the backs of geese, to bristles on the backs of swine, to wool on the sheep, and on the cows it had inred to hair; do you believe that, gentlemen?" "Certainly," they replied. ""Yes, you believe it," he rejoined, BUT DO YOU

UNDERSTAND IT ? They were confounded and silent, and evident-

iv ashamed, as they well might be. 81 VI 1134

of alcours The Bird of Two Songs.

I was standing in the garden with a stranger one cloudy, chilly, unsummer like afternoon in June. Near us was a large clump of lilac bushes, into which we saw a bird of a dingy, faded, black color fiy. Presently she broke out into what, perhaps, she called a song ; but it was, in "Yaab I yaah !" she continued to cry. " Pray," said the stranger, " what bird is that making such a horrible noise !"

"That, sir, is the cat bird."

"I should think so, and a burnt cat, too !!!] thought it was homely enough to the eye, but the colori isonothing to this screech."

"I dan't say much at present to defend the poor bird, for looks and voice are sgamat her. --But I am confident you will think better of her ere long."

ere long." The next morning I found my friend standing in the piazza, listening to the notes of a bird in a thick sugar-maple near by. The song was that of a mocking-bird, not so wonderful as the notes of the real mocking bird, nor even so sweet as that of the thrush, yet they were round and full and often exquisite. She seemed to repeat the note of every bird with which she was acquainted, robin, sparrow, oriole, and the like, and with surprising accuracy. The morning was fair, the air still, and the bird seemed to be swallowed up

"Pray tell me, said my stranger friend, " what bird is that which sings so delightfully ? It is not quite the thrush."

That, sir, is our cat-bird," the tanking

" You must be making fun of me. You don't pretend to say that the homely, squalling bird we heard yesterday, and this singer, is the same !"

a stone into the tree and drive her out, and you

from home, up in the lofty tree, you see how agreeable she can be, and how sweetly she sings. I know many people just like her. When away from home they are full of smiles and gentle ways, and they seem among the most agreeable people in the world. But see them at home ! the cat bird's notes are theirs. They contrive to make home just as unpleasant as possibla-to themselves, to their children, and to everybody that happens to see them at home." "O, yes," said the stranger, "I know scores of such people, some fathers and mothers, so easily pleased, so smiling and pleasant away from home, but the moment they enter their own doors, every ray of cheerfulness fades out, and they are cold, silent and repulsive. And some young ladies, I

LINES WRITTEN IN X BIBLE. Say, wouldst thou live? This hallowed page shall

Where hife's best joys and holicst pleasures dwell : Say, must thou die ? Ah ! prize this sacred lore, That points to worlds where death can wound no an viciniorec q; for an dia lornov, flos vi-Whispering -" To live is Christ, to die is gain." generio bilit s : Ascribed to Henry Martyn.

In Mexico there exists 197 different kinds of minerals, among which are gold, silver, iron, copper, lead, zinc, mercury, tin, &c., The following lso exist, and are said as yet only to be found in this country : Rhodium, gold, silenid of mer-cury, zochillanite, jalapite, jodyrite, coccinele, plunbic, ochre, silver, obsidian and vanadite.

Musio .--- " The meaning of song goes deep. says Carlyle. " Who is there that, in logical words, can express the effect music has on us f A kind of inarticulate, unfathomable speech, which leads us to the edge of the Infinite, and lets us for a moment gaze into that."

THE FOURFOLD SHIELD .- Our shield is fourfold yet it is Christ throughout. The four defences are of the same width and application, all welded together by the counsel of God, and each separately, and all together, securing the cternal safety of all who hide beneath his buckler. The first fold, nearest to the sinner, is the death of Christ; the second, His resurrection ; the third, His mcension at God's right hand ; the fourth, His lo-

THE RIGHT PERSUASION .- In terrible agony soldier lay dying in the hospital. A visitor sked him --

" What church are you of Phoia tada as lay taut

" Of the church of Christ," he replied, baA "I mean, of what persuasion are you?" then "I mean, of what persuasion are your then inquired the visitor. "Persuasion!" said the dying man, as his eyes looked heavenward, beaming with love to the Saviour : "I am PERSUADED that neither death, nor life, nor angels, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Josus."

GOOD NEWS FROM AFAR _-- Rev. Dr. Willis, of Toronto, made an address at the Fulton Street Meeting on Friday, in which he gave some ac-count of the marked revivals that are distinguishing the churches of the Continent. He was a delegate to the Alliance at its late meeting in Am-

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You are Missed at the Prayer meeting. What is the reason? You are not too sick to be "I do truly, and to convince you I will throw

