Is Published every THURSDAY, by

BARNES & CO. forus do tert 60 Prince William Street bas abjor

le qidared TERM'S : Cash in Advance? Il al Fifty Copies to one Address parts . prilorell . filly (\$1 50-

Advertisements inserted at the usual rates.

THE CHRISTIAN VISITOR w affords an excellent medium for advertising

ssion Merchant and Ship Broker, Water Street, St. John, N. H. NORTH BRITISH AND MERCANTILE MANUE COMPANYS OW ord ador EDINBURGH AND LONDON CAPITAL, ESTABLISHED IN 1809.

FIRE DEPARTMENT.

HIS COMPANY Instress against loss or damage by Fire—Dwellings, Household, Furniture, Farm Proper, Stores, Herchundlise, Vessels on Stocks or in Harbord other Insurable Property, on the most favorable terms. Claims settled promptly without reference to the Many

se Witner NEW TRACE OFFICE OF COURSE Ninety per cent, of the Profits are allocated to the Assured on the Participating Scale.

After a Policy has been five years in existence it shall be held to be indisputable and free from extra premiums, even if the assured should remove to an unhealthy climate after that times of the property of the Company, on the corner of Princess and Canterbury batteers.

Mark 26

March 26.

SUPERIOR SCHOOL.

THE Subscriber begs to announce that the City Superior School will be re-opened, after holiday term, or Monday, 25th July instant. Classes will be graded to testee pupills in every department of a Classical, Mathematical and Commercial Education.

A new department will be opened for Children of both sexes, under eight years of age, at \$1.50 per quarter.

Sexes, under eight years of age, at \$1.50 per quarter.

The Accommodations very superior.

Principal.

A LADIEN' SEMINARY

worthy of patronage.

Miss Emerson, whose past labours in the School have been eminently successful, and whose regard for their welfare has endeared her to all her pupils, continues as intrincipal.

Mr. Frederick Crawley has charge of the Brawing department, together with French. Air. Crawley slong residence in Europe, and the attention given there, as also at Institutions in America, to those branches, are ample guaranteed sagranteed.

Music.

Seculars containing full information as to Terms, &c. will be sent on application.

Wolfrille, July stars africa reducted to uk. A. BLAIR.

LIVERPOOL AND LONDON AND GLOBE redit to virtue FIRE AND LIFE or minor officer for the following the fol Fund paid up and invested. . . £8,212,343 5s. Id. stg. remiums received in Fire Risks, 1884, £743,674 stg. osses paid in Fire Risks, 1864, 520,479 remiums in Life Risks, in 1864, 237,243 st. osses paid in Life Risks, in 1864, 143,197,44

of Peru. After SZINT TRNT

Koent for St. Stephen's Bank.

ney, on the United States, Hale

One Copy, for one brought, and let that hair dolgarist church songery, up, ret property of the property of the control of the Vol. VI., No. 45. Whole No. 305.

d allow

belief in him. And so in blaspheming the Holy Spirit, the words of the tongue are but the expression of an inward opposition and hatred, and uttered with the intention of vilifying his charac-

(4.) This malicious and impious detraction

against the personal Spirit, to is the Holy Spirit, the third person of the Godhead, who is blasphemed. There must be some knowledge of the

personal Spirit, and a wilful intention; on the

words of the tongue, whatever they may be, will

fall short of blasphemy against the Spirit. To

and to have come to the very lerge of an ampar-

donable sin. b But he obtained mercy because he

was no excuse for his sin; but it was an element

proper knowledge to make him guitty of an un-

Scriptures of blasphemy in general.

(5.) It may also be added that blasphemy against the Holy Spirit is connected with a state

f fearful depranty. The Pharisees gave evi-

dence of great depravity in their opposition and

blasphemy of Christ. An equal and even great-

the Spirit. Since the Holy Spirit comes to the heart in conviction, operating through the truth.

v. 16, 17. "Compare also Hebrews vi. 4-8: 2

God, and blasphemy against the Spirit is the

tion of the Spirit to the hearts of men in conv

en so fortunate as to be received at Col. Chr.

ter and power.

The Smitten Christ of the M. Jaine

Yours, in friendship, despute,

of Any my Lord draw nightoned march And he was weeping. fient he stood, his gaze upon me keeping. I felt my spirit faink as doiseood and rid

And fail before him and of a stable Such sorrow in his face!
Then spake he on this wise,

With accepts full of grace: sirved to clasp his feet and to adore him? simplicity as that their youthin in Line in Just 12.

d basevell diverselling in brander door the slowly sighing the first of the slowly sighing.

Who smote thee, Loro!" I cried, base bit With hot and hasty ire;

it smoth A frend, he said, and sighed; standard fire the same of the same o Orandal, R. French (Free Baptist) Those eyes most holy; no to hearing "No reffin's brutal hand, many out that No reckless scoffer's spite, "No wilful foeman's hand, and add yelf."

7838 93 Could thus my bosom smite. Mcounty sank before him, broken, weeping lowly. Ordination at biglied, and toxireless County ei , sidea vase, my child, me said salus Leal I

d a mumber boy groft 178 bodt, 188 delegates 198 10 Weep not . De comforted ; tainim loqBut det inyehenrtote eiventiduq traga No more by blow from thee thy blood I won thee." rolisiv matter of the deck Lev. J. C. Bleak he

The Secret of Ministerial Success.

cen Coanally and Alexander and William Watson As a good physical constitution is built up by solid, wholesome food, so the mental constitution, to be healthy and vigorous, must receive the pure, solid food of Divine truth-not too much diluted, some cream on the top. Then it follows, as the rain and subshine are adapted to mourish the earth filling it with leveliness, fruitfulness and bentiles so it is the light and procepts of the Bibly, when distilled upon the human soul by the wisdom and skill of the preacher, that will make it flourish in the beauty of heaven, in the sunshine of God's love. Piety, therefore, in the preacher, is an essential element of his success. Unless there is spiritual life in his soul, how can be communicate it to his hearers. There are religious points in our nature that can only be touched by correspondent points or feeling in the preacher. If those feelings, or pathos of soul, be absent, his thoughts, the correctness of his arrangements. CABINET ORGANS! the strength and vividness of his style, without POSITION, Oct. 13, 1867. the spirit of piety all will be a failure. Piety in the soul is like steam in the engine—it sets the

a church in its most boly faith. The piety the minister will also be diffused among his peo pled Like begets like of If he as gossping after the world, or gossiping away his precious time in prayerless visits among his people, its withering influence will be sadly felt in the church and the world. I think a great amount of useful time is petent salary. He is compelled to labor during Every instrument fully warranted. An inspection rethe week at some employment foreign from the
pactfully solicited.
PIANO WAREROOM—Sheffield House, No. 5, Market
lowed up in manual labor might be, and ought to be, swallowed up in the study of his bible and visiting bis flock. By the pentriousness of a church in not giving a competent support to the planess for the pastor, the church and their children are deprived LINDS of this of the spiritual benefit of six days mental labour and family visitations among his flock. If a miof VENETIAN BLINDS received nister receives a competent salery, he has no right for Frame. Establishment of T. H. to spend his time at any employment, mental or street, or at the Manufactory, where physical but what will administer to the progress always on hand—Doors, Sasses, of the cause. You must place the minister in a circulate, they can make to ore position that he can give his entire time to the patch and upon the most reasonate brilding up of the Church of God; and never a given to every variety of Carry will our churches be in a state of efficiency until and most they give their sympathy and co-operation to is depressed by an inadequate support, is not his usefulness crippled ! Does not his soul wilter under such treatment! Is it any wonder some of them seek refief in some other calling in life ! Pardon me, Mr. Editor, for this digression, but I am compelled to make these remarks, knowing they are too true. This lack of ministerial support Corner Prince Wm. Street and Market Square, is one of the fruitful causes of churches lying brokes and scattered, as wrecks on the sea of time.

> The Blasphemy against the Holy Spirit. The Baptists Quarterly for October has a well written article on this momentous subject, by Rev. Geo. W. Clarke, from which we publish the

following impressive extracts :-We come now directly to the question—What is the Blusphemy against the Holy Spirit?

(1.) It is evident from the examination of blasphemy in general, and the blasphemy against the Sen in particular, that it is an actual and specific siu. It is not merely an unpardonable siu, for every sin of the man who dies in impenitence is unpardonable. Nor is it even the sin, but the blasphemy against the Spirit, whatever that may be. The view of some, that it consists in conthe destiny of the soul, and every sin if in-

which amounted to me less than 22 per cent. per the many paid to me the sums paid.

OV M. DOVE, Manager and Actuary.

IN M. JOHNSTON, Secretary to the London Board.

Or property taken at fair rates, and Fire and property taken at fair rates, and Fire to the head fistablishment.

JAMES J. KAYE, Agent for New Brunswick, or the fire the sum of the head fistablishment.

Frincess-street, and prepare your mind and the part of the fire the sum of blasphemy pre-supposes and impions and analyze property and more to not in life. All that can done for you by others will amount to nothing the part of the part o

boards and latins; Bark Mary Leonard, Eben, Wa Guy Stewart & Oo., deats and euds, scantling, b wood; ship Allan-a-Dale, Sheekels, Liverpool, A deuls and ends, cantling, palmgs, bark Paul Scheel, Whitehaven, Guy Stewart, & Co., deals,

Bist.—Brigt. Union T., Tufts, Matanzas, Z. Abdatasia in angular brand to an angular distribution, in 13 Sou, shooks; schr. Prairie Bird, Thompson, Carr Sound words. 2 2d Timothy, i. 13 Cushing & Co., shooks; schr. Dove, Traiton, East and will result in a superior and a superi M. Taylor, eleepers.
Nov. 2d. Ship John Duncan, Randall, Liver

Nov. 2d. Ship John Duncan, Randall, Liver and bad School, deals and ends, boards, palings; by Jardin herrings; schr. Impudence, Simpson, Fall River RSDAY, NOVEMBER 5, 1868.

CHEAP DRY GOODS 200 PAIRS WHITE BLANKETS; 150 per Blankets; 150 per Blankets; 150 pairs Brown Blankets good counsel which your dear mother used to give you, and let those of us who are yet alive have the pleasure of seeing you come forward as one who gives promise of virtue, usefulness, and distinction. I fervently commend you to the proof Tweeds, SATIN RIBUDNS, all colors; Trimmings, frin Gents Ties, Scarfs, Collars, 90 doz, LADIES CONSETS, reduced from \$1, and 60 cents. Gents' Back GAUNTLET GLOVES, fined; Gen lessening and destroying their reverence, love and blessing of our heavenly Father.

Your affectionate father, DANIEL WEBSTER.

Dr. Smith on the Baptists.

It will be remembered that Rev. J. P. Hubbard must also be exercised wilfully and intentionally an Episcopalian clergyman of Rhode Island, was against the personal Spirit. It is the Holy Spirit, severely consured by his Bishop, not long since, the third person of the Godhead, who is bias-for exchanging pulpit services with Rev. Frederick Denison, a Baptist minister, In the subsequent trial, Rev. Mr. Hubbard was defended by Dr. Smith, also an Episcopalian. It became neces blasplieme God, a person must have some know-ledge of God. A child may speak words of blas-phemy and yet not blaspheine, because he has neither the knowledge nor the litention. The finition of a church, ... In this part of his address Scriptures also never represent ignorant idolaters finition of a church. In this part of his address as blasphemers. Sant of Tarsus was a blasphemer to the Court, he made statements in regard to ut (4 Timothy is 13) of Christ, and, indeed, of infant baptism which could not have been very the whole Christian system. He breathed out pleasant to his anditors; and against the arrogant threatenings and slaughter against the disciples, and was exceeding mad against them. He doubtreferences to the Baptist denomination, which less uttered contemptuous and angry words against the personal Spirit and his power. It would be exceedingly strange if he did not. He declares himself to have been the chief of sinners, It were none the less potent because, springing from He true Christian feeling, they appealed with irresistible logic to the heart. "My point is this," said he." to show that the Baptist communion is " did in lignorantly, in unbelief." His ignorance one which we are allowed to regard in this Church as baying the essence and constitution of a in it which made it less being a blad he hot charch." Having cited authorities illustrating full that be ought to do many things contrary to the definition of a church, and showing that the

Jesus of Nazareth; had he had a conviction that the Gospel was from God. that Jesus was the Messiah, and that the Holy Spirit was at work in the world, in connection with the Gospel; and had be felt that the Spirit was striving with him, is plain on the fore front that it has not, in the and with this knowledge had he acted and bias sense I have referred to, the apostolic succession. themed as he did. It would have indicated a lt holds doctrines in reference to one of the as mart so hard and so obstinate, an opposition so teraments which we regard to be defective, because ntentional and malicious, as to put him out of infan baptism is to be maintained in the Church the pale of Divine mercy. It needed but the of Christ,

That is the doctrine of our Church. At the pardonable sign. We attempt not to decide whether Saul of Tarsus would have committed blastice of the Baptist church, in this respect, is only pheny against the Holy Spirit or not. However that might have been, his case illustrates the necessity of a certain knowledge of the Holy Spirit riod, for it is very well known that was numbers, in order to blaspheme him. The full knowledge under the teaching of the clergy of the carly of the Christian is indeed not necessary; but church, and in accordance with their consent and there must be a conviction that there is a Holy advice, deferred baptism until the latter part of Spirit; there must be a feeling of his power in life, is order to spoid what they regarded as the the beart; a person must be brought very near pecular condemnation resting upon sins commit-the kingdom of God, and thus in the very light ted afer baptism. That which is necessary to a of tenth and the Spirit, he must wilfully, inten-church of Christ is laid down in the article. It tioually, and maliciously oppose and vilify the as the preaching of the pure word of God and the the Son illustrates this point. They were instruct command in reference to the baptism of infants, ed in the word of God, and prepared to weigh Indeed, the argument in behalf of the practice of evidence. Jesus, by his miracles and instruction, the Church in this respect has always rested upon the Church in this respect has always rested upon the Church in this respect has always rested upon the Church in this respect has always rested upon the Church in this respect has always rested upon the Church in this respect has always rested upon the Church in this respect has always rested upon the church in the word of God. It is claimed by the clear evidences that he was the Messiah, the some, in accordance with the accounts we have in the New Testament, that infant baptism was victions that he was really what he declared practiced in the time of the Apostles, and such is himself to be, and knowingly and muliciously the inference from early teaching. What I call they cast contempt on his Messianship and Son-the attention of the Court to, is, that there is no ship; stigmatizing his indwelling divinity as an unclean spirit, and his divine power as a Satanic agency. With an equal knowledge of the Holy Spirit, with an equal evidence of his power and presence, and an equal malignity, contempt, and outspoken abuse against him, they would have

been guilty of blasphening the Holy Spirit. To direct and explicit teaching, doctrine and direction a conclusion are we necessarily brought not tion is reference to this subject. only from analogy, but also from the words de And when we look at this Baptist communion. scribing this sin, and from all we know from the which now numbers more than a million communicents in this land, transcending Immeasurably almost the limits of our own church, do we not find cuidences everywhere of the presence and blessing of God's Holy Spirit 1. I do not now refer to the various sects which come under the general name of Baptists, and which have more or less departed from the faith, but I refer to the general Baptist organization, that organization which holds the Calvinist system of doctrine, adand since this truth presents Christ, it is difficult mitted to be an allowable system in our Church, to conceive of the sinner bispheming the Holy which broadly comprehends the Calvinist and Ar-Spirit without blaspheming Christ and the truth menian systems. It is a communion which is such circumstances, would evince great depravity man undertake to say that it has any other influence that how much greater the depravity, if he should take the last fatal step farther, and blasphone the Spirit! As this terrible sin is thus committed under great light, it seems that it must be complicated with other sins, and inser who will undertake, as the necessary corollary of parably connected with a previous course of sing this, to prostrate every house of worship in which and with wilful malignity and obduracy of heart. a Biplist congregation assembles, and send off In its relation to other sins against the Spirit, into the wilderness its members, in order that the it may be said to be more aggravating than atterances of a false and spurious church everygrieving the Spirit (Ephesians iv. 30), the extreme and highest form of resisting the Spirit (Acts vii. 51), in a certain form "doing despite It is because men are wiser in their hearts than to the Spirit of grace, (Hebrews x. 29), and in their heads that they will undertake to deny doubless a form of "the sin unto drath." (1 John all the characteristics of a church to a body of faithful men, and when pressed to the practical results of such denial, they will shrink with horheny against the Holy Spirit is the greatest and they hold. There is no one of he who does not most terrible of all sin. The reason is, it is more rejuice in the influences, defective though they most terrible of all sin. The reason is, it is more malignant, and more directly against God. God comes to the heart only as the Holy Spirit. Sins therefore against the Spirit, other things being equal, are the most helious, because committee may be in many respects, of this great Baptist church. And certainly those of you who live in this city have reason to be proud of its greatness.

Pure Violet, &c., &c. Ill other kinds of Dve Stuffs, go quality and cheap.

BRINGING IN SHRAVES

NEW FALL GOODS Shire Broad Cloths, Phot, Beavers, Tweeds and Doese.
French Merinos, Binek and Colored Coburgs, Lustres of Alpsacas, Printed Cottons, Grey and White Cottons, Dhime and Canaburgs, Small Wares, &c.
W. G. LAWTON,
Oct 1.
Cor. King and Canterbury Street

The control of the co

Old Series, Vol. XXI., No. 45

What it Cost Him.

"What is the value of this estate !" said a gen tleman to another with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

Madon't know what it is valued at : I know what it cost its late possessor."

How much !! "His soul."

A solemn panse followed this brief answer, for the inquirer had not sought first the kingdom of lod and his righteousness.

The person referred to was the son of a pious laboring man, Early in life he professed faith in Christ, and he soon obtained a subordinate post tion in a mercantile establishment in the city. He continued t maintain a reputable religious profession till be became a member of the tirm. Labor then increased. He gave less attention to religion, and more and more to his business, and the cares of the world choked the Word. Ere he became old, he was exceedingly rich in money, but so poor and miserly in soul, that none who knew him would have suspected that he had ever borne the sacred name of Him who said, "It is more blessed to give than to receive."

At length be purchased the large landed estate referred to built a costly manaion sickened and died. Just before he died he remarked, " My prosperity has been my ruin."

Or what a price for which to barter away im mortal joy and everlasting life; yet how many do it. When I have finished this house," said one man, "then I will seek the Lord." " Years afterwards," said the parrator, "I passed that way; the house was not finished, but the man was dead !"

"What shall it profit a man if he shall gain the whole world and lose his own son! ? Or what shall a man give in exchange for his soul?" Mark vin. 36, 37.

The Earthquake.

Along a coast three thousand miles in length the light of day was serenely shining, when sud-denly a motion of the salid courth was felt, a darkening of the heavens seen, and a strange. dismal sound heard by millions; The waves of the sea rushed to meet those of the land, and thirty thousand people were dead. Terror whitened the faces of mnumbered survivors, in whose ears were ringing the cries of distress which rose from the lips of the dying.

It seems to us that one lesson of such a catastrophe is the final conflagration of this planet, eduess. which shall usher in the judgment of all its inhabitants since Adam booked upon the Eden helost by his sin, How plainly it reveals the treasured means of the world's destruction ! Who onn say that, according to fixed natural laws, these are not preparing "nature's funeral pile," gent of his person or dress, and is filthy in his just as, on a comparatively small scale, they shook habits. The external appearance is an index to down cities and buried their inhabitants? In will sound the signal; the "heavens pass away with a great noise, and the clements melt with fervent heat; and there shall be no more sea.

Then what cries of alarm and despair will rise above the tettering mountains and rending rocks, refusing to hide the disloyal and lost from the face of the Lainh, whose finished work of redemption made its theatre no longer of any more worth than the scaffolding of a finished and glorious temple, taken down to be burned for fuel.

Why am I not a Christian?

1. Is it because I am afraid of ridicule, and of that others may say of me !

Whosoever shall be ashamed of me and words, of him shall the Son of Man be asha-2. Is it because of the inconsistencies of profes

sing Christians? Byery man shall give an account of himself

to God. 3. Is it because I am not willing to give up all

o Christ ? "What shall it profit a man if he gain the whole world and lose his own soul?" 4. Is it because I am afraid that I shall not be

"Him that cometh unto me I will in no wise

accepted ?

5. Is it because I fear I am too great a sinner The blood of Jesus Christ cleanseth from all

il. Is it because I am afraid I will not " hold He that hath begun a good work in you will

erform it unto the day of Christ Jesus." 7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied

with that?" Whosever shall keep the whole law, and yet

ffend in one point, he is guilty of all. 8. Is it because I am postponing the matter without any definite reason ! Boast not threelf of to-nforrow, for thou knowest not what a day may bring forth."

How HE WAS SAVED .- A Christian woman gave her hand to the man on whom she had aleady placed her tenderest affection. He possess ed almost every grace, but was destitute of the grace of God. By spending the early part of his life in a foreign land, and associating with those who had the reputation of gentlemen, he had im-bibed the fishionable habit in that place of using God's name in vain in common conversation. His new and much loved wife sought to reclaim him. She knew the only way to his heart. She took advantage of his love for her to win him to Christ, and she effectually succeeded.

One day as she was standing before him, company with a few friends, who were listening to his conversation, in order to give additional interest, as he supposed, to what he was relating, he added the name of Christ. He looked at his wife, and saw her in tears. He was confused. She raised her hand, and gently pressed his chin. "O!" said she, "if you knew how much I loved that dear name, you would never again pain my

His heart was touched. He was unable to seed. He asked her forgiveness, and soon eft the room. In this way he was saved from ruin, and is now an eminent example of piety.

When the blessed Jesus said to his disciple on the mount, "Ye are the light of the world," he meant more than to say " ye ought to be the light of the world." His words declare that iling power is an essential and inseparable shine if you be Christians. The absence of shine if you be Christians. The absence of usefulness in a professed disciple of Christ is proof
that he is not a disciple. No man can shut up
the sun of righteousness in his soul and yet be in
darkness. On the contrary, "his whole body
shall be full of light." This light shall be to his
own joy and salvation, but it shall also be to the
joy and salvation of others.

The slanderer harms three persons at once:—
him of whom he says the id, him to whom he
tells it, and especially himse it in saying it.

Faith must go before, and then feeling will follow.

To a comparation of the second

THE OFFICE OF THE CHRISTIAN VISITOR

58 PRINCE WILLIAM STREET.

REV. I. E. BILL.

Editor and Proprietors Address all Communications and Business Letters to the Editor, Box 194, St. John, N. P.

Che Christian Bisitor

Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence, Religious and Secular.

CALVIN'S SHARE IN THE BURNING OF SERVETUS.

All lovers of truth and admirers of the princiles of the Reformation will have much pleasure finding that the popular and generally received statement made in the pages of history, and also in school-books, on the above cruel act, are now without doubt, proved to have been a false and groundless calumny, so far as regards any influence being exercised by the revered John Calvin in effecting it. The authority for making this information public is derived from a recently published work by the beloved Reformer, first translated by the Jate Bow. Henry Cole, D. D., both of whom rest from their labors but who being dead, yet speaketh.". The work alluded to is, A Treatise on the Secret Providence of God. The work was written in refutation of the cavils of one Pighius, in which, on pages 128, 129, stand the following remarks: "As to your foul assertion that my disciples are made of my God like unto myself -cruel, envious, proud, standerers, carrying one thing on their tongue and another in their heart, - I will come forward and refute this, your impudent reviling prepared to do so not so much by words as by facts. on For what particular act of mine you access me of emelty, am anxious to know. Lancself know not that act. unless it he with reference; to the death of your great master Servetus. But I myself earnestly entreated that he might not be put to death, his judges themselves are witnesses, in the number of whom, at that time, two were his stannch favourers and defenders. But I have said quite enough about myself."-The Rock.

How to Avoid a Bad Husband. - The follow ing rules will teach young ladies bow to avoid the catching of a bad husband

1. Never marry for wealth. A woman's life consisteth not in those things that she possesseth. 2. Never marry a fop, or one who struts about, damly like in kide loves cames and rings on his fingers Beware Lotherenis a trap.

3. Nevermarry a niggard or close-fisted mean. sordid man, who saves every penny, or spends it grudgingly. The care lest he stiut you to death. 4. Never marry a stranger or one whose character is not known or tested. Some women jump right into the fire with their eyes wide open.

5. Never marry a mong or drone, or one who drawls and draggles through life, one day after another, and lets things take their course. 6. Never marry a manishho treats his mother or sister ankindly, or andifferentian Such treat-

ment is a sure indication of meanness and wick-7. Never, on any account, marry a gambler, a profane person, one who in the least speaks light-

ly of God or religion. Such a man can never make a good busband. 8. Never marry a sloven, a man who is negli-

the chemicando granois 9. Shup the rake as a snake a siper a very

10. Finally, never marry a man who is addicted to the use of ardent spirits. Depend upon it. you are better off alone than you would be were you tied to a man whose breath is polluted and whose vitals are being daily gnawed by alcohol. Savagers of a House. -An Ohio paper tells

he following good horse story: will through the streets and commons lost one of his shoes, when with the intelligence of a human being, the old horse walked up to the blacksmith shop where he had been shod for the last twenty years, and to the best of his ability asked the smith to shoe him, by raising his foot and stamping the ground The smith dicing busy drave him away several times during the day and thought nothing of it. The following morning, on going to the shop, he found the old horse at the door; again he drove him off, but the horse came back, and entering the shop, walked up to the anvil, and there raised his foot, thus attracting the particular notice of the smith, who examined the foot, and finding it worn off to the "quick," kindly picked up an old house shoe, and fitting it to his foot, mailed it on; when the grateful animal frisking his tail by way of thanks, trotted off contentedly.

Dr. Chalmers beautifully says: "The little that I have seen in the world and known of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations/it has passed through the brief pulsations of joy, the tears of regret the feebleness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary, and threatening voices within, health gone, happiness gone, - I would fain leave the erring soul of my fellow man with Him from whose hands it came."

Jesus hath now many lovers of his heavenly kingdom, but few bearers of his cross. All de-sire to rejoice with him, few are willing to en-dure anything for him. Many follow Jesus into the breaking of bread, but few to the drinking of the cup of his passion. Many reverence his misracles, few follow the ignominy of his cross

Of all the lessons that humanity has to learn n life's school, the hardest it to learn to wait. Not to wait with the folded hands that claim life's prizes without previous effort, but, having struggled, and crowded the slow years with trial, see no such result as effort seems to warrant nay perhaps, disaster instead. To stand firm at such a crisis of existence, to preserve one's self-poise and self-respect, not to lose hold or to relax ef-fort, this is greatness, whether achieved by man or woman—whether the eye of the world notes it, or it is recorded in that book which the light of eternity shall alone make clear to the vision According to Josephus, the Egyptian army numbered two hundred thousand foot soldiers.

fifty thousand horsemen, and six hundred chariot-The best thing to give your enemy is forgive ness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to your father, deference; to your mother, conduct that will make her proud of you; to yourself, re-

spect; to all men, charity. He surely never prays at all who does not end the day as all men wish to end their livesprayer .- C. H. Spurgeon.

The threatenings of God's law are the hoarse voice of his loge saying, Man, do thyself no barm "Life," says Henry Want Beecher, " would be

TOTAL STREET